THE NEVV

TESTAMENT

OF

IESVS CHRIST,

FAITHFVLLY TRANS-

LATED INTO ENGLISH, OVT OF the authentical Latin, diligently conferred vvith the Greeke, and other Editions in diuers languages.

VVITH

ANNOTATIONS,

AND OTHER HELPES,

for the better vnderſtanding of the text, and ſpecially for the diſcouerie of CORRVPTIONS in diuers late tranſlations: & for cleering CONTROVERSIES in Religion of theſe dayes.

IN THE ENGLISH COLLEGE OF RHEMES.

Thomas Heron.

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By Iames Seldenſlach.

1621.

THE CENSVRE AND APPROBATION of the first Edition.

CVm huius versionis ac æditionis authores, nobis de fide & eruditione sint probe cogniti, aliique S. Theologiæ & linguæ Anglicanæ peritissimi viri contestati sint, nihil in hoc opere reperiri, quod non sit Catholicæ Ecclesiæ doctrinæ, & pietati consentaneum, vel quod vllo modo potestati ac paci ciuili repugnet, sed omnia potius veram fidem, Reip. bonum, vitæque morum probitatem promouere: ex ipsorum fide censemus ista vtiliter edi & publicari posse.

PETRVS REMIGIVS, Archidiaconus maior Metropolitanæ insignis Ecclesiæ Rhemensis, Iuris Canonici Doctor, Archiepiscopatus Rhemensis generalis Vicarius.

HVBERTVS MORVS, Rhemensis Ecclesiæ Decanus, & Ecclesiastes, & in sacratissimæ Theologiæ facultate Doctor.

IOANNES LE BESGVE, Canonicus Rhemensis, Doctor Theologus, & Cancellarius Academiæ Rhemensis.

GVLIELMVS BALBVS, Theologiæ Professor, Collegij Rhemensis Archimagister.

OF THE SECOND EDITION.

NOs infra scripti, visa approbatione Theologorum Rhemensium super æditione Noui Testamenti, in idioma Anglicanum per Collegium Anglorum Rhemis conuersi, ibidemque impressi Anno Domini 1582 accepta quoque attestatione R. D. Præsidis & aliorum eiusdem Collegij nunc Duaci constituti S. Theologiæ Doctorum, de illius versionis sinceritate: eorum fide nihil iudicamus eam editionem, tanquam fidelem, vtiliter antea impressam, denuo imprimi posse. Datum Duaci, 2. Nouemb. 1599.

GVILIELMVS ESTIVS, S. Theologiæ Doctor, & in Academia Duacensi Professor.

BARTHOLOMAEVS PETRVS, S. Theol. Doctor, & in eadem Vniuersitate Professor.

IVDOCVS HEYLENS, S. Theol. Doctor, & in Vniuersitate eadem Professor.

OF THIS EDITION.

Infrascriptus attenta approbatione Eximiorum Dominorum suprascriptorum, & confisus de sinceritate versionis, & editionis præsentis, quantum in me est, asserior, vt ex side recudatur, & Catholicorum manibus versetur. Actum Antuerp. die 10. Aprilis 1620.

Laur. Beyerlink Archipresbyter Eccl. Cathed. Antuerp. Librorumque censor.

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THE PREFACE TO THE READER TREATING OF THESE THREE POINTS:

Of the Translation of holy Scriptures into the vulgar tongues, and namely into English: of the causes vvhy this nevv Testament is translated according to the auncient vulgar Latin text: & of the maner of translating the same.

THE holy Bible long since translated by vs into English, and the old Testament lying by vs for lacke of good meanes to publish the vvhole in such sort as a vvorke of so great charge and importance requireth: vve haue yet through Gods goodnes at length fully finished for thee (most Christian reader) all the Nevv Testament, vvhich is the principal, most profitable, & cõfortable peece of holy vvrite, and, to vvel for all other institution of life and doctrine, as specially for deciding the doubtes of these daies, more propre and pregnant then the other part not yet printed.

VVhich translation vve doe not for all that publish, vpon erroneous o-

pinion of neceſſitie, that the holy Scriptures ſhould alvvaies be in our mother tonge, or that they ought, or vvere ordained by God, to be read indifferently of al, or could be eaſily vnderſtood of euery one that readeth or heareth them in a knovven language: or that they vvere not often through mans malice or infirmitie, pernitious and much hurtful to many: or that vve generall/ & abſolutely deemed it more conuenient in it ſelf, & more agreable to Gods vvord and honour or edification of the faithful, to haue them turned into vulgar tonges, then to be kept & ſtudied only in the Eccleſiaſtical learned languages: Not for theſe nor any ſuch like cauſes doe vve translate this ſacred booke, but vpon ſpecial conſideration of the preſet time, ſtate, and condition of our countrie, vnto vvhich, diuers thinges are either neceſſarie, or profitable and medicinable novv, that otherviſe in the peace of the Church vvere neither much requiſite, nor perchance vvholy tolerable.

In this matter, to marke onely the vviſedom & moderatiõ of holy Church and the gouernours thereof on the one ſide, and the indiſcrete zeale of the popular, and their factious leaders, on the other, is a high point of prudence. Theſe later, partly of ſimplicitie, partly of curioſitie, and ſpecially of pride and diſobedience, haue made claime in this caſe for the common people, vvith plauſible pretences many, but good reaſons none at al. The other, (Mat. 24. 45. 1. Cor. 4. 1.) to vvhom Chriſt hath giuen charge of our ſoules, the diſpenſing of Gods myſteries and treaſures (among vvhich holy Scripture is no ſmale ſtore) and the feeding his familie in ſeaſon vvith foode fit for euery ſort, haue neither of old nor of late, euer vvholy condemned al vulgar verſions of Scripture, nor haue at any time generally forbidden the faithful to reade the ſame: yet they haue not by publike authoritie preſcribed, commaunded, or authentically euer recommended any ſuch interpretation to be indifferently vſed of al men.

The Armenians ſay they haue the Pſalter and ſome other peeces tranſlated (Bib. Sanct. li. 4.) by S. Chryſoſtome their language, vvhē he vvas banished among them: and George the Patriarch, in vvriting his life, ſignifieth no leſſe. The Sclauonians affirme they haue the Scriptures in their vulgar tongue, turned by S. Hier. (ep. 134.) and ſome vvould gather ſo much by his ovvne vvordes in his epiſtle to Sophronius, but the place in deede proueth it not. Vulpilas ſurely (Bib. Sanct. lib. 4.) gaue the Scriptures to the Gothes in their ovvne tonge, and that before he vvas an Arrian. It is almoſt three hundred yeres, ſince Iames Archbiſhop of Genua, is ſaid to haue tranſlated the Bible into Italian. More then tvvo hundred yeres agoe, in the daies of Charles the fifth, the Frenche king, vvas it put forth faithfully in Frenche, the ſooner to ſhake out of the deceiued peoples handes, the falſe heretical tranſlations of a ſecte called Vvaldenſes. In our ovvne countrie, notvvithſtanding the Latin tonge vvas euer (to vſe Venerable Bedes vvordes Li. 1. hiſt. Ang. c. 1.) common to al the prouinces of the ſame for meditation or ſtudie of Scriptures, and no vulgar tranſlation commonly vſed or occupied of the multitude, yet they vvere extant in English euen before the troubles that Vvicleffe and his folovvers raiſed in our Church, as appeareth, as vvell by ſome peeces yet remaining, as by a prouincial Conſtitution of Thomas Arundel Archbiſhop of Canturburie, in a Councel holden at Oxford, vvhere ſtraite prouiſion vvas made, that no heretical verſion ſet forth by Vvicleffe, or his adherentes, ſhould be ſuffered, nor any other in or after his time be publiſhed or permitted to be readde, being not approued and allovved by the Dioceſan before: alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tonge into an other, though by learned and Catholike men. So alſo it is there inſinuated, that neither the Tranſlations ſet forth before the Heretikes time, nor other afterward being approued by the lavvful Ordinaries, vvere euer in our countrie vvholy forbidden, though they vvere not (to ſay the truth) in quiet &

latter times (much leſſe vvhen the people vvere prone to alteration, herefie, or noueltie) either haſtily admitted, or ordinarily readde of the vulgar, but vſed onely, or ſpecially, of ſome deuout religious and contemplatiue perſons, in reuerence, ſecreſie, and ſilence, for their ſpiritual comforte.

Novv ſince Luthers reuolt alſo, diuers learned Catholikes, for the more ſpeedy abolishing of a number of falſe and impious translations put forth by ſundry ſectes, and for the better preſeruation or reclaime of many good ſoules endangered thereby, haue publiſhed the Bible in the ſeueral languages of almoſt all the principal prouinces of the Latin Church: no other bookes in the vvorld being ſo pernicious as heretical translations of the Scriptures, poiſoning the people vnder colour of diuine authoritie, & not many other remedies being more ſoueraine againſt the ſame (if it be vſed in order, diſcretion, and humilitie) then the true, faithful, and ſincere interpretation oppoſed therevnto.

VVhich cauſeth the holy Church not to forbid vtterly any Catholike translation, though ſhe allovv not the publishing or reading of any abſolutely and vvithout exception, or limitation: knovving by her diuine and moſt ſincere vviſedom, hovv, vvhere, vvhen and to vvhom theſe her Maiſters and Spouſes giftes are to be beſtovved to the moſt good of the faithful: and therfore neither generally permitteth that vvhich muſt needes doe hurt to the vnvvorthy, nor abſolutely condemneth that vvhich may doe much good to the vvorthie. VVherevpon, the order vvhich many a vviſe man vvished for before, vvas taken by the Deputies of the late famous Councel of Trent in this behalfe, and confirmed by ſupreme authoritie, that the holy Scriptures, though truely and Catholikely translated into vulgar tonges, yet may not be indifferently readde of all men, nor of any other then ſuch as haue expreſſe licence therevnto of their lavvful Ordinaries, vvith good teſtimonie from their Curates or Confeſſors, that they be humble, diſcrete, and deuout perſons, and like to take much good, and no harme thereby. VVhich preſcript, though in theſe daies of ours it can not be ſo preciſely obſerued, as in other times & places, vvhere there is more due reſpecte of the Churches authoritie, rule, and diſcipline: yet vve truſt al vviſe and godly perſons vvil vſe the matter in the meane vvhile, vvith ſuch moderation, meekenes, and ſubiection of hart, as the handling of ſo ſacred a booke, the ſincere ſenſes of Gods truth therein, & the holy Canons, Councels, reaſon, and religion do require.

VVherein, though for due preſeruation of this diuine vvorke from abuſe and prophanation, and for the better bridling of the intolerable inſolencie of proude, curious, & cõtentious vvittes, the gouernours of the Church guided by Gods Spirit as euer before, ſo alſo vpon more experience of the maladie of this time then before, haue taken more exacte order both for the readers and translatours in theſe later ages, then of old: vve muſt not imagin that in the primitiue Church, either euery one that vnderſtoode the learned tonges vvherein the Scriptures vvere vvriten, or other languages into vvhich they vvere translated, might vvithout reprehenſion, reade, reaſõ, diſpute, turne and toſſe the Scriptures: or that our forefathers ſuffered euery ſchole-maiſter, ſcholer, or Grammarian that had a litle Greeke or Latin, ſtraight to take in hand the holy Teſtament: or that the translated Bibles into the vulgar tonges, vvere in the handes of euery husbandman, artificer, prentice, boies, girles, miſtreſſe, maide, man: that they vvere ſung, plaied, alleaged, of euery tinker, tauerner, rimer, minſtrel: that they vvere for table talke, for alebenches, for boates and barges, and for euery prophane perſon and companie. No, in thoſe better times men vvere neither ſo ill, nor ſo curious of them ſelues, ſo to abuſe the bleſſed booke of Chriſt: neither vvas there any ſuch eaſy meanes before printing vvas inuented, to diſperſe the copies into the handes of euery man, as novv there is.

They vvere then in Libraries, Monasteries, Colleges, Churches, in Bishops, Priests, and some other deuout principal Lay mens houses & handes vvho vsed them vvith feare and reuerence, & especially such parcles as pertained to good life and maners, not medling, but in pulpit and schooles (and that moderately to) vvith the hard and high mysteries and places of greater difficultie. The poore ploughman, could then in labouring the ground, sing the hymnes and psalmes either in knovven or vnknovvē languages, as they heard them in the holy Church, though they could neither reade nor knovv the sense, meaning, and mysteries of the same. Such holy persōs of both sexes, to vvhom S. Hierom in diuers Epistles to them, commendeth the reading and meditatiō of holy Scriptures, vvere diligēt to searche all the godly histories & imitable examples of chastitie, humilitie, obedience, clemencie, pouertie, penance, renouncing the vvorld: they noted specially the places that did breede the hatred of sinne, feare of Gods iudgement, delight in spiritual cogitations: they referred them selues in all hard places, to the iudgement of the auncient fathers and their maisters in religion, neuer presuming to contend, controule, teach or talke of their ovvne sense and phantasie, in deepe questions of diuinitie. Then the Virgins, did meditate vpon the places and examples of chastitie, modestie and demeureneſſe: the maried, on coniugal faith and continencie: the parents, hovv to bring vp their children in faith and feare of God: the Prince, hovv to rule: the subiect hovv to obey: the Priest, hovv to teach: the people, hovv to learn.

Then the scholer taught not his maister, the sheepe controuled not the Pastor, the yong student set not the Doctor to schoole, nor reproued their fathers of error & ignorance. Or if any vvere in those better daies (as in al times of heresie such must needes be) that had itching eares, tikling tonges, and vvittes, curious and contentious disputes, hearers, and talkers rather the doers of Gods vvord: such the Fathers did euer sharply reprehend, counting them vnvvorthy and vnprofitable readers of the holy Scriptures. S. Hierom in his Epistle to Paulinus, after declaration that no handy craft is so base, nor liberall science so easy, that can be had vvithout a maister (vvhich S. Augustine also affirmeth, De vtilitate cred. cap. 7) nor that men presume in any occupation to teach that they neuer learned, Only (saith he) the art of Scripture is that vvhich euery man chalengeth: this the chatting old vvife, this the brabling sophister, this on euery hand, men presume to teach before they learne it. Againe, Some vvith poise of loftly vvordes deuise of scripture matters among vvomen: othersome (vhy vpon it) learne of vvomen, vvhat to teach men, and left that be not ynough, by facilitie of tong, or rather audacitie, teach that to others, vvhich they vnderstand neuer a vvhit them selues. to say nothing of such as be of my faculties: vvho stepping from secular learning to holy scriptures, and able to tickle the eares of the multitude vvith a smothe tale, thinke all they speake, to be the Lavv of God. This he vvrote then, vvhen this maladie of arrogancie and presumption in diuine matters, vvas nothing so outragious as novv it is.

S Gregorie Nazianzene made an oration of the moderatiō that vvas to be vsed in these matters: vvhere he saith, that some in his time thought the selues to haue al the vvisedom in the vvorld, vvhen they could once repeat tvvo or three vvordes, and them ill couched together, out of Scriptures. but he there diuinely discourseth of the orders and differēces of degrees: hovv in Christes mysticall body, some are ordeined to learne, some to teach: that all are not Apostles, all Doctors, all interpreters, all of tonges & knovvledge, not all learned in Scriptures & diuinitie: that the people vvent not vp to talke vvith God in the mountaine, but Moyses, Aaron, & Eleazar: nor they neither, but by the difference of their callings: that they that rebell against this ordinance, are guilty of the conspiracie of Core & his complices: that in Scripture there is both milke for babes, and meate for men, to be dispensed, not according to euery ones greedines of apperit or vvilfulnes, but as

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is moſt meete for the ones neceſſitie & capacitie: that as it is a ſhame for a Biſhop or Prieſts to be vnlearned in Gods myſteries, ſo for the common people it is ofrentimes profitable to ſaluation, not to be curious, but to follovv their Paſtors in ſincerittie & ſimplicitie: vvhereof excellently ſaith S. Auguſtine, (De agone Chriſt. c. 53.) Fidei ſimplicitate & ſinceritate lactati, nutriamur in Chriſto: & cum parui ſumus, malorum cibos non appetamus. that is, Being fed vvith the ſimplicitie and ſinceritie of faith, as it vvere vvith milke, ſo let vs be dourished in Chriſt: and vvhen vve are litle ones, let vs not couet the meates of the elder ſort. VVho in an other place (De bono perſeu. c. 16.) teſtifieth, that the vvord of God can not be preached nor certaine myſteries vttered to all men alike, but are to be deliuered according to the capacitie of the hearers: as he proueth both by S. Paules example (1. Cor. 3.) vvho gaue not to euery ſort ſtrong meate, but milke to many, as being not ſpirituall, but carnal and not capable: and by our lordes alſo, (Io. 16.) vvho ſpake to ſome plainely, and to others in parables, & affirmed that he had many things to vtter vvhich the hearers vvere not able to beare.

Hovv much more may vve gather, that all thinges that be vvritē, are not for the capacitie and diet of euery of the ſimple readers, but that very many myſteries of holy vvritte, be very far aboue their reach, & may and ought to be (by as great reaſon) deliuered them in meaſure & meane moſt meete for them? vvhich in deede can hardly be done, vvhē the vvhole booke of the Bible lieth before euery man in his mother tonge, to make choiſe of vvhat he liſt. For vvhich cauſe the ſaid Gregorie Nazianzen vviſheth the Chriſtians had as good a lavv as the Hebrues of old had: vvho (as S. Hierom alſo vvitneſſeth in proœm commentar: in Exechi.) tooke order amōg them ſelues that none ſhould read the Cantica Canticorum nor certaine other pieces of hardeſt Scriptures, till they vvere thirtie yeres of age.

And truely there is no cauſe vvhy men ſhould be more loth to be ordered and moderated in this point by Gods Church and their Paſtors, then they are in the vſe of holy ſacraments: for vvhich as Chriſt hath appointed Prieſtes and miniſters, at vvhoſe handes vve muſt receiue thē, & not be our ovvne caruers: ſo hath he giuē (Ep. 4.) vs doctors, prophetes, expoūders, interpreters, teachers and preachers, to take the lavv & our faith at their mouthes: becauſe our faith & religiō commeth not to vs properly or principally by reading of Scriptures, but (as the Apoſtle ſaith (Ro. 10. 17.) by hearing of the preachers lavvfully ſent: though reading in order & humilitie, much confirmeth and aduanceth the ſame. Therfore this holy booke of the Scriptures, is called of S. Ambroſe, Liber ſacerdotalis, the booke of prieſtes, at vvhoſe handes and diſpoſition vve muſt take and vſe it. li 2. ad Grat.

The vviſe vvil not here regard vvhat ſome vvilful people do mutter, that the Scriptures are made for all mē, & that it is of enuie that the Prieſtes do keepe the holy booke from thē. VVhich ſuggeſtion commeth of the ſame ſerpēt (Gen. 3.) that ſeduced our firſt parents, vvho perſuaded thē that God had forbidden thē that tree of knovvledge, leſt they ſhould be as cūning as him ſelf, & like vnto the Higheſt. No, no, the church doth it to keepe thē frō blind ignorāt preſūptiō, & frō that vvhich the Apoſtle (1. Tim. 6.) calleth falſi nominis ſcientiā knovvledge falſely ſo called: and not to embarre thē frō the true knovvledge of Chriſt. She vvould haue all vviſe, but vſque ad ſobrietatem, vnto ſobrietie, as the Apoſtle (Ro. 12. 3.) ſpeaketh: she knovveth the Scriptures be ordained for euery ſtate, as meates, elements, fire, vvater, candle, kniues, ſvvord, & the like: vvhich are as needful (moſt of thē) for children as old folkes, for the ſimple as the vviſe: but yet vvould marre all, if they vvere at the guiding of other then vviſe men, or vvere in the handes of euery one, for vvhoſe preſeruation they be profitable. She forbiddeth not the reading of them in any language, enuieth no mans cōmoditie, but giueth order hovv to doe it to edification, and not deſtructiō

howvto doe it vvithout casting the holy to dogges, or pearles to hogges (Mat. 7.6.) (See S. Chrysost. ho. 24. in Matth. declaring these hogges & dogges to be carnal men & Heretikes, that take no good of the holy mysteries, but thereby do both hurt them selues & others:) howvto doe it agreably to the soueraine sinceritie, maiestie, & depth of Mystaie conteined in the same. She vvould haue the presumptuous Heretike, notvvithstanding he alleage them neuer so fast, flying as it vvere through the vvhole Bible, and coting the Psalmes, Prophets, Gospels, Epistles, neuer so readily for his purpose, as Vincentius Lirinensis saith such mens fashion is: yet she vvould according to Tertullians rule (Li. de prescriptionibus.) haue such mere vsurpers quite discharged of al occupying and possession of the holy Testamēt, vvhich is her old and onely right and inheritance, and belongeth not to Heretikes at al, vvhom Origen (in 2. ad Ro.) calleth Scripturarū fures, theeues of the Scriptures. She vvould haue the vnvvorthy repelled, the curious repressed, the simple measured, the learned humbled, and all sortes so to vse them or abstaine from them, as is most conuenient for euery ones saluation: vvith this general admonition, that none can vnderstand the meaning of God in the Scriptures (Luc. 24.) except Christ open their sense, and make them partakers of his holy Spirit in the vnitie of his mystical bodie: & for the rest, she committeth it to the Pastor of euery prouince & people, according to the difference of time, place & and persons, howv and in vvhat sort the reading of the Scriptures is more or lesse to be procured or permitted.

VVherein, the varietie of circūstances teacheth them to deale diuersly: as vve see by S. Chr. people of Constantinople, vvho vvere so delicate, dull, vvordly, and so much giuen to dice, cardes, specially stage-plaies or theaters (as S. Gregorie Nazianzene (in vita Athanasij.) vvitnesseth) that the Scriptures & all holy lections of liuine things vvere lothsome vnto them: vvhereby their holy Bishop vvas forced (Ho. 5. in Mat & ho. 3. de Laz. & ho. 3. in 2. ad Th. & alibi sæpe.) in many of his sermōs to crie out against their extreme negligence and contempt of Gods vvord, declaring, that not onely Eremites and Religious (as they alleaged for their excuse) but secular men of all sortes might reade the Scriptures, and often haue more neede thereof in respect of them selues, then the other that liue in more puritie and contemplation: further insinuating, that though diuers thinges be high and hard therein, yet many godly histories, liues, examples, & precepts of life & doctrine be plaine: and finally, that vvhen the Gentiles vvere so cunning and diligent to impugne their faith, it vvere not good for Christians to be too simple or negligent in the defense thereof. as (in truth) it is more requisite for a Catholike man in these daies vvhen our Aduersaries be industrious to empeache our beleefe, to be skilful in Scriptures, then at other times vvhen the Church had no such enemies.

To this sense said S. Chrysostom diuers thinges, not as a teacher in schole, making exact and general rules to be obserued in all places & times, but as a pulpit man, agreably to that audience & his peoples default: nor making it therefore (as some peruersely gather of his vvordes) a thing absolutely needful for euery poore artificer to reade or studie Scriptures, nor any vvhit fauouring the presūptuous, curious, and contentious iangling and searching of Gods secretes, reproued by the foresaid fathers, much lesse approuing the excesse pride and madnes of these daies, vvhen euery man and vvoman is become not only a reader, but a teacher, controuler, and iudge of Doctors, Church, Scriptures and al: such as either contemne or easily passe ouer al the moral parte, good examples, and precepts of life, (by vvhich as vvell the simple as learned might be much edified, & only in a maner, occupie them selues in dogmatical, mystical, high, and hidden secretes of Gods counsels, as of Predistinatiō, reprobation, election, prescience, forsaking of the Iewes, vocatiō of the gentiles, & other incomprehensible mysteries, Liquishing about questiōs of onely faith, fiduce, newv phrases & figures, euerlearning, but neuer comming to knowvledge, reading and tossing in pride of vvitte, conceit

of

of their owne cunning, and vpon presumption of I can tel what spirit, such bookes specially and Epistles, as S. Peter 2. 3. foretold that the vnlearned and instable would deprave to their owne damnation.

They delight in none more then in the Epistle to the Romans, the Canticā canticorū, the Apocalypse, which have in thē as many mysteries as words. they find no difficultie in the sacred booke (Ap. 5.) claspēd with seuen seales. they aske for no expositor (Act. 8.) with the holy Eunuch. they feele no such depth of Gods science in the scriptures, as S. Aug. did (Conf. li. 12. c. 14.) when he cried out, Mira profunditas eloquiorū tuorum, mira profunditas (Deus meus) mira profunditas: horror est intendere in eam, horror honoris, & tremor amoris. that is, O wonderful profoundnes of thy wordes: wonderful profoundnes, my God, wonderful profoundnes: it maketh amā quake to looke on it: to quake for reuerence, and to tremble for the loue thereof. they regard not that which the same Doctor affirmeth, (See ep. 3. Au.) that the depth and profunditie of wisedō, not only in the wordes of holy Scripture, but also in the matter & sense, is so wonderful that, liue a man neuer so long, be he of neuer so high a wite, neuer so studious, neuer so feruent to attaine the knowledge thereof, yet when he endeth, he shal confesse he doth but begin. they feele not with S. Hier. (ep. 13. c. 4.) that the text hath a hard shel to be broke before we come to the kirnel. they will not stay themselues in only reading the sacred Scriptures thirtene yeres together, (Ruf. Ec. hist. li. 2. c. 9.) with S. Basil & S. Gregorie Nazianzene, before they expound them, nor take the care (as they did) neuer otherwise to interpret them, then by the vniforme consent of their forefathers and tradition Apostolike.

If our newe Ministers had had this cogitatiō & care that these and al other wise men have, & euer had, our couetous and neuer fallen to this miserable state in religion, & that vnder pretence, colour, and countenance of Gods word. neither should vertue and good life have bene so pitifully corrupted in time of such reading, toiling, tubling & translating the booke of our life and salnation: wherof the more precious the right and reuerent vse is, the more pernicious is the abuse and prophanatiō of the same: which euery man of experience by these fewe yeres proue, and by comparing the former dates and maners to these of ours, may easily see.

Looke whether your men be more sermonis, your women more chast, your childrē more obedient, your seruants more trustie your maides more modest, your frendes more faithful, your laime more iust in dealing, your Clergy more deuout in praying: whether there be more religion, feare of God, faith and cōscience in al states now, then of old, when there was not so much reading, chatting, and iangling of Gods word, but much more sincere dealing, doing, and keping the same. Looke whether through this disorder, women teach not their husband, children their parents, yōg scoles their old & wise fathers, the sheep their maisters, the sheepe their pastors, and the People the Priest. Looke whether the most chast & sacred sentences of Gods holy word, be not turned of many, into mirth, mockerie, amorous ballets, & detestable letters of loue and leudnes: their delicate rimes, tunes, and translations much encreasing the same.

This fall of good life & profiting the diuine mysteries, euery body seeth: but the great corruptiō & decay of faith hereby, none see but wise men, who onely know, that were the Scriptures neuer so truely trāslated, yet Heretikes & ill men that follow their owne spirit & know nothing, but their priuate fantasie, & not the sense of the holy Church & Doctors, must needes abuse them to their damnation: and that the curious simple and (1. Cor. 2.) sensual men which have no tast of the things that be of the Spirit of God, may of infinite places take occasion of pernicious errors: for though the letter or text have no error, yet (saith S. Amb.) the Arrian, or (as we may now speake) the Caluinia interpretation hath errors li. 2. ad Gratianū ca. 1. & Tertullia saith, The sense adulterated is as perilous as the style corrupted. De Præf. S. Hil. also speaketh thus: Heresie riseth about the

vnderſtanding, not about the vvriting: the fault is in the ſenſe, not in the vvord. lib. 2. de Trin. in principio, and S. Auguſtine ſaith, that many hold the ſcriptures as they doe the Sacraments, ad ſpeciem, & non ad ſalutem: to the outvvard shevv, and not to ſaluation. de Bapt. cont. Don. li. 3. c. 19. Finally all Sect-maiſters and rauening vvolues, yea (Mat. 4.) the diuels themſelues pretend Scriptures, alleage Scriptures, and vvholy shroud themſelues in Scriptures, as in the vvooll and fleeſe of the ſimple sheepe. VVhereby the vulgar, in theſe daies of generall diſputes, can not but be in extreme danger of error, though their bookes vvere truely translated, and vvere truely in them ſelues Gods ovvne vvord in deede.

But the caſe novv is more lamentable: for the Proteſtants and ſuch as S. Paul calleth ambulãtes in aſtutia, vvalking in deceitfulnes, haue ſo abuſed the people and many other in the vvorld, not vnvviſe, that by their falſe trãſlations they haue in ſteede of Gods Lavv & Teſtament, & for Chriſtes vvriten vvill and vvord, giuen them their ovvne vvicked vvriting & phantaſies, moſt ſhameſully in all their verſions Latin, English and other tõges, corrupting both the letter and ſenſe by falſe translation, adding, detracting, altering, tranſpoſing, pointing, and all other guileful meanes: ſpecialy vvhere it ſerueth for the aduantage of their priuate opinions. for vvhich they are bold alſo, partly to diſauthoriſe quite, partly to make doubtful, diuers vvhole bookes allovved for Canonical Scripture by the vniuerſal Church of God this thouſand yeres and vpvvard: to alter al the authentical and Eccleſiaſtical vvordes vſed ſithẽce our Chriſtianitie, into nevv prophane nouelties of ſpeaches agreable to their doctrine. to change the titles ofvvorkes, to put out the names of the authors (Beza annot. in c. 1. Lu. v. 78) to charge the very Euãgeliſt vvith folovving vntrue trãſlatiõ, to adde vvhole ſentẽces proper to their ſect, into their pſalmes in meter, (See the tenth article of their Creede in meter.) euen into the very Creede in rime. al vvhich the poore deceiued people ſay and ſing as though they vvere Gods ovvne vvord, being in deede through ſuch ſacrilegious treacherie, made the Diuels vvord.

To ſay nothing of their intolerable liberty and leccke to chãge the accuſtomed callings of God, Angel, men, places, & things vſed by the Apoſtles & all antiquitie, in Greeke Latin, & al other languages of Chriſtian Nations, into nevv names, ſometimes falſely and alvvaies ridiculouſly and for oſtẽtatiõ taken of the Hebrues: to frame & fine the phraſes of holy Scriptures after the forme of prophane vvriters, ſticking not, for the ſame to ſupply, ad alter or diminiſh as freely as if they translated Liuie, Virgil, or Terence. Hauing no religious reſpect to keepe either the maieſtie or ſincere ſimplicity of that venerable ſtyle of Chriſtes ſpirit, as S. Auguſtine ſpeaketh, vvhich kind the holy Ghoſt did chooſe of infinite vviſedõ to haue the diuine myſteries rather vttered in, then any other more delicate, much leſſe in that mererricious maner of vvriting that ſundrie of theſe nevv translators doe vſe: of vvhich ſort Caluin him ſelfe and his vnefellovves ſo much cõplaine that they profeſſe, vvan to haue gained more by theſe nevv interpreters (their number, leuitie of ſpirit, and audacitie encreaſing daily) then he did before by keeping the vvord from the people. And for a paterne of this miſchiefe, they giue Caſtalion, aduiſing al their churches and ſcholars to bevvare of his translation, as one that hath made a very ſport and mockery of Gods holy vvord. ſo they charge him: them ſelues (and the Zuinglians of Zuricke, vvhoſe translations Luther therfore abhorred) handling the matter vvith no more fidelitie, grauitie, or ſinceritie, then the other: but rather vvith much more falſification, or (to vſe the Apoſtles vvordes 2. Cor. 2. 17.) cauponation and adulteration of Gods vvord, then they. beſides many vvicked gloſes, prayers, confeſſions of faith, cõteining both blaſphemous errors and plaine contradictions tothẽ ſelues and among them ſelues, al priuileged and authoriſed to be ioyned to the Bible, and to be ſaid and ſung of the poore people, and to be beleeued as articles of faith and vvholy conſonant to Gods vvord.

VVe

Vve therfore hauing compaſſion to ſee our beloued countrie men, vvith extreme danger of their ſoules, to vſe onely ſuch prophane translations, & erreneous mens mere phantaſies, for the pure and bleſſed vvord of truth, much alſo moued therevnto by the deſires of many deuout perſons: haue ſet forth, for you (benigne readers) the nevv Teſtament to begin vvithal, truſting, that it may giue occaſion to you, after diligent perufing thereof, to lay avvay at leſt ſuch their impure verſions as hitherto you haue been forced to occupie. Hovv vvel vve haue done it, vve muſt not be iudges, but referre al to Gods Church and our ſuperiors in the ſame, to them vve ſubmit our ſelues, and this, and al other our labours, to be in part or in the vvhole reformed, corrected, altered, or quite abolished: moſt humbly deſiring pardon if through our ignorance, temeritie, or other humane infirmitie, vve haue any vvhere miſt ken the ſenſe of the holy Ghoſt. further promiſing, that if hereafter vve eſpie any of our ovvne errors, or if any other, either frende of good vvil, or aduerſarie for deſire of reprehenſion, ſhal open vnto vs the ſame: vve vvil not (as Proteſtants doe) for defenſe of our eſtimatiō or of pride and contention, by vvrangling vvordes vvilfully perſiſt in them, but be moſt glad to heare of them, and in the next edition or othervviſe to correct them: for it is truth that vve ſeeke for, and Gods honour: vvhich being had either by good intention, or by occaſion, al is vvel. This vve profeſſe onely, that vve haue done our endeuour vvith prayer, much fear and trembling, leſt vve ſhould dangerously erre in ſo ſacred, high, and digne a vvorke: that vve haue done it vvith al faith, diligence, and ſincerite: that vve haue vſed no partialitie for the diſaduantage of our aduerſaries, nor no more licence then is ſufferable in translating of holy Scriptures: continually keeping our ſelues as neere as is poſſible, to our text & to the very vvordes and phraſes vvhich by lōg vſe are made venerable, though to ſome prophane or delicate eares they may ſeeme more hard or barbarous, (See S. Aug. li. 3. conf. c. 5.) as the vvhole ſtyle of Scripture doth lightly to ſuch at the beginning: acknovvledging vvith S. Hierō, that in other vvritings it is ynough to giue in translation, ſenſe for ſenſe, but that in Scriptures, leſt vve miſſe the ſenſe, vve muſt keepe the very vvordes. Ad Pammach, epiſtola 101. ca. 2. in princip. VVe muſt, ſaith S. Auguſtine, ſpeake according to a ſet rule, leſt licence of vvordes breede ſome vvicked opinion concerning the thinges conteined vnder the vvordes. De ciuitate lib 18. cap. 42. Vvhereof our holy forefathers and auncient Doctors had ſuch a religious care, that they vvould not change the very barbariſmes or incongruities of ſpeach vvhich by long vſe had preuailed in the old readings or rendings of ſcriptures. as (Mat. 22.) Neque nubent neque nubentur, in Tertul. li. 4 in Marcion: in S. Hilarie in c. 21 Mat. and in al the father Qui me confuſus fuerit, confundar & ego eū, Mar 8. in S. Cyprian ep. 63 nu. 7 Talis enim nobis decebat ſacerdos (vvhich vvas an elder translation then the vulgar Latin that novv is) in S. Ambroſe c. 3. de fuga ſeculi. and S. Hierom him ſelf, vvho othervviſe corrected the Latin translation that vvas vſed before his time, yet keepeth religiously (as him ſelf profeſſeth Præfat in 4 Euang. ad Damaſum) theſe and the like ſpeaches Mat. 6 Nonne vos magis pluris eſtis illis? and, filius hominis non venit miniſtrari, ſed miniſtrare: and 22. 22. Neque nubent, neque nubentur: in his commentaries vpon theſe places. and Luc. 13. Non capit Prophetam perire extra Hieruſalem in his commentaries in c. 2. loci ſub finem. And S. Auguſtine, vvho is moſt religious in al theſe phraſes counteth it a ſpecial pride and infirmitie in thoſe that haue a litle learning in tongues, & none in thinges, that they eaſily take offenſe of the ſimple ſpeaches or ſoleciſmes in the ſcriptures. de doctrina Chriſt. li. 2. cap. 13. See alſo the ſame holy father li. 3. de doct. Chriſt c. 3. and tract. 2. in Euang Ioan. But of the manner of our translation more anon.

Novv, though the text thus truely translated, might ſufficiently, in the ſight of the learned and al indifferent men, both controule the aduerſaries corruptions, and proue that the holy Scripture, vvhereof they haue made ſo

great vauntes, make nothing for their newe opinions, but wholy for the Catholike Churches beleefe and doctrine, in al the pointes of difference betwixt vs: yet knowing that the good and simple may easily be seduced by some fewe obstinate persons of perdition (whom we see giuen ouer into a reprobat sense, to whom the Gospel, which in it self is the odour of life to saluation (1. Cor. 2.) is made the odour of death to damnatiõ, ouer whose eies for sinne & disobedience God suffereth a veile or couer to lie, whiles they read the newe Testament, euen as the Apostle saith (2. Cor. 3.) the Iewes haue til this day, in reading of the old, that as the one sort can not finde Christ in the Scriptures, reade they neuer so much, so the other can not finde the Catholike Church nor her doctrine there neither) and finding by experiẽce this saying of S. Aug. (De doctr. Christ. li. 3. cap. 10.) to be most true. If the preiudice of any erroneous persuasion preoccupate the mind, whatsoeuer the Scripture hath to the contrarie, men take it for a figuratiue speach: for these causes, and somewhat to help the faithful reader in the difficulties of diuers places, we haue also set forth reasonable large Annotations, thereby to shew the studious reader in most places perteining to the controuersies of this time, both the heretical corruptions and false deductions, & also the Apostolike tradition, the expositions of the holy fathers, the decrees of the Catholike Church and most auncient Councels: which meanes whosoeuer trusteth not, for the sense of holy Scriptures, but had rather folowe his priuate iudgemẽt or the arrogãt spirit of these Sectaries, he shal worthily through his owne wilfulnes be deceiued. Beseeching al men to looke with diligence, sincerities, & differẽce, into the case that cõcerneth no lesse then euery ones eternal saluation or damnation.

Which if he doe, we doubt not but he shal to his great cõtentment, find the holy Scriptures most clerely and inuincibly to proue the articles of Catholike doctrine against our aduersaries, which perhaps he had thought before this diligent search, either not to be consonant to Gods word, or at least not conteined in the same, and finally he shal proue this saying of S. Aug. (In Psal. 67 prope finem.) to be most true. Multi sensus &c. Many senses of holy Scriptures lie hidden, and are knowen to some fewe of greater vnderstanding: neither are they at any time auouched more commodiously and acceptably then at such times, when the care to answer heretikes doth force men therevnto. For then, euen they that be negligent in matters of studie and learning, shaking of sluggishnes, are stirred vp to diligẽt hearing, that the Aduersaries may be refelled. Againe, howe many senses of holy Scriptures, concerning Christes Godhead, haue been auouched against Photinus: howe many, of his Manhod, against Manichęus: howe many, of the Trinitie, against Sabellius: howe many, of the vnitie in Trinite, against the Arrians, Eunomians, Macedonians: howe many, of the Catholike Church dispersed through out the whole worde, and of the mixture of good and bad in the same vntil the end of the worde, against the Donatistes and Luciferians and other of the like errour: howe many against al other heretikes, which it were to long to rehearse? Of which senses & expositions of holy Scripture the approued authors and auouchers, should otherwise either not be knowen at al, or not so wel knowen, as the contradictions of proud heretikes haue made them.

Thus he saith of such thinges as not seeming to be in holy Scriptures to the ignorant or heretikes, yet in deede be therein: but in other pointes doubted of, that in deede are not decided by Scripture, he giueth vs this goodly rule to be folowed in al, as he exẽplifieth in one. Then doe we hold (saith he) the veritie of the Scriptures, when we doe that which now hath seemed good to the Vniuersal Church, which the authoritie of the Scriptures them selues doth comende: so that, for asmuch as the holy Scripture can not deceiue, whosoeuer is afraid to be deceiued with the obscuritie of questiõs, let him therein aske counsel of the same Church, which the holy Scripture most certainely and euidently sheweth and pointeth vnto. Aug. li. 1. Confession. c. 13.

NOW

NOVV TO GIVE thee alſo intelligence in particular, moſt gentle Reader, of ſuch thinges as it behoueth thee ſpecially to knovv concerning our translation: VVe translate the old vulgar Latin text, not the common Greeke text, for theſe cauſes.

1. It is ſo auncient, that it vvas vſed in the Church of God aboue 1300. yeres agoe, as appeareth by the fathers of thoſe times.

2. It is that (by the cõmon receiued opinion and by al probabilitie) vvhich S. Hierom aftervvard corrected according to the Greeke, by the appointmẽt of Damaſus then Pope, as he maketh mention in his preface before the foure Euangeliſtes, vnto the ſaid Damaſus: and in Catalogo in fine, and ep. 102.

3. Conſequently it is the ſame vvhich S. Auguſtine ſo commendeth and alloweth in an Epiſtle to S. Hierom.

4. It is that, vvhich for the moſt part euer ſince hath been vſed in the Churches ſeruice, expounded in ſermons, alleaged and interpreted in the Commentaries and vvritings of the auncient fathers of the Latin Church.

5. The holy Councel of Trent, Seſſ. 4. for theſe and many other important conſiderations, hath declared & defined this onely of al other latin translations, to be authentical, and ſo onely to be vſed and taken in publike leſſons, diſputations, preachings, and expoſitions, and that no man preſume vpon any pretence to reiect or refuſe the ſame.

6. It is the graueſt, ſincereſt, of greateſt maieſtie, leaſt partialitie, as being vvithout al reſpect of controuerſies and contentions, ſpecially theſe of our time, as appeareth by thoſe places vvhich Eraſmus and others at this day translate much more to the aduantage of the Catholike cauſe.

7. It is ſo exact and preciſe according to the Greeke, both the phraſe and the vvord, that delicate Heretikes therfore reprehẽd it of rudenes. And that it followeth the Greeke far more exactly then the Proteſtants translations, beſide infinite other places, vve appeale to theſe. Tit. 3.14. Curent bonis operibus præeſſe. proiſta ſthe. Engl. bib. 1577. to mainteine good vvorkes. and Hebr. 10.20. Viam nobis initiauit, enekeniſen. English Bib. he prepared. So in theſe vvordes, Iuſtificationes, Traditiones, Idola &c. In al vvhich they come not neere the Greeke, but auoid it of purpoſe.

8. The Aduerſaries them ſelues, namely Beza, preferre it before al the reſt. In præfat. noſtr. teſt. an. 1556. And againe he ſaith, that the old Interpreter translated very religiously. Annot. in 1. Luc. v. 1.

9. In the reſt, there is ſuch diuerſitie and diſſenſion, and no end of reprehending one an other, and translating euery man according to his fantaſie, that (Cochlæ. l. 11. de Cano. Script. authoritate) Luther ſaid, If the vvorld ſhould ſtand any lõg time, vve muſt receiue againe (vvhich he thought abſurd) the Decrees of Councels for preſeruing the vnitie of faith, becauſe of ſo diuers interpretations of the Scripture. And Beza (in the place aboue mẽtioned) noteth the itching ambitiõ of his fellovv trãslators, that had much rather diſagree and diſſent from the beſt, then ſeeme thẽ ſelues to haue ſaid or vvritten nothing. And Bezas translatiõ it ſelf, being ſo eſteemed in our countrie, that the Geneua Eng. Teſtamẽt be translated according to the ſame, yet ſometime goeth ſo vvide frõ the Greeke, and from the meaning of the holy Ghoſt, that thẽ ſelues vvhich proteſt to trãslate it, dare not folovv it. For exãple, Luc. 3.36. they haue put theſe vvordes, The ſonne of Cainan, vvhich he vvittingly and vvilfully left out: and Act. 1. 14. they ſay, VVith the vvomen, agreably to the vulgar Latin: vvhere he ſaith, Cum vxoribus, vvith their vviues.

10. It is not onely better then al other Latin translations, but then the Greeke text it ſelf, in thoſe places vvhere they diſagree.

The proofe hereof is euident, becauſe moſt of the auncient Heretikes vvere Grecians, & therfore the Scriptures in Greeke vvere more corrupted by them, as the auncient fathers often cõplaine. Tertullian (Li. 5. cont. Marcionem.) noteth the Greeke text vvhich is at this day (1. Cor. 15. 47.) to be an old corruptiõ of Marciõ the Heretike, & the truth to be as in our vulgar Latin, Il. homo de cœlo cœleſtis, The 2. man frõ heauẽ heauenly. So reade others

(Ambroſe. Hierom.) auncient fathers, and Eraſmus thinketh it muſt needes be ſo, and Caluin him ſelf folovveth it Inſtit. li. 2. c. 13 parag. 2. Againe S. Hierom noteth (Li. 1. cont. Iouin. c 7.) that the Greeke text (1. Cor. 7. 33.) vvhich is at this day, is not the Apoſtolical veritie or the true text of the Apoſtle: but that vvhich is in the vulgar Latin, Qui cum vxore eſt, ſolicitus eſt quæ ſunt mundi, quomodo placeat vxori, & diuiſus eſt. He that is vvith a vvife, is careful of vvorldly things, hovv he may pleaſe his vvife, and is deuided or diſtracted. The Eccleſiaſtical hiſtorie called the Tripartite, noteth (Li. 12. c. 4.) the Greeke text that novv is (1. Io. 4. 3.) to be an old corruption of the auncient Greeke copies, by the Neſtorian Heretikes, & the true reading to be as in our vulgar Latin, Omnis ſpiritus qui ſoluit IESVM. ex Deo non eſt. Euery ſpirit that diſſolueth IESVS, is not of God: and Beza confeſſeth that Socrates in his Eccleſiaſtical hiſtorie (Li 7. c. 32.) readeth ſo in the Greeke, pan pnefma ho lyi ton Iiſoun Chriſton &c.

But the proofe is more pregnant out of the Aduerſaries them ſelues. They forſake the Greeke text as corrupted, and translate according to the vulgar Latin, namely Beza and his ſcholers the English translatours of the Bible, in theſe places. Hebr. chap. 9. verſ. 1. ſaying, The firſt couenant, for that vvhich is in the Greeke. (diathiki ſani) The firſt tabernacle. vvhere they put, couenant, not as of the text, but in an other letter, as to be vnderſtood, according to the vulgar Latin, vvhich moſt ſincerely leaueth it out altogether, ſaying, Habuit quidem & prius iuſtificationes &c. The former alſo in deede had iuſtifications &c. Againe, Ro. 11. verſ. 21 They translate not according to the Greeke text, (keio kyrio) Tempori ſeruientes, ſeruing the time, vvhich Beza ſaith muſt needes be a corruption: but according to the vulgar Latin, Domino ſeruientes, ſeruing our Lord. Againe, Apoc. 11. ver. 2. they translate not the Greeke text, Atrium quod intra templum eſt, the court vvhich is vvithin the temple: but cleane contrarie, according to the vulgar Latin, vvhich Beza ſaith is the true reading, Atrium quod eſt foris templum, the court vvhich is vvithout the temple. Onely in this laſt place, one English Bible of the yere 1562. folovveth this errour of the Greeke. Againe, 2. Tim. 2. verſ. 14. they adde, but, more then is in the Greeke, to make the ſenſe more commodious and eaſie, according as it is in the vulgar Latin. Againe, Ia. 5. 12 they leaue the Greeke, is hypocriſin and folovv the vulgar Latin, ſaying, leſt you fall into condemnation. I doubt not (ſaith Beza) but this is the true and ſincere reading, and I ſuſpect the corruption in the Greeke came thus &c. It vvere infinite to ſet dovvne al ſuch places, vvhere the Aduerſaries (ſpecially Beza) folovv the old vulgar Latin and the Greeke copie agreable there vnto, condemning the Greeke text that novv is, of corruption.

Againe, Eraſmus the beſt translatour of al the later, by Bezas iudgement, ſaith, that the Greeke ſometime hath ſuperfluities corruptly added to the text of holy Scripture. as Mat. 6 to the end of the Pater noſter, theſe vvordes, Becauſe thine is the kingdom, the povver, and the glorie for euermore. VVhich he calleth, nugas, trifles rashly added to our Lords praier, and reprehendeth Valla for blaming the old vulgar Latin becauſe it hath it not. likevviſe Ro. 11. 6 theſe vvordes in the Greeke, and not in the vulgar Latin: But if of vvorkes, it is not novv grace: othervviſe the vvorke is no more a vvorke. and Mar. 10. 29. theſe vvordes, or vviſe, and ſuch like Yea the Greeke text in theſe ſuperfluities condemneth it ſelf, and iuſtifieth the vulgar Latin exceedingly: as being marked through out in a number of places, that ſuch and ſuch vvordes or ſentences are ſuperfluous in al vvhich places our vulgar Latin hath no ſuch thing, but is agreable to the Greeke vvhich remaineth after the ſuperfluities be taken vvay. For example, that before mentioned in the end of the Pater noſter, hath a marke of ſuperfluitie in the Greeke text thus, and Mat. 6. 11 theſe vvordes, Amen I ſay to you, it ſhal be more tolerable for the land of Sodom and Gomorrhe in

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the day of iudgement, then for that citie. and Mat 20.22. theſe vvordes, And be baptized vvith the baptiſme that I am baptized vvith. Vvhich is alſo ſuperfluously repeated againe verſ. 23. and ſuch like places exceding manye vvhich being noted ſuperfluous in the Greeke, and being not in the vulgar Latin, proue the Latin in thoſe places to be better, truer and more ſincere then the Greeke.

Vvherevpon vve conclude of theſe premiſſes, that it is no derogation to the vulgar Latin text, vvhich vve translate, to diſagree from the Greeke text, vvheras it may not vvithſtanding be not onely as good, but alſo better. and this the Aduerſarie him ſelf, (Beza præfat. No. Teſt. 1556. See him alſo Anno. in 13. Act. v. 2[illegible]) their greateſt and lateſt translatour of the Greeke, doth auouch againſt Eraſmus in behalfe of the old vulgar Latin translation, in the e notorious vvordes. Hovv vnvvorthely and vvithout cauſe (ſaith he) doth Eraſmus blame the old Interpreter as diſſenting from the Greeke? he diſſented, I graunt, from thoſe Greeke copies vvhich he had gotten: but vve haue found, not in one place, that the ſame interpretation vvhich he blameth, is grounded vpon the authoritie of other Greeke copies, & thoſe moſt auncient. Yea in ſome number of places vve haue obſerued, that the reading or the Latin text of the old Interpreter, though it agree not ſo neere vvith our Greeke copies, yet it is much more conuenient, for that it ſeemeth he folovved ſome better and truer copie. Thus far Beza in vvhich vvordes he vnvvittingly, but moſt truely, iuſtifieth and defendeth the old vulgar Translation againſt him ſelf and al other cauillers that accuſe the ſame, becauſe it is not alvvaies agreable to the Greeke text: Vvhereas it vvas translated out of other Greeke copies (partly extant, partly not extant at this day) either as good and as auncient, or better and more auncient, ſuch as S. Auſtine ſpeaketh of, calling them doctiores & diligentiores, the more learned and diligent Greeke copies, vvherevnto the latin translations that faile in any place, muſt needes yeld. Li. 2. de doct. Chriſt. c. 15.

And if it vvere not to long to exemplifie and proue this, vvhich vvould require a treatiſe by it ſelf, vve could shevv by many and moſt cleere examples through out the nevv Teſtament, theſe ſundrie meanes of iuſtifying the old translation

Firſt, if it agree vvith the Greeke text (as commonly it doth, and in the greateſt places concerning the controuerſies of our time, it doth moſt certainely) ſo far the Aduerſaries haue not to complaine: vnles they vvil complaine of the Greeke alſo, as they doe Ia 4. v 2. and 1. Pet. 3. v 21. vvhere the vulgar Latin folovveth exactly the Greeke text, ſaying 'Occiditis: and, Quod vos ſimilis formæ, &c. But Beza in both places correcteth the Greeke text alſo as falſe.

2 If it diſagree here and there from the Greeke text, it agreeth vvith an other Greeke copie ſet in the margent, vvherof ſee examples in the foreſaid Greeke Teſtaments of Robert Stevens and Criſpin through out. namely 2. Pet 1. 10. Spagite vt per bona opera certam veſtram vocationem faciatis. dia ton agathon ergon and Marc. 8. v. 7. Et ipſos benedixit, eſlogiſas afta

3 If theſe marginal Greeke copies be thought leſſe authentical then the Greeke text, the Aduerſaries them ſelues reiect vs the contrari, vvho in their translations often folovv the marginal copies, and forſake the Greeke text. as in the examples aboue mentioned Ro. 11. Apoc. 11. 2 Tim. 2. Iac 5. &c. it is euident.

4 If al Eraſmus Greeke copies haue not that vvhich is in the vulgar Latin, Beza had copies vvhich haue it, and thoſe moſt auncient (as he ſaith) & better. And if al Bezas copies faile in this point and vvil not helpe vs, Gagnee the French kings preacher, had he that might commaund in al the kings libraries, he found Greeke copies that haue iuſt according to the

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vulgar Latin: & that in such place as vvould seeme otherwise lesse pro-
ble. as Iac. 3. vers. 5. Ecce quantus ignis quam magnam siluam incendit,
hold how much fire vvhat a great vvood it kindleth? A man vvould think
it must be rather as in the Greeke text, A little fire vvhat a great vvood
kindleth! But an approued auncient Greeke copie alleaged by Gagneie, hath
as it is in the vulgar Latin. And if Gagneis copies also faile sometime, there
Beza and Crispin supply Greeke copies fully agreable to the vulgar Latin,
as ep. Iudæ vers. 5. Sciemes semel omnia, quoniam Iesus &c. and vers. 19. Se-
gregant semetipsos. likevvise. 2 Ephes. 2. Quod elegent vos primitias: apar-
chas in some Greeke copies. Gagn. & 2. Cor. 9. Vestra æmulatio, ho himon
zilos. so hath one Greeke copie. Beza.

5 If all their copies be not sufficient, the auncient Greeke fathers had co-
pies and expounded them, agreable to our vulgar Latin. as 1. Tim. 6. 20. Pro-
phanas vocum nouitates So readeth S. Chrysostom & expoundeth it against
Heretical & erroneous noueltes. Yet novv vve know no Greeke copie that
readeth so. Likevvise Ioan. 19. Pater meus quod mihi dedit maius omnibus
est. so readeth S. Cyril and expoundeth it: li. 7. in Ioan. c. 10. likevvise. 1. Ioa. 4. 3.
Omnis spiritus qui soluit IESVM, ex Deo non est. so readeth S. Irenæus li.
3. c. 18 S. August. tract. 6. in Ioan. S. Leo epist. 10 c. 5. beside Socrates in his Ec-
clesiastical historie, li. 7. c. 22. and the Tripartite li. 12 c. 4. vvho say plainely,
that this vvas the old and the true reading of this place in the Greeke. And
in vvhat Greeke copie extant at this day is there this text Ioan. 5. 2. Est autem
Hierosolymis probatica piscina? and yet S. Chrysost. S. Cyril, and Theophy-
lacte read so in the Greeke, and Beza saith it is the better reading: and so is
the Latin text of the Romane Masse booke iustified, and eight other Latin
copies, that reade so for our vulgar Latin here, is according to the Greeke
text, Super probatica. & Rom. 5 v. 17 Donationis & iustitiæ. so readeth Theo-
dorete in Greeke. epi probatiki & Luc. 2. v. 14. Origē & S. Chrys. reade, Homi-
nibus bonæ voluntatis, and Beza liketh it better then the Greeke text that
novv is.

6 Vvhere there is no such signe or token of any auncient Greeke copie
in the fathers, yet these late Interpreters tel vs, that the old interpreter
did folovv some other Greeke copie. as Marc. 7. 3. Nisi crebro lauerint. Eras-
mus thinketh that he did read in the Greeke eyen, often: and Beza and
others commend his coniecture, yea and the English Bibles are so translа-
ted. vvhereas novv it is pygmi vvhich signifieth the length of the arme vp
to the elbovv. And vvho vvould not think that the Euangelist should
say, The Pharisees vvash often, because otherwise they eate not, rather
then thus, vnles they vvash vp to the elbovv, they eate not?

7. If all such coniectures, and all the Greeke fathers help vs not, yet the La-
tin fathers vvith great consent vvil easily iustifie the old vulgar translation,
vvhich for the most part they follovv and expound. as, Ioan. 7. 39. Nondum
erat spiritus datus. so readeth S. Augustine li. 4. de Trinit. c. 20. and li. 83.
Quæst q. 62. and tract 52. in Ioan. Leo ser. 2. de Pentecoste. Vvhose authori-
tie vvere sufficient, but in deede Didymus also a Greeke Doctor readeth so
li. 2. de Sp. sancto translated by Hierom, and a Greeke copie in the Vati-
cane, and the Syriake novv Testament. Likevvise Ioan. 11. 22. Sic eum volo ma-
nere. so readeth S. Ambrose, in Psal. 45. & Psal. 118. octonario Resp. S. Augusti-
ne and Ven. Bede vpon S. Iohns Gospel.

8. And lastly, if some other Latin fathers of auncient time, reade otherwise
either here or in other places, not all agreeing vvith the text of our vulgar
Latin, the cause is, the great diuersitie and multitude that vvas then of La-
tin copies. (vvhereof S. Hierom complaineth Præfat. in 4. Euang. ad Dama-
sum.) til this one vulgar Latin grevv onely into vse. Neither doth their di-
uers reading make more for the Greeke, then for the vulgar Latin, differing
oftentimes from both as vvhen S. Hierom in this last place readeth, Si sic
eum volo manere, li. 3. aduersus Iouin. it is according to no Greeke copie novv
extant. And if yet there be some doubt, that the readings of some Greeke
or Latin fathers, differing from the vulgar Latin be a checke or condemna-
tion to the same: let Beza, that is, let the Aduersarie him self, tel vs his opi-
nion

ſo in this caſe alſo. VVhoſoeuer, ſaith he, ſhal take vpon him to correct theſe things (ſpeaking of the vulgar Latin translation) out of the auncient fathers vvritings, either Greeke or Latin, vnles he doe it very circumſpectly and aduiſedly, he ſhal ſurely corrupt al rather then amend it, becauſe it is not to be thought, that as often as they cited any place, they did alvvaies looke into the booke, or number euery vvord. As if he ſhould ſay, VVe may not by and by thinke that the vulgar Latin is faultie and to be corrected, vvhen vve read othervviſe in the fathers either Greeke or Latin, becauſe they did not alvvaies exactly cite the vvordes, but folovved ſome commodious and godly ſenſe thereof.

Thus then vve ſee that by al meanes the old vulgar Latin translation is approued good, and better then the Greeke text it ſelf, and that there is no cauſe vvhy it ſhould giue place to any other text, copies, or readings. Marie if there be any faultes euidently crept in by thoſe that heretofore vvrote or copied out the Scriptures (as there be ſome) them vve graunt no leſſe, then vve vvould graunt faultes novv a dates committed by the Printer, and they are exactly noted of Catholike vvriters, namely in al Plantins Bibles ſet forth by the Diuines of Louan: and the holy Councel of Trent (Seſſ. 4.) vvilleth that the vulgar Latin text be in ſuch pointes throughly mended, & ſo to be moſt authentical. Such faultes are theſe, In fide, for, in fine: Preſcientiam, for, preſentiam: Suſcipiens, for, Suſpiciens: and ſuch like very rare. vvhich are euident corruptions made by the copiſtes, or grovven by the ſimilitude of vvordes. Theſe being taken avvay, vvhich are no part of thoſe corruptions and differences before talked of, vve translate that text vvhich is moſt ſincere, and in our opinion and as vve haue proued, incorrupt. The aduerſaries contrarie, translate that text, vvhich them ſelues confeſſe both by their vvritings and deeds, to be corrupt in a number of places, & more corrupt then our vulgar Latin, as is before declared.

And if vve vvould here ſtand to recite the places in the Greeke vvhich Beza pronounceth to be corrupted, vve ſhould make the Reader to vvonder, novv they can either ſo plead otherviſe for the Greeke text, as though there vvere no other truth of the nevv Teſtament but that: or novv they tranſlate onely that (to deface, as they thinke, the old vulgar Latin) vvhich them ſelues ſo ſhamfully diſgrace, more then the vulgar Latin, inuenting corruptions vvhere none are, nor can be, in ſuch vniuerſal conſent of al both Greeke and Latin copies. For example, Mat. 10. The firſt Simon, VVho is called Peter. I thinke (ſaith Beza In Annot. No. Teſt. an. 1556) this vvord proprius, firſt, hath been added to the text of ſome that vvould eſtabliſh Peters Primacie. Againe Luc. 22. The Chalice that is ſhed for you. It is moſt likely (ſaith he) that theſe vvordes being ſometime but a marginal note, came by corruption out of the margent into the text. Againe Act. 7. Figures vvhich they made, to adore them. It may be ſuſpected (ſaith he) that theſe vvordes, as many other, haue crept by corruption into the text out of the margent. And 1. Cor. 15. He thinketh the Apoſtle ſaid not nicos, victorie, as it is in al Greeke copies, but neicos, contention. And Act. 13. he calleth it a manifeſt errour, that in the Greeke it is, 400. yeres, for, 300. And Act. 7. v. 16. he reckeneth vp a vvhole catalogue of corruptions. namely Marc. 12. v. 42. he eſti codrantis VVhich is a farthing: and Act. 8. v. 26. haſti eſtin erimos This is deſert. and Act 7. v. 16. the name of Abraham, & ſuch like. Al vvhich he thinketh to haue been added or altered in the Greeke text by corruption.

But among other places, he laboureth excedingly to proue a great corruption Act. 7. v. 14. vvhere it is ſaid (according to the Septuaginta, that is, the Greeke text of the old Teſtament) that Iacob vvent dovvne into AEgypt with 75. ſoules. And Luc. 3. v. 36. he thinketh theſe vvordes tou cainan. VVhich vvas of Cainan, to be ſo falſe, that he leaueth them cleane out in (An. Do. 1556. and 1565.) both his editions of the nevv Teſtam. ſaying, that he is bold ſo to doe, by the authoritie of Moyſes. VVhereby he vvil ſignifie, that it is not in the Hebrue text of Moyſes or of the old Teſt. and therfore

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in the Greeke of the newv Teſtament. VVhich conſequence of theirs (for it is common among them and concerneth al Scriptures) if it vvere true, the places of the Greeke text of the newv Teſtament, cited out of the old according to the Septuaginta, and not according to the Hebrue (vvhich they knovv are very many) ſhould be falſe. and ſo by tying them ſelues onely to the Hebrue in the old Teſtament, they are forced to forſake the Greeke of the newv: or if they vvil mainteine the Greeke of the newv, they muſt forſake ſometime the Hebrue in the old. but this argument ſhal be forced againſt them els vvhere.

By this litle, the Reader may ſee vvhat gay patrones they are of the Greeke text, and hovv litle cauſe they haue in their ovvne iudgements to tranſlate it, or vaunt of it, as in derogatiõ of the vulgar Latin tranſlation, & hovv eaſily vve might anſvver them in a vvord, vvhy vve tranſlate not the Greeke: forſooth becauſe it is ſo infinitely corrupted. But the truth is, vve do by no meanes graũt it ſo corrupted as they ſay, though in cõpariſon vve knovv it leſſe ſincere & incorrupt then the vulgar Latin, and for that cauſe and others before alleaged vve preferre the ſaid Latin, and haue tranſlated it.

If yet there remaine one thing vvhich perhaps they vvil ſay, vvhen they can not anſvver our reaſons aforeſaid: to vvit, that vve preferre the vulgar Latin before the Greeke text, becauſe the Greeke maketh more againſt vs: vve proteſt that as for other cauſes vve preferre the Latin, ſo in this reſpect of making for vs or againſt vs, vve allovv the Greeke as much as the Latin, yea in ſundrie places more then the Latin, being aſſured that they haue not one, and that vve haue many aduantages in the Greeke more then in the Latin, as by the Annotations of this newv Teſtament ſhal euidently appeare: namely in al ſuch places vvhere they dare not tranſlate the Greeke, becauſe it is for vs & againſt them. as vvhen they tranſlate, dicæomata, ordinances, and not, iuſtifications, and that of purpoſe as Beza confeſſeth Luc. 1. 6. paradoſis ordinances or inſtructions, and not traditions, in the better part. 2. Theſſ. 2. 15. presbyterous, Elders, and not Prieſts: idola, images rather then idols. and eſpecially vvhen S. Luke (22. v. 20.) in the Greeke ſo maketh for vs (the vulgar Latin being indifferent for them and vs) that Beza ſaith it is a corruption crept out of the margent into the text. VVhat needs theſe abſurd diuiſes and falſe dealings vvith the Greeke text, if it made for them more then for vs. yea if it made not for vs againſt them? But that the Greeke maketh more for vs. ſee 1. Cor. 17. In the Latin, Defraude not one an other, but for a time, that you giue your ſelues to prayer. in the Greeke, to faſting and prayer. Act. 10. 30. in the Latin, Cornelius ſaith, from the fourth day paſt vntil this houre I vvas praying in my houſe & behold a man &c. in the Greeke, I vvas faſting, and praying. 1. Io. 5. 18. in the Latin, VVe knovv that euery one vvhich is borne of God, ſinneth not but the generatiõ of God preſerueth him &c. in the Greeke, but he that is borne of God preſerueth him ſelf. Apoc. 22. 14. in the Latin, Bleſſed are they that vvash their garments in the bloud of the Lambe &c. in the Greeke, Bleſſed are they that doe his commaundements. Rom. 8. 38. Certus ſum &c. I am ſure that neither death nor life, nor other creature is able to ſeparate vs frõ the charitie of God as though he vvere aſſured, or vve might & ſhould aſſure our ſelues of our predeſtination. in the Greeke, pepiſmæ, I am probably perſuaded that neither death nor life &c. In the Euangeliſts about the Sacrifice & Sacram, in the Latin thus: This is my bloud that ſhal be ſhed for you: & in S. Paul, This is my body vvhich ſhal be betraied or deliuered for you: both being referred to the time to come and to the ſacrifice on the croſſe in the Greeke, This is my bloud vvhich is ſhed for you: and, my body vvhich is broken for you: both being referred to that preſent time vvhen Chriſt gaue his body and bloud at his ſupper, then sheading the one and breaking the other, that is, ſacrificing it ſacramentally and myſtically. Loe theſe & the like our aduantages in the Greeke, more then in the Latin.

But

But is the vulgar translation for al this Papistical, & therfore do vve folovv it? (for so some of them call it, and say it is Against D. Sand. Rocke pa. 147. See Kemnit. in exam. Conc. Trid. sess. 4. the vvorst of al other.) If it be, the Greeke (as you see) is more, and so both Greeke and Latin and consequently the holy Scripture of the nevv Testament is Papistical. Againe if the vulgar Latin be Papistical, Papistrie is very auncient, and the Church of God for so many hundred yeres, vvherein it hath vsed and allovved this translation, hath been Papistical. But vvherein is it Papistical? forsooth in these phrases and speaches, Pœnitentiam agite. Sacramentum hoc magnum est. AVE GRATIA PLENA. Talibus hostiis promereretur Deus. and such like. First, doth not the Greeke say the same? see the Annotations vpon these places. Secondly, could he translate these things Papistically or partially or rather prophetically, so long before they vvere in controuersie? thirdly, doth he not say for, pœnitentiam agite, in an other place, pœnitemini: and doth he not translate other mysteries, by the vvord Sacramentum, as Apoc. 17. Sacramentum mulieris: and as he translateth one vvord, Gratia plena, so doth he not translate the very like vvord, plenus vberibus, vvhich thē selues do folovv also? is this also Papistrie? VVhen he said Hebr. 10. 29. Quantū deteriora merebitur supplicia &c. and they like it vvel ynough: might he not haue said according to the same Greeke vvord, Vigilate vt mereamini fugere ista omnia & stare ante filium hominis. Luc. 21. 36. and, Qui merebuntur sæculum illud & resurrectionem ex mortuis &c. Luc 20 35. and, Tribulationes quas sustineris, vt mereamini regnum Dei, pro quo & patimini. 2. Thess. 1. 5. Might he not (vve say) if he had partially affected the vvord merite, haue vsed it in al these places, according to his and (No. Test. 1580.) your ovvne translation of the same Greeke vvord Hebr. 10. 29? VVhich he doth not, but in al these places saith simply Vt digni habeamini, and. Qui digni habebuntur. And how can it be iudged Papistical or partial, vvhen he saith, Talibus hostiis promeretur Deus, Heb. 13? VVas Primasius also S. Augs scholer, a Papist, for vsing this text, and al the rest, that haue done the like? VVas S. Cyprian a Papist, for vsing so often this speach, Ep. 14. & 18. promereri Dominum iustis operibus, pœnitentia, &c? or is there any difference, but that S. Cyprian vseth it as a deponent more latinly, the other as a passiue lesse finely? VVas it Papistrie, to say Senior for Presbyter, Ministrantibus for sacrificantibus or litargiam celebrantibus, simulachris for idolis, fides tua te saluū fecit sometime for sanū fecit? Or shal vve thinke he vvas a Caluinist for translating thus, as they thinke he vvas a Papist, vvhen any vvord soundeth for vs?

Againe, vvas he a Papist in these kinde of vvordes onely, and vvas he not in vvhole sentences? as, Mat. 16. Tibi dabo claues, &c. Qui quid solueris in terra, erit solutum & in cœlis. and, Quorum remiseritis peccata, remittūtur eis. and, Mat. 16. Tunc reddet vnicuique secundum opera sua. and, Iac. 2. Nunquid poterit fides saluare eum? Ex operibus iustificatur homo & non ex fide tantum and, 1. Tim. 5. Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt. and, 1. Io 5. Mandata eius grauia non sunt. and, Heb. 12. Aspexit in remunerationem. Are al these and such like, Papistical translations, because they are most plaine for the Catholike faith vvhich they call Papistrie? Are they not vvord for vvord as in the Greeke, and the very vvordes of the holy Ghost? And if in these there be no accusation of Papistical partiality, vvhy in the other? Lastly, are the auncient fathers, General Councels, the Churches of al the vvest part, that vse al these speaches & phrases novv so many hundred yeres, are they al Papistical? Be it so, & let vs in the name of God folovv them, speake as they spake, translate as they translated, interprete as they interpreted, because vve beleeue as they beleeued And thus far for defense of the old vulgar Latin translation, and vvhy vve trāslated it before al others: Novv of the maner of trāslating the same.

IN THIS OVR TRANSLATION, because vve vvish it to be most fin-

cere, as

ere as becommeth a Catholike translation, & haue endeuoured so to make it: vve are very precise & religious in folovving our copie, the old vulgar approued Latin not onely in sense, vvhich vve hope vve alvvaies doe, but sometime in the very vvordes also and phrases, vvhich may seeme to the vulgar Reader & to common English eares not yet acquainted therevvith rudenesse or ignorance: but to the discrete Reader that deepely vveigheth and considereth the importance of sacred vvordes and speaches, and hovv easily the voluntarie Translatour may misse the true sense of the Holy Ghost, vve doubt not but our consideration and doing therein, shal seeme reasonable and necessarie: yea and that al sortes of Catholike Readers vvil in short time hinke that familiar, vvhich at the first may seeme strange, & vvil esteeme it more, vvhen they shal othervvise be taught to vnderstand it, then if it vvere the common knovven English.

For example, vve translate often thus, Amē, amē, I say vnto you. VVhich as yet seemeth strange but after a vvhile it vvil be as familiar, as Amen in the end of al praiers and Psalmes, and euen as vvhen vve end vvith, Amē, it soundeth far better then, So be it: so in the beginning, Amē Amē, must needes by vse and vsō sound far better, then, Verily verily. VVhich in deede doth not expresse the asseueration and assurance signified in this Hebrue vvord, besides that it is the solemne and vsual vvord of our Sauiour (See annot. Io. c. 8. v. 34. & Ap. c. 10. v. 4.) to expresse a vehement asseueratiō, & therfore is not changed, neither in the Syriake nor Greeke, nor vulgar Latin Testament, but is preserued and vsed of the Euangelistes and Apostles them selues, euen as Christ spake it propter sanctiorem authoritatem, as S. Aug. saith of this and of Alleluia, for the more holy and sacred authoritie thereof, li. 2. Doct. Christ. c. 11. And therfore do vve keepe the vvord Alleluia Ap. 19. as it is both in Greeke & Latin, yea and in al the English trāslatiōs, though in their bookes of common praier they translate it, Praise ye the Lord. Againe, if Hosanna, Raca, Belial, and such like be yet vntranslated in the English Bibles, (No. Test. an. 1580. Bib. an. 1577.) vvhy may not vve say Corbana, and Parasceue specially vvhen they English ing this later thus, the preparation of the Sabboth, put three vvordes more into the text, then the Greeke vvord doth signifie. Mat. 27. 62. And others saying thus. After the day of preparing, make a cold translation and short of the sense: as if they should translate, Sabboth, the setting. for, (Mar. 14. v. 42.) Parasceue is as solemne a vvord for the Sabboth eue, as Sabboth is for the Ievves seuēth day. and novv among Christians much more solemner, taken for Good friday onely. These vvordes then vve thought it far better to keepe in the text, & to tel their signification in the margent or in a table for that purpose, then to disgrace bothe the text & them vvith translating thē. Such are also these vvordes. The Pasche. The feast of Azymes. The bread of Propositiō. VVhich they translate (Rib. 1377.) The Passeouer, The feast of svveete bread, The shevv bread. But if Pentecost Act. 2. be yet vntranslated in their bibles, and seemeth not strange: vvhy should not Pasche and Azymes so remaine also, being solemne feastes, as Pentecost vvas? or vvhy should they English one rather then the other? specially vvhereas Passeouer at the first vvas as strange, as Pasche may seeme novv, and perhaps as many novv vnderstād Pasche, as Passeouer. and as for Azymes, vvhen they English it, the feast of svveete bread, it is a false interpretation of the vvord, & nothing expresseth that vvhich belongeth to the feast, concerning vnleauened bread. And as for their terme of shevv bread, it is very strange and ridiculous. Againe, if Proselyte be a receiued vvord in the English bibles Mat. 23. Act. 2. vvhy may not vve be bold to say, Neophyte. 1. Tim. 3. specially vvhen they translating it into English, do falsely expresse the significatiō of the vvord thus, a yong scholer. VVhereas it is a peculiar vvord to signifie them that vvere lately baptized, as Catechumenus, signifieth the nevvely instructed in faith not yet baptized, vvho is also a yong scholer rather then the other, and

many

many that haue been old ſcholers, may be Neophytes by differing baptiſme. And if Phylacteries be allowed for English Mat. 23. we hope that Didragmes alſo, Prepuce, Paraclete, & ſuch like, will eaſily growe to be curãt & familiar. And in good ſooth there is in all theſe ſuch neceſſitie, that they cã not conueniently be translated as when S. Paul ſaith, Phil. 3. conciſio, non circumciſio: how can we but folow his very wordes and alluſion? And how is it poſsible to expreſſe Euangelize, but as we do, Euangelize? for Euangelium being the Goſpel, what is, Euangelizo or to Euangelize, but to ſhew the glad tydings of the Goſpel, of the time of grace, of all Chriſts benefites? All which ſignification is loſt, by translating as the English bibles do, I bring you good tydings. Luc. 2. 10. Therefore we ſay Depoſitum, 1. Tim. 6. and, He exinanited him ſelf, Philip. 2. and, you haue reflouriſhed, Philip. 4. and, to exhauſt, Hebr. 9. 28. becauſe we can not poſsibly attaine to expreſſe theſe wordes fully in English, and we thinke much better, that the reader ſtaying at the difficultie of them, ſhould take an occaſion to looke in their table, or otherwiſe to aske the ful meaning of them, then by putting ſome vſual English wordes that expreſſe them not, ſo to deceiue the reader. Sometime alſo we doe it for an other cauſe. as when we ſay, The aduent of our Lord, and, Impoſing of handes, becauſe one is a ſolemne time, the other a ſolemne action in the Catholike Church: to ſignifie to the people, that theſe and ſuch like names come out of the very Latin text of the Scripture. So did Penance, doing penance, Chalice, Prieſt, Deacon, Traditions aultar, hoſt, and the like (which we exactly keepe as Catholike termes) procede euen from the very wordes of Scripture.

Moreouer, we preſume not in hard places to mollifie the ſpeaches or phraſes, but religiously keepe them word for word, and point for point, for feare of miſsing, or reſtraining the ſenſe of the holy Ghoſt to our phantaſie. as Eph. 6. Againſt the ſpirituals of wickednes in the celeſtials. and, Io. 2. What to me and thee woman? whereof ſee the Annotation vpon this place. and 1. Pet. 2. As infants enen now borne, reaſonable, milke without guile deſire ye. We do ſo place, reaſonable, of purpoſe, that it may be indifferent both to infants going before, as in our Latin text: or to milke that followeth after, as in other Latin copies and in the Greeke. Io. 3. we translate, The ſpirit breatheth where he will &c. leauing it indifferent to ſignifie either the holy Ghoſt, or winde: which the Proteſtants translating, winde, take away the other ſenſe more common and vſual in the auncient fathers. We translate Luc. 8. 23. They were filled, not adding of our owne, with water, to mollifie the ſentence, as the Proteſtants doe. and c. 22. This is the chalice, the newe Teſtament &c. not, This chalice is the newe Teſtament. likewiſe, Mar. 13. Thoſe daies ſhal be ſuch tribulation &c. not as the Aduerſaries, in thoſe daies, both our text & theirs being otherwiſe, likewiſe Iac. 4. 6. And giueth greater grace, leauing it indifferent to the Scripture, or to the holy Ghoſt, both going before. Whereas the Aduerſaries to to boldly & preſumptuously adde, ſaying, The Scripture giueth, taking away the other ſenſe, which is far more probable. likewiſe Heb. 12. 21. we tranſlate, So terrible was it which was ſeen, Moyſes ſaid &c. neither doth Greeke or Latin permit vs to adde, that Moyſes ſaid, as the Proteſtants preſume to doe. So we ſay, Men brethren, A wicked woman. A woman a ſiſter, Iames of Alphaeus, and the like. Sometime alſo we folow of purpoſe the Scriptures phraſe. as, The hel of fire, (Mar. 5.) according to Greeke & Latin, which we might ſay perhaps, the firy hel, by the Hebrue phraſe in ſuch ſpeaches, but not, hel fire, as commonly it is translated. Likewiſe Luc. 4. 36. What word is this, that in power and authoritie he commaundeth the vncleane ſpirits? as alſo, Luc. 2. Let vs paſſe ouer, and ſee the word that is done. Where we might ſay, thing, by the Hebrue phraſe, but there is a certaine maieſtie & more ſignification in the ſpeaches, & therfore both Greeke & Latin keepe the, although it is no more the Greeke or Latin phraiſe, then it is the English. And why ſhould we be ſquamiſh at newe wordes or phraſes in the Scripture, which are neceſſarie when we do eaſily admit and folow newe wordes coyned in court and in counſly or other ſecular writings?

We

VVe adde the Greeke in the margent for diuers causes. Sometime vv the sense is hard, that the learned reader may consider of it and see if can helpe him self better then by our translation as Luc. 11. Nolite extol mi meteorizesthe. and againe, Quod superest date eleemosynam. ta enon Sometime to take avvay the ambiguitie of the Latin or English. as Luc. Et domus supra domum cadet. VVhich vve must needes English, and hou vpon house, shal fall. by the Greeke, the sense is not, one house shal f vpon an other. but, if one house rise vpō it self, that is, against it self, it sh perish. according as he speaketh of a kingdom deuided against it self, in th vvordes before. And Act. 14. Sacerdos Iouis qui erat. in the Greek, qui, i referred to Iupiter. Sometime to satisfie the reader, that might othervvis concerne the translation to be false. as Philip. 4. v. 6 But in euery thing b praier, &c. en pantf professchi, not, in al praier, as in the Latin it may seeme Sometime vvhen the Latin neither doth, nor can, reache to the significatiō of the Greeke vvord, vve adde the Greeke also as more significant. Illi soli seruies, him only shalt thou serue, latreffis. And. Act. 6. Nicolas a stranger of Antioche, prosilytos. and Ro. 9. The seruice, hi latria. and Eph. 1 to perfite, instaurare omnia in Christo, anacephalæosasthæ. And, VVherein he hath gratified vs, echaritosen. & Eph. 6. Put on the armour panoplian and a number the like. Sometime, vvhen the Greeke hath tvvo senses, and the Latin but one, vve adde the Greeke. 2. Cor. 1. By the exhortation vvherevvith vve also are exhorted. the Greeke signifieth also consolation &c. and 2. Cor. 10. But hauing hope of your faith increasing, to be &c. vvhere the Greeke may also signifie, as o vvhen your faith increaseth. Sometime for aduantage of the Catholike cause, vvhen the Greeke maketh for vs more then the Latin as, Seniores, presbyterous. Vt digni habeamini. hina axiothite. Qui effunde tur, to ecchynomenon, Præcepta, paradosis. & Io. 21. primaue, Pasce & rege. And sometime to shevv the false translation of the Heretike. as vvhen Beza saith, Hoc poculum in meo sanguine qui. to potirion en to emo hæmati to ecchynomenon. Luc. 22 &, Quem oportet cœlo contineri. hon di ouranon dechesthæ, Act. 3. Thus vve vse the Greeke diuers vvaies, & esteeme of it as it is vvorthie, & take al commodities thereof for the better vnderstanding of the Latin, vvhich being a translation, can not alvvaies attaine to the ful sense of the principal tonge, as vve see in al translations.

Item vve adde the Latin vvord sometime in the margent, vvhen either vve can not fully expresse it, (as Act. 8. They tooke order for Steuens funeral, Curauerunt Stephanum. and, Al take not this vvord, Non omnes capiunt.) or vvhen the reader might thinke, it can not be as vve translate. as, Luc. 8. A storme of vvinde descended into the lake, and they vvere filled, & compleba tur. and Io. 5. vvhen Iesus knevv that he had novv a long time, quia iam multum tempus haberet. meaning, in his infirmitie.

This precise folovving of our Latin text, in neither adding nor diminishing, is the cause vvhy vve say not in the title of bookes, in the first page, S. Matthevv, S. Paul: becaus it is so neither in Greeke nor Latin. though in the toppes of the leaues folovving, vvhere vve may be bolder, vve adde, S. Matthevv &c. to satisfie the reader. Much vnlike to the Protestants our Aduersaries, vvhich (Bib. an. 1579. 1580. an. 1577. 1562.) make no scruple to leaue out the name of Paul in the title of the Epistle to the Hebrues, though it be in euery Greeke booke vvhich they translate. And their most authorised English Bibles leaue out (Catholike) in the title of S. Iames Epistle and the rest, vvhich vvere famously knovven in the primitiue Church by the name of Catholicę Epistolę. Euseb. hist. li. 2. c. 22.

Item vve giue the Reader in places of some importance, an other reading in the margent, specially vvhen the Greeke is agreable to the same. as Io. 4. transiet de morte ad vitam. Other Latin copies haue, transiit, and so it is in the Greeke.

VVe binde not our selues to the pointes of any one copie, print, or editiō of the

the vulgar Latin, in places of no controuerſie, but folovv the pointing moſt agreable to the Greeke and to the fathers commentaries. As Col. 1. 10. Ambulantes digne Deo, per omnia placentes. VValking vvorthy of God, in al things pleaſing.

Eph. 1. 17. VVe point thus, Deus Domini noſtri Ieſu Chriſti, pater gloriæ. as in the Greeke, and S. Chryſoſtom, & S. Hierom both in text and commentaries. VVhich the Catholike reader ſpecially muſt marke, leſt he finde fault, vvhen he ſeeth our translation diſagree in ſuch places from the pointing of his Latin Teſtament.

VVe translate ſometime the vvord that is in the Latin margent, and not that in the text, vvhen by the Greeke or the fathers vve ſee it is a manifeſt fault of the vvriters heretofore, that miſtouke one vvord for an other. As, In fine, not, in fide, 1. Pet. 3. v. 8. præſentiam, not, præſcientiam, 2. Pet. 1. v. 16. Heb. 13. latuerunt, not, placuerunt.

Thus vve haue endeuoured by al meanes to ſatisfie the indifferent reader, and to helpe his vnderſtanding euery vvay, both in the text, and by Annotations: and vvithal to deale moſt ſincerely before God and man, in translating and expounding the moſt ſacred text of the holy Teſtament. Fare vvel good Reader, and if vve profit the any vvhit by our poore paines let vs for Gods ſake be partakers of thy deuout praiers, & together vvith humble and contrite hart call vpon our Sauiour Chriſt to ceaſe theſe troubles & ſtormes of his dereſt ſpouſe: in the meane time comforting our ſelues vvith this ſaying of S. Auguſtine: That Heretikes, vvhen they receiue povver corporally to afflict the Church, doe exerciſe her patience: but vvhen they oppugne her onely by their euil doctrine or opinions, then they exerciſe her vviſedom. De ciuit. Dei li. 18. ca. 51.

THE

THE SIGNIFICATION OR

MEANING OF THE NVMBERS AND

Marke vſed in this Nevv Teſtament.

The numbers in the beginning of the Annotations, ſignifie, that the Annotation is vpon ſuch a verſe of the text.

This ‡ marke in the text, ſignifieth that there is an Annotation vpon the vvord or vvordes vvhich folovv the ſaid marke.

THE FAVLTES IN THE

TEXT CORRECT THVS.

Pag. 39.	eares.	Reade	eares.
45.	deſert,		a deſert.
79.	made on that.		made that on.
79.	that remayneth.		that that remayneth.
81.	shal doon.		shal doe on.
105.	fought.		ſought.
108.	lue.		liue.
123.	I and the vvorld.		and the vvorld.
Pag. 126.	caſt lott.	Reade	caſt lotts.
130.	Aarbians.		Arabians.
132.	ſight of oure Lorde.		ſight. &c.
138.	Et they slevv.		and they slevv.
155.	no knovvinge.		not knovvinge.
161.	brought tee there.		brought, there.
192.	to togeather.		togeather.
Pag. 192.	mountainet.	Reade	mountaynes.
203.	God ifable		God is able.
218.	not him.		note him.
248.	madiatour.		mediatour.
279.	the ſeuk plagnes.		ſeuen plages.
Pag. 280.	of the of Sanctes.	Reade	of the Sanctes.

THE

THE HOLY GOSPEL OF IESVS CHRIST

ACCORDING TO S. MATTHEW.

CHAP. I.

1 THe booke of the generation of Ieſus Chriſt, the ſonne of Dauid, the ſonne of Abraham.
2 Abraham begat Iſaac, And Iſaac begat Iacob. And Iacob begat Iudas and his brethren:
3 And Iudas begat Phares and Zaram of ‡ Thamar. And Phares begat Eſron. And Eſron begat Aram.
4 And Aram begat Aminadab. And Aminadab begat Naaſſon. And Naaſſon begat Salmon.
5 And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Ieſſe.
6 And Ieſſe begat Dauid the King. And Dauid the King begat Salomon of her that was the wife of Vrias.
7 And Salomon begat Roboam. And Roboam begat Abia. And Abia begat Aſa.
8 And Aſa begat Ioſaphat. And Ioſaphat begat Ioram. And Ioram begat Ozias.
9 And Ozias begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezechias.
10 And Ezechias begat Manaſſes. And Manaſſes begat Amon. And Amon begat Ioſias.
11 And Ioſias begat Iechonias and his brethren in the Tranſmigration of Babylon.
12 And after the Tranſmigration of Babylon, Iechonias begat Salathiel. And Salathiel begat Zorobabel.
13 And Zorobabel begat Abiud And Abiud begat Eliacim. And Eliacim begat Azor.
14 And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud
15 And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Iacob.
16 And Iacob begat ‡ Ioſeph ‡ the husband of Marie: ‡ of whom was borne Ieſus, who is called Chriſt.
17 Therfore al the generations from Abraham vnto Dauid, fourtene generations. And from Dauid to the Tranſmigration of Babylon, fourtene generations. And from the Tranſmigration of Babylon vnto Chriſt, fourtene generations.
18 And the generation of Chriſt was in this wiſe. When his mother Marie was eſpouſed to Ioſeph, before they came together, ſhe was found to be with child, by the Holy Ghoſt.
19 Whereupon Ioſeph her husband for that he was ‡ a iuſt man, & would not put her to open ſhame: was minded ſecretly to diminiſſe her.
20 But as he was thus thinking, behold the Angel of our Lord appeared to him in sleepe ſaying: Ioſeph ſonne of Dauid, feare not to take Marie thy wife. for that which is ‡ borne in her, is of the Holy Ghoſt.
21 And ſhe ſhal bring forth a ſonne: and thou ſhalt call his name ‡ Ieſus. For he ſhal ſaue his people from their ſinnes
22 And al this was done that it might be fulfilled which our Lord ſpake by the Prophet ſaying.
23 Behold ‡ a Virgin ſhal be with childe, & ‡ bring forth a ſonne, and they ſhal cal his name Emmanuel, which being interpreted is: God with vs.
24 And Ioſeph riſing vp from ſleepe, did as the Angel of our Lord cõmaunded him, & took his wife.
25 And he knew her not ‡ til ſhe brought forth her ‡ firſt borne ſonne: & called his name Ieſus.

CHAP. II.

1 VVHen Iesus therfore vvas borne in Bethlehem of Iuda in the dayes of Herod the King, ‡ behold, there came Sages from the East to Hierusalem.

2 Saying: vvhere is he that is borne King of the Ievves? For vve haue seene his ‡ starre in the East, and ‡ are come to adore him.

3 And Herod the King hearing this, vvas troubled, & al Hierusalem vvith him.

4 And assembling together al the high Priestes & the Scribes of the people, he ‡ inquired of them vvhere Christ should be borne.

5 But they sayd to him: In Bethlehem of Iuda, For so it is vvritten by the Prophet:

6 And thou Bethlehem the land of Iuda art not the least among the Princes of Iuda: for out of thee shal come forth the Capitaine that shal rule my people Israel.

7 Then Herod secretly calling the Sages, learned diligently of them the time of the starre vvhich appeared to them:

8 And sending them into Bethlehem, said, Goe, & inquire diligently of the child: & vvhen you shal find him, make report to me, that I also may come & adore him.

9 VVho hauing heard the king, vvent their vvay: and behold the starre vvhich they had seen in the East, vvent before them, vntil it came & stood ouer, vvhere the child vvas.

10 And seing the starre they reioyced vvith exceeding great ioy.

11 And entring into the house, they found the child vvith Marie his mother, & falling dovvne ‡ adored him: and opening their ‡ treasures, they offered to him ‡ giftes: gold, frankincense, & myrrhe.

12 And hauing receiued an answver in sleep that they should not returne to Herod, they vvent back an other vvay into their contrey.

13 And after they vvere departed, Behold an Angel of our Lord appeared in sleep to Ioseph, saying: Arise, & take the child & his mother, flee into AEgypt: and be there vntil I shal tel the. For it vvil come to passe that Herod vvil seek the child to destroy him.

14 VVho arose, & took the child and his mother by night, and retyred into AEgypt: and he vvas there vntil the death of Herod:

15 That it might be fulfilled vvhich vvas spoken of our Lord by the Prophet, saying: ‡ Out of AEgypt haue I called my sonne.

16 Then Herod perceaving that he vvas deluded by the Sages, vvas exceeding angrie: and sending ‡ murdered al the men children that vvere in Bethlehem, & in al the borders thereof, from tvvo yere old and vnder, according to the time vvhich he had diligently sought out of the Sages.

17 Then vvas fulfilled that vvhich vvas spoken by Ieremie the Prophet saying.

18 A voice in Rama vvas heard crying out & much vvayling: Rachel bevvayling her children, & vvould not be comforted, becavse they are not.

19 But vvhen Herod vvas dead, behold an Angel of our Lord appeared in sleep to Ioseph in AEgypt.

20 Saying: Arise, and take the child and his mother, and goe into the land of Israel. for they are dead that sought the life of the child.

21 VVho arose, & took the child and his mother, and came into the land of Israel.

22 But hearing that Archelaus reigned in Ievvrie for Herod his father, he feared to goe thither: and being vvarned in sleep retyred into the quarters of Galilee.

23 And coming he dvvelt in a citie called Nazareth: that it might be fulfilled vvhich vvas sayd by the Prophets: That he shal be called Nazarite.

CHAP. III.

1 AND in those dayes cometh Iohn the Baptist preaching in the desert of Ievvrie.

2 And saying, ‡ Doe penance: for the King-

dom of heauen is at hand.
or this is he that vvas ſpoken of
ſay the Prophet, ſaying, A voyce
e crying in the deſert, prepa-
the vvay of our Lord, make
ght his pathes.
And the ſaid Iohn had his gar-
t of camels heare, & a girdle of
inne about his loynes: and his
te vvas locuſtes & vvilde honie.
Then vvent forth to him Hieruſa-
and al Ievvrie, and al the coun-
y about Iordan:
And vvere baptized of him in Ior-
, ‡confeſſing their ſinnes.
And ſeeing many of the Phariſees
Sadducees coming to his baptiſ-
, he ſayd to them: Ye vipers brood,
o hath shevved you to flee from
vvrath to come.
Yeld therfote ‡ fruit vvorthie of
nance.
And delite not to ſay vvithin your
ues, vve haue Abraham to our fa-
. for I tel you that God is able
theſe ſtones to raiſe vp children to
raham.
For novv the ‡ axe is put to the
te of the trees. Euery tree therfore
doth ‡ not yeld good fruit, ſhal
ut dovvne, & caſt into the fire.
in deed baptize you ‡ in vvater
o penance. but he that ſhal come
er me, is ſtronger then I, vvhoſe
es I am not vvorthy to beare, he
al baptize you in the Holy Ghoſt
re.
Vvhoſe fanne is in his hand, and
al cleane purge his ‡ floore: and
vil gather his vvheat into the
arne, but the chaffe he vvil burne
vvith vnqueuencheable fire.
Then cometh Ieſus from Galilee
to Iordan, vnto Iohn, to be baptized
him.
But Iohn ſtayed him, ſaying: I
ght to be baptized of thee, and co-
thou to me?
And Ieſus anſvvering, ſayd to
, Suffer me for this time. for ſo it
becometh vs to fulfil al iuſtice. Then
ſuffered him.
And Ieſus being baptized, forth-
ith came out of the vvater, and loe
heauens vvere ‡ opened to him.
he ſavv the Spirit of God deſcen-
as a doue, & coming vpon him.
17 And behold a voyce from heauen
ſaying, This is my beloued Sonne, in
vvhom I am vvel pleaſed.

CAP. IV.

THen Ieſus vvas lodde of the Spi-
rit into the ‡ deſert, to be tempt-
ted of the Deuil.
2 And vvhen he had ‡ faſted
fourtie daies and fourtie nightes, af-
tervvard he vvas hungrie.
3 And the tempter approched and
ſayd to him: If thou be the ſonne of
God, commaund that theſe ſtones be
made bread.
4 Vvho anſvvered and ſaid: It is
vvritten: Not in bread alone doth
man liue, but in euery vvord that
procedeth from the mouth of God.
5 Then the Deuil took him vp
into the holy citie, and ſet him
vpon the pinnacle of the Temple.
6 And ſayd to him: If thou be the
ſonne of God, caſt thy ſelf dovvne,
for it is ‡ vvritten: That he vvil giue
his Angels charge of thee, & in their
hands shal they hold thee vp, leſt
perhaps thou knock thy foot a-
gaynſt a ſtone.
7 Ieſus ſayd to him againe, It is
vvritten: Thou shalt not tempt the
Lord thy God.
8 Againe the Deuil took him vp
into a very high mountaine: and ſhe-
vved him all the Kingdoms of the
vvorld, and the glorie of them.
9 And ſayd to him: Al theſe vvil
I giue thee, if falling dovvne thou
vvilt adore me.
10 Then Ieſus ſayth to him; Auant
Satan. for it is vvritten: The Lord thy
God shalt thou adore, and ‡ him
onely shalt thou ſerue.
11 Then the Deuil left him, and be-
hold Angels came, and miniſtred to
him.
12 And vvhen Ieſus had heard that
Iohn vvas deliuered vp, he retyred
into Galilee.
13 And leauing the citie Nazareth,
came and dvvelt in Capharnaum a
ſea tovvne, in the borders of Zabulon
of Nephtali.
14 That it might be fulfilled vvhich
vvas ſayd by Eſay the Prophet.
15 Land of Zabulon & land of Ne-
phtali, the vvay of the ſea beyond

Iordan of Galilee, of the Gentils.
16 The people that sate in darknesse, hath seen great light: & to them that sate in a countrie of the shadovv of death, light is risen to them.
17 From that time Iesus began to preach, and to say: ‡ Doe penance, for the Kingdom of heauen is at hand.
18 And Iesus vvalking by the sea of Galilee, savv tvvo brethren, Simon vvho is called Peter, and Andrevv his brother, casting a nette into the sea (for they vvere fishers)
19 And he sayth to them: Come ye after me, and I vvil make you to be fishers of men.
20 But they incontinent leauing the nettes, folovved him.
21 And going forvvard from thence, he savv other tvvo brethren, Iames of Zebedee, and Iohn his brother, in a shippe vvith Zebedee their father, repairing their nettes: and he called them.
22 And they forthvvith left their nettes and father and folovved him.
23 And Iesus vvent round about al Galilee, teaching in their Synagogs, & preaching the Gospel of the Kingdom: and ‡ healing euery maladie, and euery infirmitie, in the people.
24 And the bruit of him vvent into al Syria, and they presented to him al that vvere il at ease, diversly taken vvith diseases and torments, and such as vvere possest, and Lunatikes, and sicke of the palsey, and he cured them.
25 And much people folovved him from Galilee and Decapolis, and Hierusalem, and from Iurie, and from beyond Iordan.

CHAP. V.

1 AND seeing the multitudes, he vvent vp into a mountaine: and vvhen he vvas set, his Disciples came vnto him.
2 And opening his mouth he taught them, saying:
3 Blessed are the poore in Spirit: for theirs is the Kingdom of heauen.
4 Blessed are the meek: for they shal possesse the land.
5 Blessed are they that mourne: for they shal be comforted.
6 Blessed are they that hunger and thirst after iustice: for they shal haue their fil.
7 Blessed are the merciful: for they shal obtaine mercie.
8 Blessed are the cleane of hart: for they shal see God.
9 Blessed are the peace-makers: for they shal be called the children of God.
10 Blessed are they that suffer persecution ‡ for iustice: for theirs is the kingdom of heauen.
11 Blessed are ye vvhen they shal reuile you, and persecute you, & speak al that naught is agaynst you, vntruly, for my sake:
12 Be glad & reioyce, for your ‡ reward is very great in heauen. For so they persecuted the Prophets, that vvere before you.
13 You are the salt of the earth.
14 But if the salt leese his vertue, vvherevvith shal it be salted? It is good for nothing any more but to be cast forth: & to be troden of men.
15 You are the ‡ light of the vvorld. A citie cannot be hid, situated on a mountaine.
16 Neither do men light a candle and put it vnder a bushel, but vpon a candlestike, that it may shine to all that are in the house.
17 So let ‡ your light shine before men: that they may see your good vvorkes, and glorifie your father vvhich is in heauen.
18 Do not think that I am come to break the Lavv, or the Prophets. I am not come to break: but to fulfil.
19 For assuredly I say vnto you, till heauen and earth passe, one iotte or one title shal not passe of the Lavv til al be fulfilled.
20 He therfore that shal break ‡ one of these least commandementes, and shal so teach men: shal be called the least in the Kingdom of heauen. But he that shal do and teach, he shal be called great in the Kingdom of heauen.
21 For I tel you, that vnles ‡ your iustice abound more then that of the Scribes and Pharisees, you shal not enter into the Kingdom of heauen.
22 You haue heard that it vvas said to them of old, Thou shalt not kil:

and vvho so killeth, shal be in dan-
ger of iudgement.
23 But I say to you, that vvhosoeuer
is angrie vvith his brother, shal be in
danger of iudgment. And vvhosoeuer
shal say to his brother, Raca. shal be
in danger of a councel. And vvho-
soeuer shal say, Thou foole. shal be
guilty of the ‡ hel of fyre.
24 If therefore thou offer thy ‡ gift
at the altar, and there thou remem-
ber that thy brother hath ought a-
gaynst thee.
25 Leaue there thy offering before
the altar, and go first to be reconci-
led to thy brother, and then coming
thou shalt offer thy gift.
26 Be at agreement vvith thy ad-
uersarie betimes, vvhiles thou art in
the vvay vvith him, lest perhaps the
aduersarie deliuer thee to the iudge,
and the iudge deliuer thee to the of-
cer, and thou be cast into ‡ prison.
27 Amen I say to thee, thou shalt
not go out from thence til thou re-
dy the last farthing.
28 You haue heard that it vvas sayd
to them of old: Thou shalt not com-
mitte aduoutrie.
29 But I say to you, that vvhosoeuer
shal see a vvoman to lust after her,
hath already committed aduoutrie
vvith her in his hart.
30 And if thy right eye scandalize
thee, plucke it out, & cast it from
thee: for it is expedient for thee that
one of thy limmes perish, rather then
thy vvhole body be cast into hel.
31 And if thy right hand scandalize
thee, cut it of, and cast it from thee,
for it is expedient for thee that one
of thy limmes perish, rather then
that thy vvhole body go into hel.
32 It vvas sayd also, vvhosoeuer shal
dimisse his vvife, let him giue her a
bil of diuorcement.
But I say to you, vvhosoeuer shal
dimisse his vvife, ‡ excepting the cau-
se of fornication, maketh her to com-
mitte aduoutrie, And he that shal
marie her that is dimissed, ‡ commit-
teth aduoutrie.
33 Agayne you haue heard that it
was sayd to thē of old: Thou shalt
not committe periurie: but, thou shalt
performe thy othes to our Lord.
34 But I say to you ‡ not to svveare
at al: neither by heauen, because it is
the throne of God, neither by the
earth, because it is the footstool of
his feete, neither by Hierusalem, be-
cause it is the citie of the great King.
35 Neither shalt thou svveare by
thy head, because thou canst not ma-
ke one heare vvhite or black.
37 Let your talk be yea, yea: no, no:
and that vvhich is ouer & aboue the-
se, is of euil.
38 You haue heard that it vvas sayd,
An eye for an eye, and a tooth for a
tooth.
39 But I say to you ‡ not to resist e-
uil: but if one strike thee on thy
right cheeke, turne to him also the
other:
40 And to him that vvil contend
vvith thee in iudgement, and take
avvay thy cote, let go thy cloke also
vnto him.
41 And vvhosoeuer vvil force thee
one mile, go vvith him other
tvvayne.
42 He that asketh of thee, giue to
him: and to him that vvould borovv
of thee, turne not avvay.
43 You haue heard that it vvas sayd,
Thou shalt loue thy neigbour, and
hate ‡ thine enemie.
44 But I say to you, loue your e-
nemies, do good to them that hate
you: and pray for them that persecute
and abuse you:
45 That you may be the children of
your father vvhich is in heauen,
vvho maketh his sunne to rise vpon
good & bad, and rayneth vpon ‡ iust
& vniust.
46 For if you loue them that loue
you, vvhat revvard shal you haue, do
not also the Publicans this?
47 And if you salute your brethren
only, vvhat do you more, do not also
the heathen this?
48 Be you perfect therfore, as also
your heauenly father is perfect.

CHAP. VI.

1 TAke good heede that you do
not your ‡ iustice before men,
to be seen of them: othervvise re-
vvard you shall not haue vvith
your father vvhich is in heauen.
2 Therfore vvhen thou doest an al-
mesdeede, sound not a trompet be-

fore thee, as the hypocrites doe in the Synagogues and in the streetes, that they may be honoured of men: Amen I say to you, they haue receiued their reward.

3 But when thou doest an almesdeed, let not thy left hand know what thy right hand doeth:

4 That thy almesdeed may be in secret, and thy father which seeth in secret, will ‡repay the.

5 And when ye pray, you shal not be as the ‡ hypocrites, that loue to stand and pray in the Synagogs and corners of the streets, that they may be seen of men: Amen I say to you, they haue receiued their reward.

6 But thou when thou shalt pray, enter into thy chamber, and hauing shut the doore, pray to thy father in secret: and thy father which seeth in secret, will repay thee.

7 And when you are praying, speak not much, as the heathen. For they think that in their ‡ much-speaking they may be heard.

8 Be not you therefore like to them, for your father knoweth what is needeful for you, before you aske him.

9 Thus therefore shal you pray. Our father which art in heauen, sanctified be thy name.

10 Let thy Kingdom come. Thy will be done, as in heauen, in earth also.

11 Giue vs to day our ‡supersubstantial bread.

12 And forgiue vs our ‡ debtes, as we also forgiue our debters.

13 And ‡ leade vs not into tentation. But deliuer vs from euil. Amen.

14 For ‡ if you will forgiue men their offenses, your heauenly father will forgiue you also your offenses.

15 But if you will not forgiue men, neither will your father forgiue you your offenses.

16 And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appeare vnto men to ‡fast. Amen, I say to you, that they haue receiued their reward.

17 But thou when thou doest fast, anoynt thy head, and wash thy face:

18 That thou appeare not to men to fast, but to thy father which is in secret: and thy father which seeth in secret, will repay the.

19 Heap not vp to your selues treasures on the earth: where the rust moth do corrupt, & where theeues digge through and steale.

20 But heap vp to your selues treasures ‡in heauen: where neither rust nor moth doth corrupt, and where theeues do not digge through nor steale.

21 For where thy treasure is, there is thy hart also.

22 The candel of thy body is thine eye. If thine eye be simple, thy whole body shal be lightsome.

23 But if thine eye be naught: the whole body shal be darkesome. If then the light that is in thee, be darkenes: the darkenes it self how great shal it be?

24 No man can serue ‡ two masters. For either he will hate the one and loue the other: or he will sustain the one, and contemne the other. You cannot serue God and Mammon.

25 Therfore I say to you, be not careful for your life, what you shal eate, neither for your body what rayment you shal put on. Is not the life more then the meate: and the body more then the rayment?

26 Behold the foules of the ayre, that they sow not, neither reap, nor gather into barnes: and your heauenly father feedeth them. Are not you much more of price then they?

27 And which of you by caring, can adde to his stature one cubite?

28 And for rayment why are you careful? Consider the lilies of the field how they grow: they labour not, neither do they spinne.

29 But I say to you, that neither Salomon in al his glorie was arayed as one of these.

30 And if the grasse of the field, which to day is, and to morow is cast into the ouen, God doth so clothe: how much more you, O ye of very smal fayth?

31 Be not careful therefore, saying: what shal we eate, or what shal we drink, or where with shal we be couered?

32 For al these things the ‡Heathen do seek

…ſeek after. For your father knov-
…th that you neede al theſe things.
33 Seek therefore firſt the King-
…dom of God, and the iuſtice of him:
…and al theſe things ſhal be giuen
…you beſides.
34 Be not careful therfore for the
…morovv for the morovv day ſhal be
…careful for it ſelf. ſufficient for the
…day is the euil thereof.

CHAP. VII.

1 IVdge ‡ not, that you be not
iudged.
2 For in vvhat iudgment you iudge,
…you ſhal be iudged: and in vvhat
…meaſure you mete, it ſhal be meaſu-
…red to you agayne.
3 And vvhy ſeeſt thou the mote
…that is in thy brothers eye: and the
…beame that is in thine ovvne eye
…thou ſeeſt not?
4 Or hovv ſayeſt thou to thy bro-
…ther, Let me caſt out the mote of
…thine eye: and behold a beame is in
…thine ovvne eye.
5 Hypocrite, caſt out firſt the bea-
…me out of thine ovvne eye, & then
…ſhalt thou ſee to caſt out the mote
…out of thy brothers eye.
6 Giue not that vvhich is ‡ holy to
…dogges: neither caſt ye your pearles
…before ſvvine, leſt perhaps they tread
…them vvith their feet, and turning,
…they teare you.
7 Aske, and it ſhal be giuen you:
…ſeek, and you ſhal find, knock, and it
…ſhal be opened to you.
8 For ‡ euery one that asketh, re-
…ceiueth: and that ſeeketh, findeth: and
…to him that knocketh, it ſhal be ope-
…ned.
9 Or vvhat man is there of you,
…vvhom if his child ſhal aske bread,
…vvil he reach him a ſtone?
10 Or if he ſhal aske him fiſh, vvil
…he reach him a ſerpent?
11 If you then being naught, knovv
…hovv to giue good giftes to your
…children. hovv much more vvil your
…father vvhich is in heauen, giue good
…things to them that aske him?
12 Al things therfore vvhatſoeuer
…you vvil that men doe to you, doe
…you alſo to them. For this is the Lavv
…and the Prophets.
13 Enter ye by the narrovv gate: be-
…cauſe brode is the gate, and large is
…the vvay that leadeth to perdition,
…and many there be that enter by it.
14 Hovv narrovv is the gate, and
ſtrait is the vvay, that leadeth to life:
…and fevv there are that find it!
15 Take ye great heed of falſe Pro-
phets, vvhich come to you in the ‡
clothing of sheep, but invvardly are
rauening vvolues.
16 ‡ By their fruites you shal knovv
them. Do men gather grapes of thor-
nes, or figges of thiſtels?
17 Euen ſo euery good tree yeldeth
good fruits, and the euil tree yeldeth
euil fruits.
18 A good tree can not yeld euil
fruits, neither an euil tree yeld good
fruits.
19 Euery tree that yeldeth not good
fruit, shal be cut dovvne, and shal be
caſt into fyre.
20 Therfore by their fruits you shal
knovv them.
21 Not euery one that ſayth to me,
‡ Lord, Lord, shal enter into the
Kingdome of heauen: but he that
doeth the vvil of my father vvhich
is in heauen, he shal enter into the
kingdome of heauen.
22 Many shal ſay to me in that day,
Lord, Lord, haue not vve prophecied
in thy name, and in thy name caſt
out diuels, and in thy name vvrou-
ght many miracles?
23 And then I vvil confeſſe vnto
them, That I neuer knevv you: de-
part from me, you that vvorke ini-
quitie.
24 Euery one therfore that heareth
theſe my vvordes, and doeth them:
shal be likned to a vviſe man that
built his houſe vpon a rock,
25 And the rayne fel, and the flud-
des came, and the vvinds blevve, and
they beat agaynſt that houſe, and it
fel not, for it vvas founded vpon a
rock.
26 And euery one that heareth the-
ſe my vvords, and doth them not,
shal be like a foolish man that buil-
his houſe vpon the ſand.
27 And the rayne fel, and the flud-
des came, and the vvinds blevve,
and they beat agaynſt that houſe,
and it fel, and the fall therof vvas
great.

28 And it came to paſſe, vvhen Ieſus had fully ended theſe vvords, the multitude vvere in admiration vpon his doctrine.
29 For he vvas teaching them as hauing povver, and not as their Scribes and Phariſees.

CHAP. VIII.

1 AND vvhen he vvas come dovvne from the mountaine, great multitudes folovved him:
2 And behold, a leper came and adored him ſaying: Lord, if thou vvilt, thou canſt make me cleane.
3 And Ieſus ſtretching forth his hand, touched him, ſaying: I vvil. Be thou made cleane. And forthvvith, his leproſie vvas made cleane.
4 And Ieſus ſayth to him, See thou tel no body: but go, ſhevv thy ſelf to the ‡ prieſt, and offer the ‡ gift vvhich Moyſes commaunded for a teſtimonie to them.
5 And vvhen he vvas entred into Capharnaum, there came to him a Centurion, beſeeching him,
6 And ſaying, Lord my boy lieth at home ſicke of the palſey, and is ſore tormented.
7 And Ieſus ſayth to him, I vvil come, and cure him.
8 And the Centurion making anſvver, ſayd: Lord ‡ I am not vvorthie that thou ſhouldeſt enter vnder my roofe: but only ſay the vvord, and my boy ſhal be healed.
9 For I alſo am a man ſubiect to authoritie, hauing vnder me ſouldiars: and I ſay to this, goe, and he goeth: and to an other, come, and he cometh: and to my ſeruant, doe this, and he doeth it.
10 And Ieſus hearing this, marueiled: and ſayd to them that folovved him, Amen I ſay to you, I haue not found ſo great faith in Iſrael.
11 And I ſay to you that many ſhal come from the Eaſt and VVeſt, and ſhal ſitte dovvne vvith Abraham and Iſaac & Iacob in the kingdom of heauen.
12 But the children of the kingdom ſhal be caſt out into the exteriour darkeneſſe: there ſhal be vveeping and gnaſhing of teeth.
13 And Ieſus ſaid to the Centurion, Goe: and as thou haſt beleeued, be it done to thee. And the boy vvas healed in the ſame houre.
14 And vvhen Ieſus vvas come into Peters houſe, he ſavv ‡ his vvife mother layd, and in a fitte of a feuer:
15 And he touched her hand, and the feuer left her, and she aroſe, and miniſtred to him.
16 And vvhen euening vvas come they brought to him many that had diuels: and he caſt out the ſpirits vvith a vvord: and al that vvere ill at eaſe he cured.
17 That it might be fulfilled, vvhich vvas ſpoken, by Eſay the Prophet ſaying: He took our infirmities, and bare our diſeaſes.
18 And Ieſus ſeeing great multitudes about him, commaunded to go beyond the vvater.
19 And a certaine Scribe came, and ſayd to him: Maſter, I vvil folovv thee vvhitherſoeuer thou ſhalt go.
20 And Ieſus ſayth to him, the foxes haue holes, and the foules of the ayre neſtes: but the ſonne of man hath not vvhere to lay his head.
21 And an other of his Diſciples ſayd to him, Lord, permit me firſt to go and burie my father.
22 But Ieſus ſayd to him, Folovv me & ‡ let the dead burie their dead.
23 And vvhen he entered into the boat, his Diſciples folovved him.
24 And loe, a great tempeſt aroſe in the ſea, ſo that the boate vvas couered vvith vvaues, but he slept.
25 And they came to him, and raiſed him, ſaying, Lord, ſaue vs, vve perish.
26 And he ſaith to them, vvhy are you fearful, O ye of litle faith? then riſing vp ‡ he commaunded the vvinds, and the ſea, and there enſvved a great calme.
27 Moreouer the men marueled, ſaying: VVhat an one is this, for the vvindes and the ſea obey him!
28 And vvhen he vvas come beyond the vvater, into the coūtrey of the Geraſens, there met him tvvo that had diuels, coming forth out of the ſepulchres, exceeding fierce ſo that none could paſſe by that vvay.
29 And behold they cried ſaying: vvhat is betvvene vs and thee, Ieſus the ſonne of God? art thou come hi-

to torment vs before the time?
And ther vvas not farre from
an heard of many ſvvine fee-

And the diuels beſought him ſay-
If thou caſt vs out, ſend vs into
heard of ſvvine.
And he ſaid to them, Goe. But
y going forth vvent into the ſvvi-
, and behold the vvhole heard
nt vvith a violence, headlong in-
the ſea: and they dyed in the vva-

And the ſvvineheards fled: and
ming into the citie, told al, and
them that had been poſſeſſed of
els.
And behold the vvhole citie vvēt
to meete Ieſus, and vvhen they
v him, they beſought him that he
ould paſſe from their quarters.

CHAP. IX.

AND entring into a boat, he paſ-
ſed ouer the vvater, and came
his ovvne citie.
And behold they brought to him
ſicke of the palſey lying in bed.
And Ieſus ‡ ſeeing their faith,
to the ſicke of the palſey, Haue a
od hart ſonne, thy ſinnes are for-
n thee.
And behold certaine of the Scri-
ſayd vvithin them ſelues, ‡ He
laſ hemeth.
And Ieſus ſeeing their thoughts,
id. VVherfore thinke you euil in
your hartes.
‡ VVhether is eaſier, to ſay, thy
ſinnes are forgiuen thee: or to ſay,
Ariſe and vvalke.
But that you may knovv that the
‡ Sonne of man hath povver in earth
to forgiue ſinnes, (then ſayd he to
the ſicke of the palſey) Ariſe, take
vp thy bedde, and goe into thy
houſe.
And he aroſe, and vvent into his
houſe.
And the multitudes ſeeing it, vve-
re afrayd, and ‡ glorified God that
gaue ſuch povver ‡ to men.
And vvhen Ieſus paſſed forth
om thence, he ſavv a man ſitting in
e cuſtome-houſe, named Matthevv:
nd he ſayth to him, Folovv me.
nd he aroſe vp, and folovved him.
And it came to paſſe as he vvas
ſitting at meate in the houſe, behold
many Publicans and ſinners came,
and ſate dovvne vvith Ieſus and his
Diſciples.
And the Phariſees ſeeing it, ſayd
to his Diſciples: vvhy doth your
Maiſter eate vvith Publicans & ſin-
ners.
But Ieſus hearing, it, ſayd: They
that are in health, need not a phy-
ſicion, but they that are il at eaſe.
Put go your vvayes and learn
vvhat it is, I vvil mercie, & ‡ not ſa-
crifice. For I am not come to cal the
iuſt, but ſinners.
Then came to him the Diſciples
of Iohn, ſaying, vvhy do vve and the
Phariſees ‡ faſt often, but thy Diſci-
ples do not faſt?
And Ieſus ſayd to them: Can the
children of the bridegrome mourne,
as long as the bridegrome is vvith
them? But the dayes vvil come vvhen
the bridegrome shal be taken avvay
from them, and ‡ then they shal faſt.
And no body putteth a peece of
ravv cloth to an old garment. For he
taketh avvay the peecing therof from
the garment, and there is made a
greater rent.
Neither do they put ‡ nevv vvine
into old bottels. Othervviſe the bot-
tels breake, and the vvine runneth
out, and the bottels perish. But nevv
vvine they put into nevv bottels: and
both are preſerued togeather.
As he vvas ſpeaking this vnto
them, behold a certaine Gouernour
approched, and adored him, ſaying,
Lord, my daughter is euen novv de-
ad: but come, lay thy hand vpon her,
and she shal liue.
And Ieſus ryſing vp folovved
him, and his Diſciples.
And behold a vvoman vvhich vvas
troubled vvith an iſſue of bloud ‡
tvvelue yeres, came behind him, and
touched the hemme of his garment.
For she ſayd vvithin her ſelf, If I
shal ‡ touch only his garment: I shal
be ſafe.
But Ieſus turning and ſeeing her,
ſayd, Haue a good hart daughter, thy
‡ faith hath made thee ſafe. And the
vvoman became vvhole from that
houre.

23 And vvhen Ieſus vvas come into the houſe of the Gouernour, & ſavv minſtrels and the multitude keeping a ſturre.
24 He ſayd, Depart: for the vvench is not dead, but ſleepeth. And they laughed him to skorne.
25 And vvhen the multitude vvas put forth, he entred in, and held her hand. And the mayde aroſe.
26 And this bruit vvent forth into al that countrie.
27 And as Ieſus paſſed forth from thence, there folovved him tvvo blind men crying, and ſaying: Haue mercie on vs, O ſonne of Dauid.
28 And vvhen he vvas come to the houſe, the blind came to him. And Ieſus ſayth to them: ‡ Do you beleeue, that I can doe this vnto you? They ſay to him, Yea Lord.
29 Then he touched their eyes, ſaying: According to your faith, be it donne to you.
30 And their eyes vvere opened, and Ieſus threatned them, ſaying: See that no man knovv it.
31 But they vvent forth, and bruited him in al that countrie.
32 And vvhen they vvere gone forth, behold they brought him a dumbe man, poſſeſſed vvith a diuel.
33 And after the diuel vvas caſt out, the dumbe man ſpake, and the multitudes marueled ſaying: Neuer vvas the like ſeene in Iſrael.
34 But the Phariſees ſayd: In the prince of diuels he caſteth out diuels.
35 And Ieſus vvent about al the cities, and tovvnes, teaching in their ſynagogs, and preaching the Goſpel of the kingdom, and curing euery diſeaſe, and euery infirmitie.
36 And ſeing the multitudes, he pitied them: becauſe they vvere vexed, and lay like sheep that haue not a shepeard.
37 Then he ſayth to his Diſciples, The harueſt ſurely is great, but the vvorkemen are fevv.
38 Pray ‡ therfore the Lord of the harueſt, that he ſend forth vvorkmen into his harueſt.

CHAP. X.

AND hauing called his tvvelue diſciples together, he gaue thē ‡ povver ouer vncleane ſpirits, they should caſt them out, should cure al maner of diſeaſe, al maner of infirmitie.
2 And the names of the tvvelue apoſtles be theſe: the firſt ‡ Simon vvho is called Peter, and Andrevv his brother.
3 Iames of Zebedee, and Iohn his brother, Philip and Bartlemevv, Thomas and Matthevv the publican, and Iames of Alphæus, & Thaddæus.
4 Simon Cananæus, and Iudas Iſcariot, vvho alſo betrayed him.
5 Theſe tvvelue did Ieſus ſend, commaunding them ſaying: Into the vvay of the ‡ Gentiles go ye not, and into the cities of the Samaritans enter ye not:
6 But go rather to the sheep that are perished of the houſe of Iſrael.
7 And going preach, ſaying; That the kingdom of heauen is at hand.
8 Cure the ſick, raiſe the dead, cleanſe the lepers, caſt out diuels: gratis you haue receiued, gratis giue ye.
9 Do not ‡ poſſeſſe gold, nor ſiluer, nor mony in your purſes:
10 Not a skrip for the vvay, neither tvvo coats, neither shoes, neither rodde. for the vvorkeman is vvorthy of his meat.
11 And into vvhatſoeuer citie or tovvne you shal enter, inquire vvho in it is vvorthie: and there tarie til you go forth.
12 And vvhen ye enter into the houſe, ſalute it, ſaying: ‡ Peace be to this houſe.
13 And if ſo be that houſe be vvorthie, your peace shal come vpon it: but it if be not vvorthie; your peace shal returne to you.
14 And vvhoſoeuer shal not receiue you, nor heare your vvords; going forth out of the houſe or the citie ‡ shake of the duſt from your feet.
15 Amen I ſay to you, it shal be ‡ more tolerable for the Land of the Sodomits and Gomorrheans in the day of iugdement, then for that citie.
16 Behold I ſend you as sheep in the middes of vvolues. Be ye therefore ‡ vviſe as ſerpents, and ſimple as doues.
17 An take heed of men. For they vvil deliuer you vp in Councels, and

their synagogs they vvil scourge you.
And to Presidents and ‡ to Kings shal you be led for my sake, in testimonie to them and the Gentiles.
19 But vvhen they shal deliuer you vp, take no thought hovv or vvhat to speak; for ‡ it shal be giuen you in that houre vvhat to speak.
20 For it is not you that speak, but the spirit of your father that speaketh in you.
21 The brother also shal deliuer vp the brother to death, and the father the sonne; and the children shal rise vp agaynst the parents, and shal vvork their death.
22 And you shal be odious to al mē for my name. but he that shal perseuer vnto the end, he shal be saued.
23 And vvhen they shal persecute you in this citie, flee into an other. Amen I say to you, you shal not finish al the cities of Israel, til the sonne of man come.
24 The Disciple is not aboue the maister, nor the seruāt aboue his lord.
25 It suffiseth the disciple, that he be as his maister: and the seruant as his lord. If they haue called the goodman of the house Beelzebub, ‡ hovv much more them of his houshold?
26 Therfore feare ye not them. For nothing is hid, that shal not be reuealed: and secret, that shal not be knovven.
27 That vvhich I speak to you in the dark, speak ye in the light: and that vvhich you heare in the eare, preach ye vpon the house toppes.
28 And feare ‡ ye not them that kil the body, and are not able to kil the soul: but rather feare him that can destroy both soul and body into hel.
29 Are not tvvo sparovves sold for a farthing: and not one of them shal fall vpon the ground vvithout your father?
30 But your very heares of the head are al numbered.
31 Feare not therfore: better are you then many sparovves.
32 Euery one therfore that shal ‡ confesse me before men, I also vvil cōfesse him before my father vvhich is in heauen.
33 But he that shal denie me before men, I also vvil denie him before my father vvhich is in heauen.
34 Do not ye thinck that I came to send peace into the earth: I came ‡ not to send peace, but the svvord.
35 For I came to separat man agaynst his father, and the daughter agaynst her mother, and the daughter in lavv agaynst her mother in lavv.
36 And a mans enemies, they of his ovvne houshold.
37 He that loueth father or mother ‡ more thē me, is not vvorthy of me: and he that loueth sone or daughter aboue me, is not vvorthy of me.
38 And he that taketh not his crosse, and folovveth me, is not vvorthy of me.
39 He that hath found his life, shal lose it: and he that hath lost his life for me, shal find it.
40 He that receiueth you, receiueth me: and he that receiueth me, receiueth him that sent me.
41 He that receiueth a Prophet ‡ in the name of a Prophet, shal receiue the revvard of a Prophet, and he that receiueth a iust ‡ mā in the name of a iust man, shal receiue the revvard of a iust man.
42 And vvhosoeuer shal giue drink to one of these litle ones a cup of cold vvater, only in the name of a disciple, amen I say to you, he shal not lose his revvard.

CHAP. XI.

1 AND it came to passe: vvhen Iesus had done commaunding his tvvelue Disciples, he passed from thence, to teach & preach in their cities.
2 And vvhen Iohn had heard in prison the vvorks of Christ: sending tvvo of his disciples, he said to him.
3 ‡ Art thou he that art to come, or look vve for an other?
4 And Iesus making answver said to them; Goe and report to Iohn vvhat you haue heard and seen.
5 The blind see, the lame vvalk, the lepers are made cleane, the deaf heare, the dead rise againe, to the poore the Gospel is preached:
6 And blessed is he that shal not be scandalized in me.

7 And vvhen they vvent their vvay, Iesus began to say to the multitudes of Iohn, ‡ vvhat vvent you out ‡ into the desert to see? a reed shaken vvith the vvind?
8 But vvhat vvent you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kings houses.
9 But vvhat vvent you out to see? a Prophet? yea I tel you and more then a Prophet.
10 For this is he of vvhom it is vvritten; Behold I send myne angel before thy face, vvhich shal prepare thy vvay before thee.
11 Amen I say to you, there hath not risen among the borne of vvomen, a greater then Iohn the Baptist: yet he that is the lesser in the kingdom of heauen, is greater then he.
12 And from the dayes of Iohn the Baptist vntil novv, the kingdom of heauen suffereth violence, and the violent beare it avvay.
13 For al the Prophets and the Lavv prophecied vnto Iohn:
14 And if you vvil receiue it, he is ‡ Elias that is for to come.
15 He that hath eares to heare, let him heare.
16 And vvherevnto shal I esteeme this generation to be like? It is like to children sitting in the market place: vvhich crying to their companions,
17 Say; vve haue piped to you, and you haue not daunced: vve haue lamented, and you haue not mourned.
18 For Iohn came neither ‡ eating nor drinking: and they say, He hath a diuel.
19 The Sonne of man came eating and drinking, and they say, Behold a man that is a glotton and a vvine-drinker, a friend of Publicans and sinners. And vvisedom is iustified of her children.
20 Then began he to vpbraid the cities, vvherin vvere done the most of his miracles, for that they had not done penance.
21 VVo be to thee Corozain, vvo be to thee Beth-saida: for if in Tyre & Sidon had been vvrought the miracles that haue been vvrought in you, they had done ‡ penance in heare cloth and ashes long agoe.
22 But neuertheless, I say to you it shal be more tolerable for Tyre and Sidon in the day of iudgement, then for you.
23 And thou Capharnaũ, shalt thou be exalted vp to heauen? thou shalt come dovvne euen vnto hel. for if in Sodom had been vvrought the miracles that haue been vvrought in thee, perhaps it had remained vnto this day.
24 But notvvithstanding I say to you, that it shal be more tolerable for the land of Sodom in the day of iudgment, then for thee.
25 At that time Iesus answered and said: I confesse to thee O Father lord of heauen and earth, because thou hast hid these things from the vvise and prudent, and hast reuealed them to ‡ litle ones.
26 Yea Father: for so hath it vvel pleased thee.
27 Al things are deliuered me of my Father: & no man knovveth the Sonne but the Father: neyther doth any knovv the Father, but the Sonne, and to vvhom it shal please the Sonne to reueale.
28 Come ye to me al that labour, and are burdened, and I vvil refresh you.
29 Take vp my yoke vpon you, and learne of me, because I am meeke, and humble of hart: and you shal find rest to your soules.
30 For my ‡ yoke is svveet, and my burden light.

CHAP. XII.

1 AT that time Iesus vvent through the corne on the Sabboth: and his Disciples being hungrie, began to pluck the eares, and to eate.
2 And the Pharises seeing them, said to him. Loe, thy Disciples do that vvhich is not lavvful for them to do on the Sabboth-dayes.
3 But he sayd to them, Haue you not read vvhat Dauid did vvhen he vvas an hungred, and they that vvere vvith him.
4 Hovv he entred into the house of God, and did eate the loaues of proposition, vvhich it vvas not lavvful for him to eate, nor for them that

were with him, but for prieſtes
ment vnto victorie.
21 And in his name the Gentiles
shal hope.
22 Then vvas offered to him one
poſſeſſed vvith a diuel, blind and
dumbe: and he cured him, ſo that he
ſpake and ſavv.
23 And al the multituds vvere amaſed, and ſayd; VVhether this be the
Sonne of Dauid?
24 But the Phariſes hearing it, ſayd:
This felovv caſteth not out diuels
but ‡ in Beelzebub the Prince of the
diuels.
25 And Ieſus knovving their cogitations, ſaid to them:
Euery kingdom ‡deuided againſt
ir ſelf shal be made deſolate: and euery citie or houſe deuided agaynſt
it ſelf, shal not ſtand.
26 And if Satan caſt out Satan, he is
deuided againſt him ſelf: hovv then
shal his kingdom ſtand?
27 And if I in Beelzebub caſt out diuels: your children in vvhom do
they caſt out? Therfore they shal be
your iudges.
28 But if I in the Spirit of God do
caſt out diuels, then is the kingdom
of God come vpon you.
29 Or hovv can a man enter into
the houſe of the ſtrong, and rifle his
veſſel, vnles he firſt bind the ſtrong?
and then he vvil rifle his houſe.
30 He that is ‡ not vvith me, is agaynſt me: and he that ‡ gathereth
not vvith me, ſcattereth.
31 Therfore I ſay to you, euery ſinne and blaſphemie shal be forgiuen
men, but ‡ the blaſphemie of the
Spirit shal not be forgiuen.
32 And vvhoſoeuer shal ſpeak a vvord
agaynſt the ‡ Sonne of man, it shal
be forgiuen him: but he that shal
ſpeak againſt the Holy Ghoſt, it shal
not be forgiuen him, neither in this
vvorld, nor ‡ in the vvorld to come.
33 Either ‡make the tree good, and
his fruit good: or make the tree euil,
and his fruit euil. for of the fruit the
tree is knovven.
34 You vipers broodes, hovv can
you ſpeak good things, vvhereas you
are euil? for of the abounda ce of
the hart the mouth ſpeaketh.
35 A good man out of a good treaſure bringeth forth good things: and

an euil man out of an euil treasure bringeth forth euil things.

36 But I say vnto you, that euery ‡ idle vvord that men shal speak, they shal render an account for it in the day of iudgement.

37 For of thy vvords thou shalt be iustified, and of thy vvords thou shalt be condemned.

38 Then answvered him certaine of the Scribes and Pharises, saying; Maister, vve vvould see a signe from thee.

39 VVho answvered, and said to them:

The vvicked and aduouterous generation seeketh a signe: and a signe shal not be giuen it, but the signe of Ionas the Prophet.

40 For as Ionas vvas in the vvhales belly three dayes and three nights: so shal the Sonne of man be in the hart of the earth three dayes and three nights.

41 The men of Niniuee shal rise in the iudgement vvith this generation, and shal condemne it: because they did penance at the preaching of Ionas. And behold more then Ionas here.

42 The Queene of the South shal rise in the iudgement vvith this generation, and shal condemne it: because she came from the ends of the earth to heare the vvisedom of Salomon, and behold, more then Salomon here.

43 And vvhen an vncleane spirit shal go out of a mā, he vvalketh through dry places, seeking rest, and findeth not.

44 Then he saith; I vvil returne into my house vvhence I came out. And coming he findeth it vacant, svvept vvith besoms, and trimmed.

45 Then goeth he, and taketh vvith him seuen other spirites more vvicked then him self, and they enter in and dvvel there: and the last of that man be made vvorse then the first: So shal it be also to this vvicked generation.

46 As he vvas yet speaking to the multituds, behold his mother and his brethren stood vvithout, seeking to speak to him.

47 And one said vnto him: Behold thy mother and thy brethren stand vvithout, seeking thee.

48 But he answvering him that told him, said; ‡ vvho is my mother, and vvho are my brethen?

49 And stretching forth his hand vpon his Disciples, he said; Behold my mother and my brethren.

50 For vvhosoeuer shal do the vvil of my father, that is in heauen: he is my brother, and sister, and mother.

CHAP. XIII.

1 THE same day Iesus going out of the house, sate by the sea side.

2 And great multitudes vvere gathered together vnto him, in so much that he vvent vp into a boat & sate: and al the multitude stood in the shore,

3 And he spake to them many things in parables, saying:

4 Behold the sovver vvent forth to sovv. And vvhiles he sovveth, some fel by the vvay side, and the foules of the aire did come and eate it.

5 Other some also fell vpon rockie places, vvhere they had not much earth: and they shot vp incontinent, because they had not deepnes of earth,

6 And after the sunne vvas vp, they parched: and because they had not root, they vvithered.

7 And other fell among thornes: and the thornes grevve and choked them.

8 And other some fel vpon good ground: and they yelded fruit, the ‡ one an hundredfold, the other threescore, and an other thirtie.

9 He that hath eares to heare, let him heare.

10 And his Disciples came and said to him. VVhy speakest thou to them in parables?

11 VVho answvered and said vnto them: Because ‡ to you it is giuen to knovv the mysteries of the kingdom of heauen: but to them it is not giuen.

12 For he that hath, to him shal be giuen, and he shal abound: but he that hath not, from him shal be taken avvay that also vvhich he hath.

13 Ther-

13 Therfore in parables I ſpeak to them: becauſe ſeing they ſee not, and hearing ‡ they heare not, neither do they vnderſtand:

14 And the prophecie of Eſay is fulfilled in them, vvhich ſaith: VVith hearing ſhal you heare, and you ſhal not vnderſtand: and ſeing ſhal you ſee, and you ſhal not ſee.

15 For the hart of this people is vvaxed groſſe, and vvith their eares they haue heauily heard, and their eyes ‡ they haue ſhut: leſt any time they may ſee vvith their eyes, and heare vvith their eares, and vnderſtand vvith their hart and be conuerted, and I may heale them.

16 But bleſſed are your eyes becauſe they do ſee, and your eares becauſe they do heare.

17 For amen, I ſay to you, that many Prophets and iuſt men haue deſired to ſee the things that you ſee, and haue not ſeen them: and to heare the things that you heare, and haue not heard them.

18 Heare you therfore the parable of the ſovver.

19 Euery one that heareth the vvord of the kingdom and vnderſtandeth not, there cometh the vvicked one, and catcheth avvay that vvhich vvas ſovvē in his hart: this is he that vvas ſovven by the vvay ſide.

20 And he that vvas ſovven vpon rockie places: this is he that heareth the vvord, and incontineut receiueth it vvith ioy,

21 Yet hath he not root in him ſelf, but is for a time: and vvhen there falleth tribulation and perſecution for the vvord, he is by and by ſcandalized.

22 And he that vvas ſovven among thornes, this is he that heareth the vvord, and the carefulnes of this vvorld and the deceitfulnes of riches choketh vp the vvord, and he becometh fruitles.

23 But he that vvas ſovven vpon good ground: this is he that heareth the vvord, and vnderſtandeth, and bringeth fruit, and yeldeth ſome an hundredfold, an other threeſcore, and an other thirtie.

24 An other parable he propoſed to them, ſaying: The kingdom of heauen is reſembled to a man that ſovved good ſeed in his field.

25 But vvhen men vvere a sleep, his enemy came and ‡ ouerſovved cockle among the vvheat, and vvent his vvay.

26 And vvhen the blade vvas ſhot vp, and had brought forth fruit, then appeared alſo the cockle.

27 And the ſeruants of the goodmā of the houſe comming ſaid to him: Sir, didſt thou not ſovv good ſeed in thy field? vvhence thē hath it cockle?

28 And he ſaid to them: The enemy man hath done this. And the ſeruants ſaid to him: vvilt thou vve go and gather it vp?

29 And he ſaid, No: ‡ leſt perhaps gathering vp the cockle, you may root vp the vvheat alſo together vvith it.

30 Suffer both ‡ to grovv vntil the harueſt, and in the time of harueſt I vvil ſay to the reapers: Gather vp firſt the cockle, and bind it into bundels to burne, but the vvheat gather ye into my barne.

31 An other parable he propoſed vnto them, ſaying: The kingdom of heauen is like to a muſtardſeed, vvhich a man took and ſovved in his field.

32 VVhich is the ‡ leaſt ſurely of al ſeeds: but vvhen it is grovven, it is greater then al herbes, and is made a tree, ſo that the foules of the aire come, and dvvel in the branches thereof.

33 An other parable he ſpake to them, The kingdom of heauen is like to leauen, vvhich a vvoman took and hid in three meaſures of meale, vntil the vvhole vvas leauened.

34 Al theſe things Ieſus ſpake in parables to the multitudes, and vvithout parables he did not ſpeak to them:

35 That it might be fulfilled vvhich vvas ſpoken by the Propher ſaying: I vvil open my mouth in parables, I vvil vtter things hidden from the foundation of the vvorld.

36 Then hauing dimiſſed the multitudes, he came into the houſe, and his Diſciples came vnto him, ſaying: Expound vs the parable of the cockle of the field.

37 VVhō

37 VVho made answer and said to them, He that sowveth the good seed, is the Sonne of man.
38 And the field, is the vvorld. And the good seed: these are the children of the kingdom. And the cockle, are the children of the vvicked one.
39 And the enemie that sowed them, is ‡the deuil. But the harueſt, is the end of the vvorld. And the reapers, are the Angels.
40 Euen as cockle therfore is gathered vp, and burnt vvith fire: so shal it be in the end of the vvorld.
41 The Sonne of man shal send his Angels, and they shal gather out of his kingdom al scandals, and them that vvork iniquitie:
42 And shal cast them into the furnace of fire, There shal be vveping and gnashing of teeth.
43 Then shal the iuſt shine as the sunne, in the kingdom of their father. He that hath eares to heare, let him heare.
44 The kingdom of heauen is like a treasure hidden in a field, vvhich a man hauing found, did hide it, and for ioy thereof goeth, and selleth al that he hath, and buyeth that field.
45 Againe the kingdom of heauen is like to a marchant man, seeking good pearles.
46 And hauing found one precious pearle, he vvent his vvay, and sold al that he had, and bought it.
47 Againe the kingdom of heauen is like to a net cast into the sea, and gathering together of al kind of fishes.
48 VVhich, vvhen it vvas filled, drawing it forth, and sitting by the shore, they chose out the ‡good into vessels, but the bad they did cast out.
49 So shal it be in the consummation of the vvorld. The Angels shal go forth, and shal seperat the euil from among the iuſt.
50 And shal cast them into the furnace of fire, there shal be vveeping and gnashing of teeth.
51 Haue ye vnderstood al these things? They say to him, Yea.
52 He said vnto them, Therfore euery Scribe instructed in the kingdom of heauen, is like to a man that is housholder, vvhich bringeth forth out of his treasure nevv things and old.
53 And it came to passe: vvhen Iesus had ended these parables, he passed from thence.
54 And coming into his ovvne countrie, he taught them in their synagogues, so that they marueled, and said; Hovv came this fellovv by this vviſedom and vertues?
55 Is not this the ‡ carpenters sonne? Is not his mother called Marie, and his brethren, Iames and Ioseph, and Simon and Iude:
56 And his sisters, are they not al vvith vs? vvhence therefore hath he al these things?
57 And they vvere scandalized in him. But Iesus said to them; There is not a Prophet vvithout honour but in his ovvne countrie, and in his ovvne house.
58 And he vvrought not many miracles there, becauſe of their incredulity.

CHAP. XIV.

1 AT that time Herod the Tetrarch heard the fame of Iesus:
2 And said to his seruants: This is Iohn the Baptist: he is risen from the dead, and therfore vertues vvork in him.
3 For Herod apprehended Iohn and bound him, & put him into prison ‡becauſe of Herodias, his brothers vvife.
4 For Iohn said vnto him, It is not lavvful for the to haue her.
5 And vvilling to put him to death, he feared the people: becauſe they esteemed him as a Prophet.
6 But on Herods birth-day, the daughter of Herodias daunced before them: and pleased Herod.
7 VVherevpon he promiſed vvith an oth, to giue her vvhat soeuer she vvould ask of him.
8 But she being instructed before of her mother, saith: Giue me here in a dish the head of Iohn the Baptiſt.

9 And

the king vvas ſtroken ſad: yet
of his ‡ oth and for them
vvith him at table, he com-
ded it to be giuen.
And he ſent, and beheaded Iohn
e priſon.
And his head vvas brought in a
: and it vvas giuen to the dam-
, and ſhe brought it to her mo-
.
And his Diſciples came and took
body, and ‡ buried it ‡ and came
told Ieſus.
VVhich vvhen Ieſus had heard,
retired from thence by boat, into
ſert place apart, and the multi-
hauing heard of it, folovved
on foot out of the cities.
And he coming forth ſavv a great
titude, and pitied them, and cu-
their diſeaſed.
And vvhen it vvas euening, his
ples came vnto him, ſaying: It
deſert place, and the houre is
paſt: diminſſe the multitudes,
going into the tovvnes, they may
them ſelues victuals.
But Ieſus ſaid to them: They ha-
no neede to go: giue ye them to
.
They anſvvered him. VVe haue
here, but fiue loaues, and tvvo
.
VVho ſaid to them, Bring them
er to me.
And vvhen he had commaunded
multitude to ſit dovvne vpon the
, he took the fiue loaues and the
o fiſhes, and looking vp vnto hea-
he bleſſed and brake, and gaue
loaues to his Diſciples, and ‡ the
ſciples to the multitudes.
And they did al eate, and had
ir fil. And they took the leauings,
elue ful baskets of the fragments.
And the number of them that did
vvas, fiue thouſand men, beſide
men and children.
And forthvvith Ieſus commaun-
his Diſciples to go vp into the
, and to go before him ouer the
, til he dimiſſed the multi-
.
And hauing dimiſſed the multi-
, he aſcended into a mountaine
to pray. And vvhen it vvas e-
uening, he vvas there alone.
24 But the boat in the middes of
the ſea vvas toſſed vvith vvaues, for
the vvind vvas contrarie.
25 And in the fourth vvatch of the
night, he came vnto them vvalking
vpon the ſea.
26 And ſeeing him vpon the ‡ ſea
vvalking, they vvere trobled ſaying:
that it is a ghoſt. and for feare they
cried out.
27 And immediatly Ieſus ſpake vnto
them, ſaying, Haue confidence: it is I,
feare ye not.
28 And Peter making anſvver ſaid,
Lord if it be thou, bid me come to
thee vpon the vvaters.
29 And he ſaid, Come. And Peter
deſcending out of the boat, ‡ vvalked vpon the vvater to come to Ieſus.
30 But ſeeing the vvind rough, he
vvas afraid: and vvhen he began to
be drovvned, he cried out ſaying,
Lord ſaue me.
31 And incontinent ‡ Ieſus ſtretching
forth his hand took hold of him, and
ſaid vnto him, O thou of litle faith,
vvhy didſt thou doubt?
32 And vvhen they vvere gone vp
into the boat, the vvind ceaſed.
33 And they that vvere in the boat,
came and adored him, ſaying: In
deed thou art the ſonne of God.
34 And hauing paſſed the vvater,
they came into the countrie of Geneſar.
35 And vvhen the men of that place vnderſtood of him, they ſent into
al that countrie, and brought vnto
him al that vvere il at eaſe.
36 And they beſought him that they
might touch but the ‡ hemme of his
garment, and vvhoſoeuer did touch,
vvere made hole.

CHAP. XV.

1 THen came to him from Hieruſalem Scribes and Phariſees,
ſaying,
2 VVhy do thy Diſciples tranſgreſſe
the tradition of the Auncients? For
they vvash not their hands vvhen
they eate bread.
3 But he anſvvering ſaid to them:
VVhy

Vvhy do you alſo tranſgreſſe the co-
maundement of God for your tradi-
tion? For God ſaid;
4 Honour father and mother. and,
He that ſhal curſe father or mother,
dying let him dye.
5 But you ſay; vvhoſoeuer ſhal ſay
to father or mother, The gift vvhat-
ſoeuer procedeth from me, ſhal pro-
fit thee:
6 And ſhal not honour his father
or his mother: & you haue made
fruſtrat the commaundement of God
for your ovvne tradition.
7 Hypocrites, vvel hath Eſay Pro-
phecied of you, ſaying;
8 This people honoureth me ‡vvith
their lippes: but their hart is farre
from me.
9 And in vaine do they vvorship
me, teaching doctrines and ‡ com-
maundments of men.
10 And* hauing called together the
multituds vnto him, he ſaid to
them; Heare ye and vnderſtand.
11 ‡ Not that vvhich entreth into
the mouth, defileth a man: but that
vvhich procedeth out of the mouth,
that defileth a man.
12 Then came his Diſciples, and
ſaid to him; Doeſt thou knovv that
the Phariſes, vvhen they heard this
vvord, vvere ſcandalized?
13 But he anſvvering ſayd: Al plan-
ting vvhich my heauenly father hath
not planted, ſhal be rooted vp.
14 Let them alone: blind they are,
guids of the blind. And if the blind
be guid to the blind, both fal into
the ditch.
15 And Peter anſvvering ſayd to
him; Expound this parable.
16 But he ſayd, Are you alſo as yet
vvithout vnderſtanding?
17 Do you not vnderſtand, that al
that entreth into the mouth, goeth
into the belly, and is caſt forth into
the priuy?
18 But the things that proceed out
of the mouth, come forth from the
hart, and thoſe things ‡ defile a man.
19 For from the hart come forth
euil cogitations, murders, aduoutries,
fornications, thefts, falſe teſtimonies,
blaſphemies.
20 Theſe are the things that defile a
man. but to eate vvith vnvvashen
hands, doeth not defile a man.
21 And Ieſus vvent forth from
ce, and retired into the quart
Tyre and Sidon.
22 And behold a vvoman of
naan came forth out of thoſe co
and crying out, ſayd to him; H
mercie vpon me, O lord the Son
Dauid: my daughter is ſore vex
a Diuel.
23 VVho anſvvered her not a vv
And his Diſciples came and beſo
him ſaying, Dimiſſe her: becauſe
crieth out after vs:
24 And he anſvvering ſaid: I v
not ſent but to the sheep that
loſt of the houſe of Iſrael.
25 But she came and adored hi
ſaying; Lord, help me.
26 VVho anſvvering, ſaid: It is
good to take the bread of the C
dren, and to caſt it to the dogge
27 But she ſaid, Yea lord: for
vvhelps alſo eate of the crumes
fal from the table of their maiſte
28 Then Ieſus anſvvering ſaid to
O vvoman, great ‡ is thy faith:
done to thee as thou vvilt: and
daughter vvas made hole from
houre.
29 And vvhen Ieſus vvas paſſed
thence, he came beſide the ſea of
lilee: and aſcending into the mo
taine, ſat there.
30 And there came to him
multituds, hauing vvith them
be perſons, blind, lame, feeble,
many others: and they caſt th
dovvne at his feet, and he cured t
31 So that the multituds mar
led ſeeing the dumbe ſpeak, the
me vvalk, the blind ſee: and they
gnified the God of Iſrael.
32 And Ieſus called together
Diſciples, and ſaid: I pitie the mu
tude becauſe three dayes novv t
continue vvith me, and haue
vvhat to eate: and dimiſſe them
ſting I vvil not, leſt they faint in t
vvay.
33 And the diſciples ſay vnto hi
vvhence then may vve get ſo m
loaues in the deſert as to fil ſo g
a multitude?
34 And Ieſus ſaid to them; Ho
many loaues haue you? but they
Seuen, & a fevv litle fishes.

35 A

…d he commaunded the multi-
…to sit dovvne vpon the ground.
…And taking the seuen loaues &
…thes, and geuing thanks, he bra-
…& gaue to his disciples, and the
…ples‡ gaue to the people.
And they did al eat, and had
…fill. And that vvhich vvas left of
…fragments they took vp, seauen
…kets ful.
And there vvere that did eate,
…e thousand men, beside children
…vvomen.
And hauing dimissed the multi-
…e, he vvent vp into a boat, and
…e into the coastes of Magedan.

CHAP. XVI.

AND there came to him the Pha-
…rises and Sadduces tempting:
…d they demaunded him to shevv
…m a signe from heauen.
But he answvered & said to them:
…en it is euening, you say, It vvil
…faire-vvether, for the element is
…de.
And in the morning, This day the-
…vvil be a tempest, for the element
…th glovve and lovvre. The face
…efore of the elemēt you haue skil
…discerne: and the signes of times
…you not?
The naughtie and aduouterous ge-
…ration seeketh for a signe: and
…shal not a signe be giuen it,
…the signe of Ionas the Pro-
…et. And he left them and vvent
…vvay.
And vvhen his disciples vvere co-
…e ouer the vvater, they forgot to
…ake bread.
VVho said to them: Look vvel and
…evvare of the leauen of the Phari-
…s & Sadduces.
But they thought vvithin them
…selues saying; Because vve took not
…read.
And Iesus knovving it, said: vvhy
…you think vvithin your selues O
…e of litle faith, for that you haue
…ot bread?
Do you not yet vnderstand, nei-
…her do you remember the fiue loa-
…es among fiue thousand men, and
…ovv many baskets you took vp?
Neither the seuen loaues, among
foure thousand men, and hovv many maundes you took vp?
11 VVhy do you not vnderstand that I said not of bread to you, Bevvare of the leauen of the Pharises & Sadduces?
12 Then they vnderstood that he said not they should bevvare of the leauen of bread, but of the doctrine of the Pharises and Sadduces.
13 And Iesus came into the quarters of Cæsarea Philippi: and he asked his disciples, saying; ‡ vvhom say men that the Sonne of man is?
14 But ‡ they said, Some Iohn the Baptist, & other some Elias, and others Hieremie, or one of the Prophets.
15 Iesus saith to them; But vvhom do you say that I am?
16 Simon Peter answvered & said: Thou art Christ the sonne of the liuing God.
17 And Iesus answvering, said to him: ‡ Blessed art thou Simon bar-Iona: because flesh & blond hath not reuealed it to thee, but my father vvhich is in heauen.
18 And ‡ I say to thee, That ‡ thou art Peter: and ‡ vpon this ‡ Rocke vvil I ‡ build my Church, and the ‡ gates of hel shal not preuaile aga-ynst it.
19 And I vvil giue ‡ to thee the ‡ keies of the kingdom of heauen. And ‡ vvhatsoeuer thou shalt bind vpon earth, it shal be bound also in the heauens: and vvhatsoeuer thou shalt loose ‡ in earth, it shal be looſed also in the heauens.
20 Then he commaunded his disciples, that they should tel no body that he vvas Iesus Christ.
21 From that time Iesus began to shevv his disciples, that he must go to Hierusalem, & suffer many things of the Ancients & Scribes & cheef Priestes, and be killed, and the third day rise againe.
22 And Peter taking him vnto him began to rebuke him, saying: Lord, be it farre from thee, this shal not be vnto thee.
23 VVho turning said to Peter, Goe after me Satan, thou art a scandal vnto me: because thou sauoureſt not the things that are of God, but the things

things that are of men.
24 Then Iesus said to his disciples, If any man vvil come after me, let him denie him self, and take vp his crosse, and followv me.
25 For he that vvil saue his life, shal lose it, and he that shal lose his life for me, shal find it.
26 For vvhat doth it profite a man, if he gaine the vvhole vvorld, and sustaine the damage of his soule? Or vvhat permutation shal a man giue for his soule?
27 For the Sonne of man shal come in the glorie of his father vvith his Angels: and then vvil he render to euery man according to his ‡ vvorkes.
28 Amen I say to you, there be some of them that stand here, that shal not tast death, til they see the Sonne of man comming in his kingdom.

CHAP. XVII.

1 AND after six dayes Iesus taketh vnto him Peter and Iames and Iohn his brother, and bringeth them into a high mountaine apart:
2 And he vvas ‡ transfigured before them. And his face did shine as the sunne: & his garments became vvhite as snovv.
3 And behold there ‡ appeared to them Moyses and Elias talking vvith him.
4 And Peter answvering, said to Iesus, Lord, it is good for vs to be here: if thou vvilt, let vs make here three tabernacles, one for thee, and one for Moyses, and one for Elias.
5 And as he vvas yet speaking, behold a bright cloud ouershadovved them. And loe, a voice out of the cloud, saying: This is my vvelbeloued sonne, in vvhom I am vvel pleased: heare ye him.
6 And the disciples hearing it, fel vpon their face, and vvere sore afraid.
7 And Iesus came & touched them: and he said to them, Arise, and feare not.
8 And they lifting vp their eyes no body, but only Iesus.
9 And as they descended from ‡ mount, Iesus commaunded them saying: Tel the vision to no body, the Sonne of man be risen from dead.
10 And his Disciples asked him, saying: vvhat say the Scribes then, Elias must come first?
11 But he answvering, said to them ‡ Elias in deed shal come, and restore al things.
12 And I say to you, that Elias is ready come, and they did not know him, but vvrought on him vvhatsuer they vvould. So also the Sonne of man shal suffer of them.
13 Then the Disciples vnderstood that of Iohn the Baptist he had spoken to them.
14 And vvhen he vvas come vnto the multitude, there came to him a man falling dovvne vpon his knee before him.
15 Saying: Lord haue mercie vpon my sonne, for he is lunatike, and is vexed: for he falleth often into the fire, and often into the vvater.
16 And I offered him to thy Disciples: and they could not cure him.
17 Iesus answvered and said: O faithles and peruerse generation, how long shal I be vvith you? Hovv long shal I suffer you? bring him hither to me.
18 And Iesus rebuked him, and the diuel vvent out of him, and the child vvas cured from that houre.
19 Then came the Disciples to Iesus secretly, and said: ‡ vvhy could not vve cast him out?
20 Iesus said to them, because of your incredulitie, for, amen I say to you, if you haue ‡ faith as a mustard seed, you shal say to this mountaine, Remoue from hence thither: and it shal remoue, and nothing shal be impossibile to you.
21 But this kind is not cast out but by ‡ prayer and fasting.
22 And vvhen they conuersed in Galilee, Iesus said to them, The Sonne of man is to be betraied into the hands of men:
23 And they shal kil him, and the third day he shal rise againe. And they

were stroken sad exceedingly.

And when they were come to Capharnaum, there came they that received the didrachmes, vnto Peter, and said to him: Your maister doth he not pay the ‡ didrachmes?

25 He saith, Yes. And when he was entered into the house, Iesus preuented him, saying; what is thy opinion Simon? The kings of the earth of whom receiue they tribute or cense? of their children or of strangers?

26 And he said, Of strangers. Iesus said to him: Then the ‡ children are free.

27 But that we may not scandalize them, go thy waies to the sea, and cast a hook: and that fish which shal first come vp, take: and when thou hast opened his mouth, thou shalt find a ‡ stater: take that, and giue it them for ‡ me and thee.

CHAP. XVIII.

1 AT that houre the Disciples came to Iesus, saying. ‡ Who, thinkest thou, is the greater in the kingdom of heauen?

2 And Iesus calling vnto him a little child, set him in the middes of them.

3 And said; Amen I say to you, vnles you be conuerted and become as little children, you shal not enter into the kingdom of heauen.

4 Whosoeuer therfore shal humble him self as this ‡ litle child, he is the greater in the kingdom of heauen.

5 And he that shal receiue one such litle child in my name, receiueth me.

6 And he that shal scandalize one of these litle ones that beleeue in me, it is expedient for him that a milstone be hanged about his neck, and that he be drowned in the depth of the sea.

7 Wo be to the world for ‡ scandals. for it is necessary that scandals do come: but neuertheless wo to that man by whom the scandal commeth.

8 And if thy ‡ hand, or thy foot scandalize thee: cut it of, and cast it from thee. It is good for thee to go into life maimed or lame, rather then hauing two hands, or two feet to be cast into euerlasting fire.

9 And if thine eye scandalize thee, pluck him out, and cast him from thee: It is good for thee hauing one eye to enter into life, rather then hauing two eyes to be cast into the hel of fire.

10 See that you despise not one of these litle ones: for I say to you that ‡ their Angels, in heauen alwaies do see the face of my father which is in heauen.

11 For the Sonne of man is come to saue that which was perished.

12 How think you? If a man haue an hundred sheep, and one of them shal go astray: doth he not leaue ninetie nine in the mountaines; and goeth to seek that which is stray-ed?

13 And if it chaunce that he find it: Amen I say to you, that he reioyceth more for that, then for the ninetie nine that went not astray.

14 Euen so it is not the will of your father, which is in heauen, that one perish of these litle ones.

15 But if thy brother shal offend against thee, go, and rebuke him betwen thee and him alone. If he shal heare thee, thou shalt gaine thy brother.

16 And if he will not heare thee, ioyne with thee besides, one or two: that in the mouth of two or three witnesses euery word may stand.

17 And if he will not heare them, ‡ tel the Church. And if he will not heare ‡ the Church, let him be to thee as ‡ the heathen and the Publican.

18 Amen I say to you, whatsoeuer you ‡ shal bind vpon earth, shal be bound also in heauen: and whatsoe-uer you ‡ shal loose vpon earth, shal be loosed also in heauen.

19 Againe I say to you, that if two of you shal ‡ consent vpon earth, concerning euery thing whatsoeuer they shal aske, it shal be done to them of my father which is in hea-uen.

20 For where there be two or three gathered

gathered in my name, there am I ‡ in the middes of them.
21 Then came Peter vnto him and said: Lord, hovv often shal my brother offend against me, and I forgiue him? vntil seuen times?
22 Iesus said to him: I say not to thee vntil seuen times: but vntil ‡ seuentie times seuen times.
23 Therfore is the kingdom of heauen likened to a man being a king, that vvould make an account vvith his seruants.
24 And vvhen he began to make the account, there vvas one presented vnto him that ovved him ten thousand talents.
25 And hauing not vvhence to repay it, his lord commaunded that he should be sold, and his vvife and children, and al that he had, and it to be repaied.
26 But that seruant falling dovvne, besought him, saying: Haue patience tovvard me, and I vvil repay thee al.
27 And the lord of that seruant moued vvith pitie, dimissed him, and the debt he forgaue him.
28 And vvhen that seruant vvas gone forth, he found one of his felovv-seruants that did ovve him an hundred pence: and laying hands vpon him thratled him saying: Repay that thou ovvest.
29 And his felovv seruant falling dovvne, besought him saying: Haue patience tovvard me, and I vvil repay thee al.
30 And he vvould not: but vvent his vvay, and cast him into prison, til he repayed the debt.
31 And his felovv-seruants seing vvhat vvas done, vvere very sorie, and they came, and told their lord al that vvas done.
32 Then his lord called him, and said vnto him: Thou vngratious seruant, I forgaue thee al the debt, because thou besoughtest me: oughtest not thou therfore also to haue mercie vpon thy felovv-seruant, euen as I had mercie vpon thee?
33 And his lord being angrie, deliuered him to the tormenters, vntil he repayed al the debt.
34 So also shal my heauenly father do to you, if you forgiue not euery one his brother from your harts.

CHAP. XIX.

1 AND it came to passe, vvhen Iesus had ended these vvords he departed from Galilee, and came into the coastes of Iurie beyond Iordan:
2 And great multitudes folovved him: and he cured them there.
3 And there came to him the Phariseis tempting him, and saying: Is it lavvful for a man to dimisse his vvife, for euery cause?
4 VVho answvering, said to them: Haue ye not read, that he vvhich did make from the beginning, made them male & femal? And he said.
5 For this cause, man shal leaue father & mother, & shal cleaue to his vvife: and they tvvo shal be in one flesh.
6 Therfore novv they are not tvvo but one flesh. That therfore vvhich God hath ioyned together, let ‡ not man separat.
7 They say to him: VVhy then did Moyses commaund to giue a bil of diuorce, and to dimisse her?
8 He saith to them: Because Moyses for the hardnes of your hart permitted you to dimisse your vviues: but from the beginning it vvas not so.
9 And I say to you, that vvhosoeuer shal dimisse his vvife, ‡ but for fornication, and shal mary an other, doth commit aduoutrie: and he that shal mary her that is dimissed, committeth aduoutrie.
10 His disciples say vnto him: If the case of a man vvith his vvife be so, it is not expedient to mary.
11 VVho said to them: Not al ‡ take this vvord, but they to vvhom it is giuen.
12 For there are eunuches vvhich vvere borne so from their mothers vvombe: and there are eunuches vvhich vvere made by men: and there are eunuches, vvhich haue ‡ gelded them selues for the kingdom of heauen. ‡ He that can take, let him take.
13 Then vvere litle children presented to

…, that he should ‡ impoſe
…on them & pray. And the
… rebuked them.
Ieſus ſaid to them: Suffer the
children, and ſtay them not
coming vnto me: for the king-
of heauen is for ſuch.
And vvhen he had impoſed
… vpon them, he departed from
…ce.
And behold one came and ſaid
him: Good Maiſter, vvhat good
I doe that I may haue life euer-
ling?
Vvho ſaid to him, vvhat askeſt
me of good? One is good, God.
‡ if thou vvilt enter into life,
the commaundements.
He ſaith to him: vvhich? And
ſaid: Thou ſhalt not murder,
ſhalt not commit aduoutrie,
thalt not ſteale, Thou ſhalt not
falſe vvitnes.
Honour thy father and thy mo-
Thou ſhalt loue thy neighbour
ſelf.
The yong man ſaith to him: Al
haue I kept from my youth:
is yet vvanting vnto me?
Ieſus ſaid to him: ‡ If thou vvilt
perfect, go, ſel the things that
haſt, & giue to the poore, and
ſhalt haue treaſure in heauen:
come, ‡ folovv me.
And vvhen the yong man had
this vvord, he vvent avvay
for he had many poſſeſsions.
And Ieſus ſaid to his diſciples,
en I ſay to you, that a rich man
hardly enter into the kingdom
heauen.
And againe I ſay to you, it is
er for a camel to paſſe through
eye of a nedle, ‡ then for a rich
to enter into the kingdom of
uen.
And vvhen they had heard this,
diſciples marueled very much,
ing: vvho then can be ſaued?
And Ieſus beholding, ſaid to
: VVith men this is impoſsible:
vvith God ‡ al things are poſ-
.
Then Peter anſvvering, ſayd to
: Behold vve haue ‡ left al
, & haue folovved thee: ‡ vvhat
ore ſhal vve haue?

28 And Ieſus ſaid to them: Amen I ſay to you that you vvhich haue folovved me, in the regeneratiō, vvhen the Sōne of mā ſhal ſit in the ſeat of his maieſtie, you ‡ alſo ſhal ſit vpon tvvelue ſeates, iudging the tvvelue tribes of Iſrael.
29 And euery one that hath left houſe, or brethren, or ſiſters, or father, or mother, or ‡ vvife, or children, or lands for my names ſake: ſhal receiue an hundred fold, and ſhal poſſeſſe life euerlaſting.
30 And many ſhal be firſt, that are laſt: and laſt, that are firſt.

CHAP. XX.

1 THe kingdom of heauen is like to a man that is an houſholder vvhich vvent forth early ‡ in the morning to hire vvorkemen into his vineyard.
2 And hauing made couenant vvith the vvorkemen for a penie a day, he ſent them into his vineyard.
3 And going forth about the third houre, he ſavv other ſtanding in the market place idle.
4 And he ſaid to them: Go you alſo into the vineyard: and that vvhich ſhal be iuſt, I vvil giue you.
5 And they vvent their vvay. And againe he vvent forth about the ſixt & the ninth houre: and did likevviſe.
6 But about the eleuenth houre he vvēt forth and found other ſtanding, & he ſaith to them: vvhat ſtand you here al the day idle?
7 They ſay to him, Becauſe no man hath hired vs. He ſaith to them, Goe you alſo into the vineyard.
8 And vvhen euening vvas come, the Lord of the vineyard ſaith to his bailife, Cal the vvorkemen, and pay them their hire, beginning from the laſt euen to the firſt.
9 Therfore vvhen they vvere come that came about the eleuenth houre, they receiued euerie one ‡ a penie.
10 But vvhen the firſt alſo came, they thought that they ſhould receiue more: and they alſo receiued euerie one a penie.
11 And receiuing it they ‡ murmured againſt the good man of the houſe.
12 Saying,

12 Saying, These last haue continued one houre: and thou hast made them equal to vs that haue borne the burde of the day and the heates.
13 But he answering said to one of them, Frend, I doe thee no vvrong: didst thou not couenant vvith me for a penie?
14 Take that is thine, and go: I vvil also giue to this last, euen as to thee also.
15 Or, is it not lavvful for me to do that I vvil? is thine eye naught, because I am good?
16 So shal the last be first: and the first, last. For many be called, but ‡ fevv elect.
17 And Iesus going vp to Hierusalem, took the tvvelue disciples secretly, and said to them:
18 Behold vve go vp to Hierusalem, and the Sonne of man shal be deliuered to the cheef priestes and to the Scribes, and they shal condemne him to death:
19 And shal deliuer him to the Gentils to be mocked, and scourged, and crucified, and the third day he shal rise againe.
20 Then came to him the mother of the sonnes of Zebedee vvith her sonnes, adoring and desiring some thing of him.
21 VVho said to her, VVhat vvilt thou? She saith to him, Say that these my tvvo sonnes may sit, one at thy right hand, and one at thy left hand in thy kingdom.
22 And Iesus answvering, said; You knovv not vvhat you desire. Can you drink of the cuppe that I shal drink of? They say to him, VVe can?
23 He saith to them, My cup in deed you shal drink of: but to sit at my right hand and left, is not mine to giue to you: but ‡ to vvhom it is prepared of my father.
24 And the ten hearing it, vvere displeased at the tvvo brethren.
25 And Iesus calleth them vnto him, and said:
You knovv that the princes of the gentils ‡ ouerrule them: and they that are the greater, exercise povver against them.
26 It shal not be so among you. but vvhosoeuer vvil be the greater amog you, let him be your minis
27 And he that vvil be first amo you, shal be your seruant.
28 Euen as the ‡ Sonne of man not come to be minisired vnto, b to minister, and to giue his life a r demption for many.
29 And vvhen they vvent out fro Iericho, a great multitude folo vved him.
30 And behold tvvo blind men si ting by the vvay side, heard th Iesus passed by, and they cried ou saying: Lord, haue mercie vpon vs, sonne of Dauid.
31 And the multitude rebuked the that they should hold their peace But they cried out the more, saying Lord, haue mercie vpon vs, sonne o Dauid.
32 And Iesus stood, and called them, and said; VVhat vvil ye that do to you?
33 They say to him, Lord, that o eyes may be opened.
34 And Iesus hauing compassion o them, touched ‡ their eyes. And imediatly they savv, and folovved him.

CHAP. XXI.

1 AND vvhen they drevv nigh Hierusalem, and vvere com to Beth-phage vnto Mount-oliuet then Iesus sent tvvo disciples:
2 Saying to them: Goe ye into th tovvne that is against you, and immediatly ‡ you shal find an asse tied and a colt vvith her: loose them & bring them to me:
3 And if any man shal say ought vnto you, say ye, that our Lord hath need of them: and forthvvith he vvil let them go.
4 And this vvas done that it might be fulfilled vvhich vvas spoken by the Prophet, saying:
5 Say ye to the daughter of Sion, Behold thy king commeth to thee meek, & sitting vpon an asse and colt the fole of her that is vsed to the yoke.
6 And the disciples going, did as Iesus commaunded them.
7 And they brought ‡ the asse and the colt: and laid their garments vpon them, and made him to sit theron.

8 And

And a very great multitude ſpred
their ‡garments in the vvay: and o-
thers did cut boughes from the trees,
and ſtravved them in the vvay:
9 And the multitudes that vvent
before and that folovved, cried, ſay-
ing, ‡ Hoſanna to the ſonne of Da-
uid: blеſſed is he that commeth in
the name of our Lord, Hoſanna in
the higheſt.
10 And vvhen he vvas entred Hieru-
ſalem, the vvhole citie vvas moued,
ſaying, vvho is this?
11 And the people ſaid: This is Ieſus
the Prophet, of Nazareth in Galilee.
12 And Ieſus, entred into the temple
of God, and caſt out al that ‡ſold and
bought in the temple, and the tables
of the bankers, and the chaires of
them that ſold pigeōs he ouerthrevve:
13 And he ſaith to them, It is vvrit-
ten: My houſe ſhal be called the
houſe of prayer: but you haue ma-
de it a denne of theeues.
14 And there came to him the blind,
and the lame in the temple: and he
healed them.
15 And the cheef prieſtes & Scribes
ſeeing the marueious things that he
did, and the children crying in the
temple, & ſaying, Hoſanna to the
ſon of Dauid: they had indignation.
16 And ſaid to him, Heareſt thou
vvhat theſe ſay? And Ieſus ſaid to
them, Very vvel. haue you neuer
read, That out of the ‡ mouth of in-
fants and ſucklings thou haſt perfited
praiſe?
17 And leauing them, he vvent forth
out of the citie into Bethania, and
remained there.
18 And in the morning returning
into the citie, he vvas an hungred.
19 And ſeeing a certaine ‡ figtree
by the vvay ſide, he came to it: and
found nothing on it but leaues only,
and he ſaith to it; Neuer grovv there
fruit of thee for ever. And inconti-
nent the figtree vvas vvithered.
20 And the diſciples ſeeing it, mar-
uelled ſaying, Hovv is it vvithered
incontinent?
21 And Ieſus anſvvering ſaid to
them: Amen I ſay to you, if you ſhal
haue faith, and ſtagger not, not only
this of the figtree ſhal you do, but
alſo if you ſhal ſay to this mountaine,
Take vp and throvv thy ſelf into the
ſea, it ſhal be done.
22 And al things vvhatſoener you
ſhal aske in prayer ‡ beleeuing, you
ſhal receiue.
23 And vvhen he vvas come into
the temple, there came to him as he
vvas teaching, the cheef Prieſts and
auncients of the people, ſaying, ‡ In
vvhat povver doeſt thou theſe things?
& vvho hath giuē thee this povver?
24 Ieſus anſvvering ſaid to them: I
alſo vvil aske you one vvord: vvhich
if you ſhal tel me, I alſo vvil tel you
in vvhat povver I do theſe things.
25 The Baptiſme of Iohn vvhence
vvas it? from heauen, or from men?
But they thought vvithin themſel-
ues, ſaying,
26 If vve ſhal ſay from heauen, he
vvil ſay to vs, vvhy then did you not
beleeue him? But if vve ſhal ſay from
men: vve feare the multitude. for al
hold Iohn as a Prophet.
27 And anſvvering to Ieſus they ſaid,
vve knovv not. He alſo ſaid to them,
Neither do I tel you in vvhat povver
I do theſe things.
28 But vvhat is your opinion? A cer-
taine man had tvvo ſonnes: and cō-
ming to ‡ the firſt, he ſaid, Sonne, goe
vvork to day in my vineyard.
29 And he anſvvering, ſaid, I vvil
not. But aftervvard moued vvith re-
pentance he vvent.
30 And comming to the other, he
ſaid likevviſe. And he anſvvering,
ſaid, I go Lord, and he vvent not.
31 VVhich of the tvvo did the fathers
vvil? They ſay to him, The firſt. Ieſus
ſaith to them, Amē I ſay to you, that
the Publicans and vvhores go before
you into the kingdom of God.
32 For Iohn came to you in the vvay
of iuſtice: and you did not beleeue
him: but the publicans and vvhores
did beleeue him: but you ſeeing it,
neither haue ye had repentance after-
vvard, to beleeue him.
33 An other parable heare ye: A man
there vvas an housholder vvho plan-
ted a vineyard, and made a hedge
roūd about it, and digged in it a preſ-
ſe, and builded a tovvre, and let it out
to husbandmen: and vvent forth into
a ſtrange countrie.
34 And vvhen the time of fruits
drevv

drevv nigh, he sent his seruants to the husbandmen, to receiue the fruits therof.
35 And the husbandmen apprehending his seruants, one they beat, an other they killed, and an other they stoned.
36 Againe he sent other seruants moe then the former: & they did to them likevvise.
37 And last of al he sent to them his sonne, saying, They vvil reuerence my sonne.
38 But the husbandmen seeing the sonne, said vvithin them selues: This is the heire, come, let vs kil him, and vve shal haue his inheritaunce.
39 And apprehending him they cast him forth out of the vineyard, and killed him.
40 VVhen therfore the lord of the vineyard shal come, vvhat vvil he do to those husbandmen?
41 They say to him: The naughtie men he vvil bring to naught: and his vineyard he vvil let out to other husbandmen, that shal render him the fruit in their seasons.
42 Iesus saith to them, Haue you neuer read in the Scriptures, The stone vvhich the builders reiected, the same is made into the head of the corner? By our lord vvas this done, and it is maruelous in our eyes.
43 Therfore I say to you, that the kingdom of God shal be taken avvay from you, and shal be giuen to a nation yelding the fruits therof.
44 And he that falleth vpon this stone, shal be broken: and on vvhom it falleth, it shal al to bruise him.
45 And vvhen the cheef Priests and Pharises had heard his parables, they knevv that he spake of them.
46 And seeking to lay hands vpon him, they feared the multitudes: because they held him as a Prophet.

CHAP. XXII.

1 AND Iesus answering, spake againe in parables to them, saying.
2 The kingdom of heauen is likened to a man being a king, vvhich made a ‡ mariage to his sonne.
3 And he sent his ‡ semants: to call them that vvere inuited to the mariage: and they vvould not come.
4 Againe he sent other seruants, saying: Tel them that vvere inuited, behold I haue prepared my dinner: my beeues and fatlings are killed, and al things are ready: come ye to the mariage.
5 But they neglected: and vvent their vvaies, ‡ one to his farme, and an other to his merchandise.
6 And the rest laid hands vpon his seruants, and spite-fully intreating them, murdered them.
7 But vvhen the king had heard of it, he vvas vvroth, and sending his hostes, destroied those murderers and burnt their citie.
8 Then he saith to his seruants, The mariage in deede is ready: but they that vvere inuited, vvere not vvorthie.
9 Goe ye therfore into the high vvayes: and vvhosoeuer you shal find, cal to the mariage.
10 And his seruants going forth into the vvayes, gathered together all that they found, ‡ bad and good: and the mariage vvas filled vvith ghestes.
11 And the king vvent in to see the ghestes: and he savv there ‡ a man not attired in a vvedding garment.
12 And he saith to him; Friend, how camest thou in hither not hauing a vvedding garment? But he vvas dumbe.
13 Then the king said to the vvaiters, Bind his hands and feet, and cast him into the vtter darknes: there shal be vveeping & gnashing of teeth.
14 For many be called, but few chosen.
15 Then the Pharisees departing, consulted among them selues for to entrap him in his talk.
16 And they send to him their disciples vvith the Herodians, saying: Maister, vve knovv that thou art a true speaker, and teacheft the vvay of God in truth, neither careft thou for any man. for thou doeft not respect the person of men.
17 Tel vs therfore vvhat is thy opinion, is it lavvful to giue tribute to Cæsar, or not?
18 But Iesus knovving their naughtines,

said: vvhat do you tempt me, hypocrites?
20 Shevv me the tribute coine. And they offred him a penie.
21 And Iesus saith to them, vvhose is this image and superscription?
22 They say to him, Cæsars. Then he saith to them, Render therfore the things that are Cæsars, ‡ to Cæsar: and the things that are Gods, to God.
23 And hearing it they marueled and leauing him vvent their vvaies.
24 That day there came to him the Sadduces, that say there is no resurrection: and asked him.
25 Saying, Maister, Moyses said, If a man die not hauing a child, that his brother marie his vvife, and raise vp seed to his brother.
26 And there vvere vvith vs seuen brethren: and the first hauing maried a vvife, died: and not hauing issue, left his vvife to his brother.
27 In like maner the second and the third euen to the seuenth.
28 And last of al the vvoman died also.
29 In the resurrection therfore vvhose vvife of the seuen shal she be? for they al had her.
30 And Iesus answering, said to thē; You do erre, not knowing the Scriptures, nor the povver of God.
31 For in the resurrection neither shal they marie nor be maried: but are ‡ as the Angels of God in heauē.
32 And concerning the resurrection of the dead, haue you not read that vvhich vvas spoken of God saying to you.
33 I am the God of Abraham, and the God of Isaac, and the God of Iacob? He is not God ‡ of the dead, but of the liuing.
34 And the multitudes hearing it, marueled at his doctrine.
35 But the Pharises hearing that he had put the Sadduces to silence, came together.
36 And one of them a doctor of lavv asked of him, tempting him.
37 Maister, vvhich is the great commaundement in the lavv?
38 Iesus said to him, Thou shalt loue thy lord thy God from thy vvhole hart, and vvith thy vvhole soul, & vvith thy vvhole mind.
39 This is the greatest and the first commaundement.
40 And the secōd is like to this, Thou shalt loue thy neighbour as thy self.
40 ‡On these tvvo commaundemenes dependeth the vvhole Lavv and the Prophets.
41 And the Pharises being assembled, Iesus asked them.
42 Saying, vvhat is your opinion of Christ? vvhose sonne is he? They say to him, Dauids.
43 He saith to them; Hovv then doth Dauid in spirit cal him Lord, saying.
44 The Lord said to my Lord, sit on my right hand, vntil I put thine enemies the footstoole of thy feete?
45 If Dauid therfore cal him Lord, hovv is he his sonne? And no man could answer him a vvord: neither durst any man from that day aske him any more.

CHAP. XXIII.

1 THen Iesus spake to the multitudes and to his disciples.
2 Saying, Vpon ‡ the chaire of Moyses haue sitten the Scribes and the Pharises.
3 Al things therfore ‡ vvhatsoeuer they shal say to you, obserue ye and do ye: but according to their vvorkes do ye not, for they say and do not.
4 For they bind heauie burdens & importable: and put them vpon mens shoulders: but vvith a finger of their ovvne they vvil not moue them.
5 But they do al their vvorkes, for to be seen of men. for they make brode their ‡ phylacteries, and enlarge their fringes.
6 And they ‡ loue the first places at suppers, and the first chaires in the Synagogs.
7 And salutations in the market-place, and to be called of men, Rabbi.
8 But be not you called Rabbi. for ‡ one is your maister, and al you are brethren.
9 And cal none father to your self vpon earth: for one is your father he that is in heauen.
10 Neither be ye called ‡ maisters: for

one is your maister, Christ.
11 He that is the greater of you, shal be your seruitour.
12 And he that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.
13 But vvo to you ‡ Scribes & Pharises, hypocrits: becavse you shut the kingdom of heauen before men. For your selues do not enter in: & those that are going in, you suffer not to enter.
14 VVo to you Scribes and Pharises, hypocrits: becavse you deuoure vvidovves houses, ‡ praying long prayers. for this you shal receiue the greater iudgemenr.
15 VVo to you Scribes and Pharises, hypocrits: becavse you go round about the sea and the land, to make one proselyte: and vvhen he is made, you make him the child of hel ‡ double more then your selues.
16 VVo to you blind guides, that say; vvhosoeuer shal svveare by the temple, it is nothing: but he that shal svveare by the gold of the temple, is bound.
17 Ye foolish and blind, for vvhether is greater, the gold, or the temple that sanctifieth the gold?
18 And vvhosoeuer shal svveare by the altar, it is nothing: but vvhosoeuer shal svveare by the gift that is vpon it, is bound.
19 Ye blind, for vvhether is greater, the gift, or the altar that ‡ sanctifieth the gift?
20 He therfore that svveareth by the altar, svveareth by it, and by al things that are vpon it:
21 And vvhosoeuer shal svveare by the temple, svveareth by it, and ‡ by him that dvvelleth in it:
22 And he that svveareth by heauen, svveareth by the throne of God, & by him that sitteth thereon.
23 VVo to you Scribes and Pharises, hypocrits: becavse you tith mint, and anise, and cummin, and haue left the vveightier things of the lavv, iudgement, and mercie, and faith. these things you ought to haue done, & not to haue omitted those.
24 Blind guides, that straine a gnat, and svvallovv a camel.
25 VVo to you Scribes and Pharises, hypocrits: becavse you m[illegible] cleane that on the out side of cup and dish: but vvithin, you ful of rapine and vncleannes.
26 Thou blind Pharise, first m[illegible] cleane the inside of the cup and dish, that the outside may becom cleane.
27 VVo to you Scribes and Pharises, hypocrits: becavse you are like to vvhited sepulchres, vvhich outvvardly appeare vnto men beautiful, but vvithin are ful of dead mens bones, and al filthines.
28 So you also outvvardly in deed ‡ appeare to men iust: but invvardly you are ful of hypocrisie and iniquitie.
29 VVo to you Scribes and Pharises, hypocrits: becavse you build the Prophets sepulchres, and ‡ garnish the monuments of iust men.
30 And say: If vve had been in our fathers dayes, vve had not been the felovves in the bloud of the Prophets.
31 Therfore you are a testimonie to your ovvne selues, that you are the sonnes of them that killed the Prophets.
32 And fil you vp the measure of your fathers.
33 You serpents, vipers broodes, how vvil you flee from the iudgement of hel?
34 Therfore behold I send vnto you Prophets, and vvise men and scribes and of them you shal kil & crucifie and of them you shal scourge in your Synagogs, and persecute from citie into citie:
35 That vpon you may come al the iust bloud that vvas shed vpon the earth, from the bloud of Abel the iust, euen vnto the bloud of Zacharias, the sonne of Barachias, vvhom you murdered betveen the temple and the altar.
36 Amen I say to you, al these things shal come vpon this generation.
37 Hierusalem, Hierusalem, vvhich killest the Prophets, and stonest them that vvere sent to thee, hovv often vvould I gather together thy children as the hen doth gather together her chickens vnder her vvings,

‡ vvouldest not?

Behold, your house shal be left desert to you.

For I say to you, you shal not see me from hence forth til you say; Blessed is he that commeth in the name of our Lord.

CHAP. XXIV.

AND Iesus being gone out of the temple, vvent. And his disciples came to shevv him the buildings of the temple.

And he answering said to them; Do you see al these things, Amen I say to you, there shal ‡ not be left here a stone vpon a stone that shal not be destroied.

And vvhen he vvas sitting vpon Mount-oliuet, the disciples came to him secretly, saying: Tel vs, vvhen shal these things be? and vvhat shal be ‡ the signe of thy comming, and of the consummation of the vvorld?

And Iesus answering, said to them; Bevvare that no man ‡ seduce you:

For many shal come in my name saying, ‡ I am Christ: and they shal seduce many.

For you shal heare of vvarres, & rumours of vvarres. See that ye be not troubled. for these things must be done: but the end is not yet.

For nation shal rise agaynst nation, and kingdom agaynst kingdom: and there shal be pestilences, and famines, and earth-quakes in places.

And al these things are the beginnings of sorovves.

Then shal they deliuer you into tribulation, and shal kil you: and you shal be odious to al nations for my names sake.

And then many shal be scandalized: and they shal deliuer vp one the other: and they shal hate one another.

And many ‡ falsprophets shal rise, and shal seduce many.

And becavse ‡ iniquitie shal abound, the charitie of many shal vvaxe cold.

But he that shal perseuere to the end, he shal be saued.

14 And this Gospel of the kingdom ‡ shal be preached in the vvhole vvorld, for a testimonie to al nations, and then shal come the consummation.

15 Therfore vvhen you shal see ‡ the abomination of desolation, vvhich vvas spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him vnderstand.)

16 Then they that are in Ievvrie, let them flee to the mountaines:

17 And he that is on the house-top, let him not come dovvne to take any thing out of his house:

18 And he that is in the field, let him not go back to take his coat.

19 And vvo to them that are vvith child, and that giue suck in those dayes.

20 But pray that your flight be not in the vvinter or on the Sabboth.

21 For there shal be then great tribulation, such as hath not been from the beginning of the vvorld vntil novv, neither shal be.

22 And vnles those daies had been shortened, no flesh should be saued: but for the elect the daies ‡ shal be shortened.

23 Then if any man shal say vnto you, Loe ‡ here is Christ, or there: do not beleeue him.

24 For there shal rise false-Christs and false Prophets, and shal shevv ‡ great signes and vvonders, so that the elect also (if it be possible) may be induced into errour.

25 Loe I haue foretold you.

26 If therfore they shal say vnto you, Behold he is in the desert: go ye not out: behold ‡ in the closets, beleeue it not.

27 For as lightening commeth out of the east, and appeareth euen into the vvest, so shal also the aduent of the sonne of man be.

28 VVhersoeuer the body is, thither shal the egles also be gathered together.

29 And ‡ immediatly after the tribulation of those dayes the sunne shal be darkened, and the moone shal not giue her light, and the starres shal fal from heauen, and the povvers of heauens shal be moued.

30 And then shal appeare the signe of the Sonne of man in heauen: and then shal al tribes of the earth bevvaile: and they shal see the Sonne of man comming in the clouds of heauen vvith much povver and maiestie.
31 And he shal send his Angels vvith a trumpet, and a great voice: and they shal gather together his elect from the foure vvinds, from the furtheſt parts of heauen euen to the ends thereof.
32 And of the figtree learne a parable: VVhē novv the bough thereof is tender, and the leaues come forth, you knovv that sommer is nigh.
33 So you alſo, vvhen you shal see theſe things, knovv ye that it is nigh euen at the doores.
34 Amen I say to you, that this generation shal not passe, til al theſe things be done.
35 Heauen and earth shal passe, but my vvordes shal not passe.
36 But of that day and houre no body knovveth, neither the Angels of heauen, but the Father alone.
37 And as in the dayes of Noe, ſo shal alſo the comming of the Sonne of man be.
38 For as they vvere in the dayes before the floud, eating and drinking, marying and giuing to mariage, euen vnto that day in vvhich Noe entred into the arke.
39 And knevv not til the floud came, & took them al: ſo alſo shal the comming of the Sonne of man be.
40 Then tvvo shal be in the field: one shal be take, & one shal be left.
41 Tvvo vvomen grinding in the mill: one shal be taken, and one shal be left.
42 VVatch therfore becauſe you knovv not vvhat houre your Lord vvil come.
43 But this knovv ye, that if the good man of the houſe did knovv vvhat houre the theef vvould come, he vvould ſurely vvatch, and vvould not ſuffer his houſe to be broken vp.
44 Therfore be you alſo ready, becauſe at vvhat houre you knovv not, the Sonne of man vvil come.
45 VVho, thinkeſt thou, is a faithful and vviſe ſeruant, vvhom his lord hath appointed ouer his familie, to giue them meat in ſeaſon?
46 Bleſſed is that ſeruant, vvh vvhen his lord commeth, he shal ſo doing.
47 Amen I say to you, that ov his goods shal he appoint him.
48 But if that naughtie ſeruant ſay in his hart, My lord is lo comming.
49 And shal beginne to ſtrik his lovv-ſeruants, and eateth, and d keth vvith drunkards:
50 The lord of that ſeruant shal me in a day that he hopeth not, an houre that he knovveth not.
51 And shal deuide him, and point his portion vvith the hypoc there shal be vveeping and gnash of teeth.

CHAP. XXV.

1 THen shal the kingdom of h uen be like to ten ‡ virg vvhich taking their ‡ lamps v forth to meet the bridegrome and bride.
2 And fiue of them vvere foolish, fiue vviſe.
3 But the fiue foolish, hauing ta their lamps, did not take ‡ oile v them.
4 But the vviſe did take oile in the veſſels vvith the lampes.
5 And the bridegrome tarying lon they slumbered al and slept.
6 And at midnight there vvas clamour made, Behold the bridegrome commeth, go ye forth to mee him.
7 Then aroſe al thoſe virgins: an they trimmed their lamps.
8 And the foolish ſaid to the vviſe Giue vs of ‡ your oile: becauſe ou lamps are going out.
9 The vviſe anſvvered, saying, Le peraduenture there ſuffiſe not for v and you, go rather to them that ſel and buie for your ſelues.
10 And vvhiles they vvent to buie, the bridgrome vvas come: and they that vvere ready, entred vvith him t the mariage, and the gate vvas shut.
11 But laſt of al come alſo the other virgins, saying: Lord, Lord, open to vs.

12 Bu

But he anſvvering ſaid: Amen I ſay to you, I knovv you not.

13 VVatch ye therfore, becauſe you knovv not the day nor the houre.

14 For euen as a man going into a ſtrange countrie, called his ſeruants, and deliuered them his goods.

15 And to one he gaue fiue talents, and to an other tvvo, and to an other one, to euery one according to his propre facultie: and immediatly he took his iourney.

16 And he that had receiued the fiue talents, vvent his vvay, and occupied vvith the ſame, and gained other fiue.

17 Likevviſe alſo he that had receiued the tvvo, gained other tvvo.

18 But he that had receiued the one, going his vvay digged into the earth, and hid his lords money.

19 But after much time the lord of thoſe ſeruants commeth, and made acount vvith them.

20 And there came he that had receiued the fiue talents, and offred other fiue talents, ſaying: Lord fiue talents thou didſt deliuer me, behold ‡ I haue gained other fiue beſides.

21 His lord ſaid vnto him: vvel fare thee good and faithful ſeruant, becauſe thou haſt been faithful ouer a fevv things, I vvil place thee ouer many things: enter into the ioy of thy lord.

22 And there came alſo he that had receiued the tvvo talents, and ſaid: Lord tvvo talents thou didſt deliuer me: behold I haue gained other tvvo.

23 His lord ſaid to him, vvel fare thee good and faithful ſeruant: becauſe thou haſt been faithful ouer a fevv things, I vvil place thee ouer many things, enter into the ioy of thy lord.

24 And he alſo that had receiued the one talent, came forth, and ſaid: Lord, I knovv that thou art a hard man, thou reapeſt vvhere thou didſt not ſovv: and gathereſt vvhere thou ſtravvedſt not.

25 And being afraid I vvent, and hid thy talent in the earth: behold lo here thou haſt that vvhich thine is.

26 And his lord anſvvering, ſaid to him: ‡ Naughtie and slouthful ſeruant, thou didſt knovv that I reape vvhere I ſovv not, & gather vvhere I ſtravved not:

27 Thou oughteſt therfore to haue committed my money to the bankers, and comming I might haue receiued mine ovvne ‡ vvith vſurie.

28 Take ye avvay therfore the talent from him, and giue it him that hath ten talents.

29 For to euery one that hath ſhal be giuen, and he ſhal abound: but from him that hath not, that alſo vvhich ‡ he ſeemeth to haue, ſhal be taken avvay from him.

30 And the vnprofitable ſeruant caſt ye out into the vtter darkneſſe, There ſhal be vveeping and gnashing of teeth.

31 And vvhen the Sonne of man ſhal come in his maieſtie, and al the Angels vvith him, then ſhal he ſitte vpon the ſeat of his maieſtie.

32 And al nations ſhal be gathered together before him, and he ſhal ‡ ſeparat them one from an other, as the paſtor ſeparateth the sheep from the goats.

33 And ſhal ſet the sheep at his right hand, but the goats at his left.

34 Then ſhal the king ſay to them that ſhal be at his right hand, ‡ Come ye bleſſed of my father, poſſeſſe you the kingdom ‡ prepared for you from the foundation of the vvorld.

35 For I vvas an hungred, and ‡ you gaue me to eate: I vvas a thirſt, and you gaue me to drink.

36 I vvas a ſtranger, and you took me in: naked, and you couered me: ſick, and you viſited me. I vvas in priſon, and you came to me.

37 Then ſhal the iuſt anſvver him, ſaying: Lord, vvhen did vve ſee thee an hungred, and fed thee: a thirſt, and gaue thee drink?

38 And vvhen did vve ſee thee a ſtranger, and took thee in? or naked, and couered thee?

39 Or vvhen did vvee ſee thee ſick or in priſon: and came to thee?

40 And the king anſvvering, ſhal ſay to them: Amen I ſay to you, as long as you did it to one of theſe my leaſt brethren, you did it to me.

41 Then he ſhal ſay to the alſo that

shal be at his left hād: ‡Get ye avvay from me you curſed into fire euerlaſting, vvhich vvas prepared for the Diuel and his angels.

42 For I vvas an hungred, and you ‡gaue me not to eate: I vvas a thirſt, and you gaue me not to drink.

43 I vvas a ſtranger, and you took me not in: naked, and you couered me not: ſick, and in priſon, and you did not viſit me.

44 Then they alſo shal anſvver him, ſaying: Lord, vvhen did vve ſee thee an hungred, or a thirſt, or a ſtrāger, or naked, or ſick, or in priſon: and did not miniſter to thee?

45 Then he shal anſvver them, ſaying: Amen I ſay to you, as long as you did it not to one of theſe leſſer, neither did you it to me.

46 And theſe shal go into punishment euerlaſting: but the iuſt, into life euerlaſting.

CHAP. XXVI.

1 AND it came to paſſe, vvhen Ieſus had ended al theſe vvords, he ſaid to his Diſciples.

2 You knovv that after tvvo dayes shal be Paſche, and the Sonne of man shal be deliuered to be crucified.

3 Then vvere gathered together the cheef Prieſts and auncients of the people into the court of the high Prieſt, vvho vvas called Caiphas:

4 And they conſulted hovv they might by ſome vvile apprehend Ieſus, and kil him.

5 But they ſaid: Not on the feſtiual day, leſt perhaps there might be a tumult among the people.

6 And vvhen Ieſus vvas in Bethania in the houſe of Simon the Leper,

7 There came to him a vvoman hauing an alabaſter-boxe of pretious ointment, and povvred it out vpon his head as he ſate at the table.

8 And the Diſciples ſeeing it, had indignation ſaying: vvhereto is ‡ this vvaſt?

9 For this might haue been ſold for much, and giuen to the poore.

10 And Ieſus knovving it, ſaid to them: vvhy do you moleſt this vvoman? for she hath vvrought a ‡ good vvork vpon me.

11 For the poore you haue alv vvith you: but me ‡ you haue alvvayes.

12 For she in povvring this oin vpon my body: hath done it to rie me.

13 Amen I ſay to you, vvhereſo this Goſpel shal be preached in vvhole vvorld, that alſo vvhich hath done, ‡ shal be reported memorie of her.

14 Then vvent one of the Tvve vvhich vvas called Iudas Iſcarioth the cheef Prieſts.

15 And ſaid to them: vvhat vvil giue me, and I vvil deliuer him you? But they appointed vnto thirtie peeces of ſiluer.

16 And from thenceforth he ſou opportunitie to betray him.

17 And the firſt day of the Azy the Diſciples came to Ieſus, ſay vvhere vvilt thou that vve prep for thee to eate the Paſche?

18 But Ieſus ſaid: Go ye into the tie to a certaine mā; and ſay to hi The Maiſter ſaith: My time hand, vvith thee do I make Paſche vvith my Diſciples.

19 And the Diſciples did as Ie appointed them, and they prepa the Paſche.

20 But vvhen it vvas euen, he ſ dovvne vvith his ‡ tvvelue Diſcipl

21 And vvhile they vvere eating, ſaid: Amen I ſay to you, that one you shal betray me.

22 And they being very ſad, bega euery one to ſay, Is it I Lord?

23 But he anſvvering ſaid: He th dippeth his hand vvith me in th diſh, he shal betray me.

24 The ſonne of man in deed goet as it is vvritten of him: but vvo be that man, by vvhom the Sonne man shal be betrayed. It vvere goo for him, if that man had not bee borne.

25 And Iudas that betrayed him, anſvvering ſaid: Is it I Rabbi? He ſaith to him: Thou haſt ſaid.

26 And vvhiles they vvere at ſupper Ieſus ‡ took bread, and ‡ bleſſed, an brake: and he gaue to his Diſciples, and ſaid: Take ye, and eate: ‡ This is my body.

27 And taking the chalice, ‡ he gaue thanks

: and gaue to them, saying:
ke ‡ ye al of this.
For this is ‡ my bloud of the
y Testament, vvhich shal be shed
many vnto remission of sinnes.
And I say to you, I vvil not drink
henceforth of this ‡ fruit of the
e, vntil that day vvhē I shal drink
vith you nevv in the kingdom of
father.
And an kymne being said, they
ent forth vnto Mount-oliuet.
Then Iesus saith to them. Al you
al be scandalized in me, in this
ht. For it is vvritten, I vvil strik
Pastor, and the sheep of the flock
al be dispersed.
But after I shal be risen againe,
vvil go before you into Galilee.
And Peter answering, said to
m: Although al shal be scandalized
thee, I vvil neuer be scandalized.
Iesus said to him: Amen I say to
e, that in this night before the cock
vv, thou shalt denie me thrise.
Peter saith to him: Yea though I
uld die vvith the, I vvil not denie
e. Like vvise also said al the Disci-
s.
Then Iesus commeth vvith them
a village called Gethsemani: and
said to his Disciples, Sitte you he-
il I go yonder, and pray,
And taking to him Peter and the
o sonnes of Zebedee, he began to
ste sorovvful and to be sad.
Then he saith to them: My soul
sorovvful euen vnto death: stay
ere, and vvatch vvith me.
And being gone forvvard a litle,
fel vpon his face, praying and say-
g: My Father, if it be possible, let
s chalice passe from me, neuerthe-
sse ‡ not as I vvil, but as thou.
And he commeth to his Disci-
s, and findeth them sleeping, and
saith to Peter: Euen so? Could you
not vvatch one houre vvith me?
Vvatch ‡ ye, and pray that ye enter
not into tentation. The spirit in deed
is prompt, but the flesh vveak.
Againe the second time he vvent,
and prayed, saying: My Father, if this
chalice may not passe, but I must
drink it, thy vvil be done.
And he commeth againe, and fin-
th them sleeping: for their eyes
vvere become heauy.
And leauing them, he vvent agai-
ne: and he prayed the third time, say-
ing the self same vvord.
Then he commeth to his Disci-
ples, and saith to them: Sleep ye novv
and take rest: behold the houre ap-
procheth, and the Sonne of man shal
be betrayed inro the hāds of sinners.
Rise, let vs go: behold he appro-
cheth that shal betray me.
As he yet spake, behold Iudas one
of the Tvvelue came, and vvith him
a great multitude vvith svvords and
clubbes, sent from the cheef Priests
and the auncients of the people.
And he that betrayed him, gaue
them a signe, saying: vvhomsoeuer I
shal kisse, that is he, hold him.
And forthvvith comming to Ie-
sus, he said: Haile Rabbi. And he kis-
sed him.
And Iesus said to him: Friend,
vvherto art thou come? Then they
drevv nere, and laid hands on Iesus,
and held him.
And behold one of them that vve-
re vvith Iesus, stretching forth his
hand, drevv out his svvord: and stri-
king the seruant of the high Priest,
cut of his eare.
Then Iesus saith to him, Returne
thy svvord into his place: for al that
take the svvord shal perish vvith the
svvord.
Thinkest thou that I can not aske
my Father: and he vvil giue me pre-
sently more then tvvelue legions of
Angels?
How then shal the scriptures be
fulfilled, that so it must be done?
In that houre Iesus said to the
multitudes: You are come out as it
vvere to a theef vvith svvords and
clubbes to apprehend me: I sate daily
vvith you teaching in the temple: &
you laid no hands on me.
And al this vvas done, that the
scriptures of the Prophets might be
fulfilled. Then the disciples al leauing
him, fled.
But they taking hold of Iesus, led
him to Caiphas the high Priest, vvhe-
re the Scribs and auncients vvere as-
sembled.
And Peter folovved him a farre
of, euen to the court of the high

Priest. And going in he sate vvith the seruants, that he might see the end.
59 And the cheef Priests and the vvhole Councel sought false vvitnes against Iesus, that they might put him to death:
60 And they found not, vvhereas many false vvitnesses had come in. And last of al there came tvvo false vvitnesses.
61 And they said: This man said: I am able to destroy the temple of God, and after three dayes to reedifie it.
62 And the high Priest rising vp, said to him: Answerest thou nothing to the things vvhich these do testifie against thee?
63 But Iesus held his peace. And the high Priest said to him: I adiure thee by the liuing God, that thou tel vs if thou be Christ the sonne of God.
64 Iesus saith to him: Thou hast said. neuer theles I say to you, hereafter you shal see the Sonne of man sitting on the right hand of the povver of God, and comming in the clouds of heauen.
65 Then the high Priest rent his garments, saying: He hath blasphemed, vvhat need vve vvitnesses any further? behold, novv you haue heard the blasphemie.
66 Hovv think you? But they answvering said: He is guiltty of death.
67 Then did they spit on his face, & buffeted him, and other smot his face vvith the palmes of their hands.
68 Saying: Propheeie vnto vs O Christ: vvho is he that strook thee?
69 But Peter sate vvithout in the court; and there came to him one ‡ vvench, saying: Thou also vvast vvith Iesus the Galilean.
70 But he denied before them al saying, I vvot not vvhat thou sayest.
71 And as he vvent out of the gate, an othet vvench savv him, and she saith to them that vvere there: And this felovv also vvas vvith Iesus the Nazarite.
72 And againe he denied vvith an oth, That I knovv not the man.
73 And after a litle they came that stood by, and said to Peter: Surely thou also art of them: for euen thy speach doth bevvray thee.
74 Then he began ‡ to curse and svveare that he knevv not the man. And incontinent the cock crevve.
75 And Peter remembred the vvord of Iesus vvhich he had said: Before the cock crovv, thou shalt deny me thrise. And going forth, ‡ he vvept bitterly.

CHAP. XXVII.

1 AND vvhen morning vvas come, al the cheef Priests and auncients of the people consulted together against Iesus, that they might put him to death.
2 And they brought him bound and deliuered him to Ponce Pilate the President.
3 Then Iudas that betrayed him, seeing that he vvas condemned, ‡repenting him, returned the thirtie silver peeces to the cheef Priests and auncients.
4 Saying: I haue sinned, betraying iust bloud. But they said, vvhat is that to vs? look thou to it.
5 And casting dovvne the siluer peeces in the temple, he departed: and vvent and ‡ hanged him self vvith a halter.
6 And the cheef Priests hauing taken the siluer peeces, said: It is not lavvful to cast them into the ‡ Corbona: because it is the price of bloud.
7 And after they had consulted together, they bought vvith them the potters field, to be a burying place for strangers.
8 For this cause that field vvas called Haceldama, that is, the field of bloud, euen to this present day.
9 Then vvas fulfilled that vvhich vvas spoken by Ieremie the Prophet, saying: And they took the thirtie peeces of siluer, the price of the priced, vvhom they did price of the children of Israel.
10 And they gaue thē into the potters field, as our Lord did appoint to me.
11 And Iesus stood before the President, and the President asked him, saying: Art thou the King of Ievves? Iesus saith to him: Thou sayest.
12 And vvhen he vvas accused of the cheef Priests and auncients, he answvered nothing.
13 Then Pilate saith to him: Dost thou not heare hovv many testimo-

…ey alleage againſt thee?
…And he anſvvered him not to any …rd: ſo that the Preſident did ma…l excedingly.
…And vpon the ſolemne day the …reſident had accuſtomed to releaſe …nto the people one priſoner, vvhom …ey vvould.
…And he had then a notorious pri…ſoner, that vvas called Barrabbas.
…They therfore being gathered to…gether, Pilate ſaid: vvhom vvil you …that I releaſe to you, Barabbas, or Ie…ſus that is called Chriſt?
…For he knevv that for enuie they …had deliuered him.
…And as he vvas ſitting in place of …iudgement, his vvife ſent vnto him, …ſaying: Haue thou nothing to doe …vvith that iuſt man: for I haue ſuffred …many things this day in my sleep for …him.
…But the cheef Prieſts and auncients …perſuaded the people, that they …ſhould aske Barabbas, and make Ie…ſus avvay.
…And the Preſident anſvvering, …ſaid to them: VVhether vvil you …of the tvvo to be releaſed vnto you? …But they ſaid, Barabbas.
…Pilate ſaith to thē, VVhat shal I do …vvith Ieſus that is called Chriſt? …They say al, Let him be crucified.
…The Preſident ſaid to them: VVhy …vvhat euil hath he done? But they …cried the more, ſaying: Let him be …crucified.
…And Pilate ſeeing that he nothing …preuailed, but rather tumult vvas to…vvard, taking vvater he vvashed his …hands before the people, ſaying: I am …innocent of the bloud of this iuſt …man; looke you to it.
…And the vvhole people anſvve…ring, ſaid: His bloud be vpon vs, and …vpon our children.
…Then he releaſed to thē Barabbas, …and hauing ſcourged Ieſus, deliuered …him vnto them for to be crucified.
…Then the Preſidents ſouldiars ta…king Ieſus into the Palace, gathered …together vnto him the vvhole band:
…And ſtripping him, put a ſcarlet …cloke about him.
…And platting a crovvne of thor…nes, put it vpon his head, and a reed …in his right hand. And bovving the …knee before him, they mocked him, …ſaying: Haile King of the Ievves.
30 And ſpitting vpon him, they took the reed, and ſmot his head.
31 And after they had mocked him, they took of the cloke from him, and put on him his ovvne garments, and led him avvay to crucifie him.
32 And in going they found a man of Cyrene, named Simon: him they forced to take vp his croſſe.
33 And they came into the place that is called Golgotha, vvhich is, the place of Caluarie.
34 And they gaue him vvine to drink mingled vvith gal. And vvhen he had taſted, he vvould not drink.
35 And after they had crucified him, they deuided his garments, caſting lottes: that it might be fulfilled vvhich vvas ſpoken by the Prophet, ſaying: They deuided my garments among them: and vpon my veſture they did caſt lottes.
36 And they ſate and vvatched him.
37 And they put ouer his head his cauſe vvritten, this is Ieſus the king of the Ievves.
38 Then vvere crucified vvith him tvvo theeues: one on the right hand, and one on the left.
39 And they that paſſed by, blaſphemed him vvagging their heads.
40 And ſaying: Vah, thou that deſtroyeſt the Temple of God and in three daies doeſt reedifie it: ſaue thine ovvne ſelf: ‡ if thou be the Sonne of God, come dovvne from the Croſſe.
41 In like maner alſo the cheef Prieſts vvith the Scribs & Auncients mocking, ſaid:
42 He ſaued others, him ſelf he can not ſaue: if he be the King of Iſrael, let him novv come dovvne from the Croſſe, and vve vvil beleeue him.
43 He truſted in God; let him novv deliuer him if he vvil; for he ſaid: That I am the ſonne of God.
44 And the ſelf ſame thing the theues alſo that vvere crucified vvith him, reproched him vvithal.
45 And from the ſixt houre there vvas darkeneſſe made vpō the vvhole earth, vntil the ninth houre.
46 And about the ninth houre Ieſus cried vvith a mighty voice, ſaying: Eli, Eli, lamma-ſabacthani? that is, My

God, my God, ‡ vvhy hast thou forsaken me?
47 And certaine that stood there and heard, said: He calleth Elias.
48 And incontinent one of them running, tooke a sponge, & filled it vvith vinegre: and put it on a reed, and gaue him to drink.
49 And other said: Let be, let vs see vvhether Elias come to deliuer him.
50 And Iesus againe crying vvith a mighty voice, yelded vp the ghost.
51 And behold the vele of the Temple vvas rent in tvvo peeces, from the toppe euen to the botome. and the earth did quake, and the rocks vvere rent:
52 And the graues vvere opened: and many bodies of the saincts that had slept, rose.
53 And they going forth out of the graues after his resurrection, came into the holy citie: and appeared to many.
54 And the Centurion and they that vvere vvith him vvatching Iesus, hauing seen the earth-quake and the things that vvere done, vvere sore afraid, saying: In deed this vvas the sonne of God.
55 And there vvere there many vvomen a farre of vvhich had folovved Iesus from Galilee, ministring vnto him:
56 Among vvhom vvas Marie Magdalene, and Marie the mother of Iames and Ioseph, and the mother of the sonnes of Zebedee.
57 And vvhen it vvas euening, there came a certaine rich man of Arimathæa, named Ioseph, vvho also him selfe vvas disciple to Iesus.
58 He vvent to Pilate, and asked the body of Iesus. Then Pilate commaunded that the body should be deliuered.
59 And Ioseph taking the body, ‡ vvrapt it in cleane sindon:
60 And laid it in his ovvne nevv monument, vvhich he had hevved out in a rock. And he rolled a great stone to the doore of the monument, and vvent his vvay.
61 And there vvas there Marie Magdalene, and the other Marie, sitting ouer against the sepulchre.
62 And the next day, vvhich is after the Paraseeue, the cheef Priests and the Pharises came together to Pilate,
63 Saying: Sir, vve haue remembred that that seducer said yet liuing, After three dayes I vvil rise againe.
64 Commaund therfore the sepulchre to be kept vntil the third day, lest perhaps his Disciples come, and steale him, and say to the people: He is risen from the dead; and the last errour shal be vvorse then the first.
65 Pilate said to them: You haue a gard; goe, gard it as you knovv.
66 And they departing, made the sepulchre sure: sealing vp the stone, vvith vvatchmen.

CHAP XXVIII.

1 AND in the euening of the Sabboth vvhich davvneth on the first of the Sabboth, came Marie Magdalene, and the other Marie ‡ to see the sepulchre.
2 And behold there vvas made a great earth-quake. For an Angel of our Lord descended from heauen; and comming, rolled back the stone, and sate vpon it:
3 And his countenance vvas as lightning: and his garment as snovv.
4 And for feare of him, the vvatchmen vvere frighted, and became as dead.
5 And the Angel answering said to the vvomen: Feare not you. for I knovv that you seek Iesus that vvas crucified.
6 He is not here; for he is risen, as he said: come, and see the place vvhere our Lord vvas laid.
7 And going quickly, tel ye his Disciples that he is risen; and behold he goeth before you into Galilee. there you shal see him, loe I haue foretold you.
8 And they vvent forth quickly out of the monument vvith feare and great ioy, running to tel his Disciples.
9 And behold Iesus met them, saying: Al haile. But they came neere and tookhold of his feet, and adored him.
10 Then Iesus said to them: Feare not. go, tel my brethren that they go into Galilee, there they shal see me.

11 Vvho

vho vvhen they vvere depar-
behold certaine of the vvatch-
came into the citie, and told
cheef Priests al things that had
done.
And being assembled together
the Auncients, taking counsel,
gaue a great summe of money
the souldiars:
Saying, Say you: That his Disci-
came by night, and stole him
vvay vvhen vve vvere a sleep.
And if the President shal heare
this, vve vvil persuade him, and
make you secure.
But they taking the money, did
they vvere taught. And this vvord
vvas bruited abrode among the Ie-
vves, euen vnto this day.
16 And the eleuen Disciples vvent into Galilee, vnto the mount vvhere Iesus had appointed them.
17 And seeing him they adored, but some doubted.
18 And Iesus comming nere spake vnto them, saying: Al povver is giuen to me in heauen and in earth.
19 ‡ Going therfore teach ye al nations · Baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost:
20 Teaching them to obserue al things vvhatsoeuer I haue commaunded you, and behold I am vvith you ‡ al daies, euen to the consummation of the vvorld.

THE HOLY GOSPEL OF IESVS CHRIST

ACCORDING TO MARKE.

CHAP I.

THe beginning of the Gospel of Iesus Christ the sonne of God.
2 As it is vvritten in Esay the Prophet, (Behold I send mine Angel before thy face, vvho shal prepare thy vvay before thee.)
3 A voice of one crying in the desert, Prepare ye the vvay of our Lord, make straight his paths.
4 Iohn vvas in the desert baptizing, and preaching the baptisme of penance ‡ vnto remission of sinnes.
5 And there vvent forth to him al the countrie of Ievvrie, and al they of Hierusalem; and vvere baptized of him in the riuer of Iordan, ‡ confessing ‡ their sinnes.
6 And Iohn vvas ‡ clothed vvith camels heare, and a girdle of a skinne about his loines: and he did eate locustes and vvild honie.
7 And he preached, saying: There commeth a stronger then I after me; vvhose latchet of his shoes I am not vvorthie stouping dovvne to loose.
8 I haue baptized you ‡ vvith vvater: but he shal baptize you vvith the Holy Ghost.
9 And it came to passe, in those daies came Iesus from Nazareth of Galilee: and vvas ‡ baptized of Iohn in Iordan.
10 And forthvvith comming vp out of the vvater, he savv the heauens opened, and ‡ the Spirit as a doue descending, and remaining on him.
11 And a voice vvas made from heauen: Thou art my beloued Sonne, in thee I am vvel pleased.

12 And forthvvith the Spirit droue him out into ‡ the deſert.
13 And he vvas in the deſert fourtie daies, and fourtie nightes: and vvas tempted of Satan. and he vvas vvith beaſts, and the Angels miniſtred to him.
14 And after that Iohn vvas deliuered vp, Ieſus came into Galilee, preaching the Goſpel of the kingdom of God.
15 And ſaying: That the time is fulfilled, and the kingdom of God is at hand: ‡ be penitent, and beleeue the Goſpel.
16 And paſsing by the ſea of Galilee, he ſavv Simon and Andrevv his brother, caſting nettes into the ſea (for they vvere fishers.)
17 And Ieſus ſaid to them: Come after me, and I vvil make you to become fishers of men.
18 And immediatly leauing their nettes, they folovved him.
19 And being gone thence a litle further, he ſavv Iames of Zebedee, and Iohn his brother, and them repairing their nettes in the shippe.
20 And forhvvith he called them. And leauing their father Zebedee in the shippe vvith his hired men, they folovved him.
21 And they enter into Capharnaum, and he forthvvith vpon the Sabboths going into the Synagogue, taught them.
22 And they vvere aſtonied at his doctrine. for he vvas teaching them as hauing povver, and not as the Scribes.
23 And there vvas in their Synagogue a man in an vncleane ſpirit: and he cried out
24 Saying: vvhat to vs and to thee Ieſus of Nazareth? art thou come to deſtroy vs? I knovv vvho thou art, the Saint of God.
25 And Ieſus threatned him, ſaying: Hold thy peace, and goe out of the man.
26 And the vncleane ſpirit tearing him, and crying out vvith a great voice, vvent out of him.
27 And they marueled al, in ſo much that they queſtioned among them ſelues, ſaying: vvhat thing is this? vvhat is this nevv doctrin? for vvith povver he comaundeth the cleane ſpirits alſo, & they obey
28 And the bruit of him vvent ſ incontinent into al the countrie Galilee.
29 And immediatly going forth of the Synagogue, they came into houſe of Simon and Andrevv, vvit Iames and Iohn.
30 And Simons vviues mother l in a fit of a feuer; and forthvvith the tel him of her.
31 And comming neere he lifte her vp taking her by the hand: an incontinent the ague left her, and ſh miniſtred vnto them.
32 And vvhen it vvas euening afte ſune ſet, they brought to him al tha vvere il at eaſe and that had diuel
33 And al the citie vvas gathere together at the doore.
34 And he cured many that vver vexed vvith diuerſe diſeaſes: and caſt out many diuels, and he ſuffre not the to ſpeak that they knevv hi
35 And riſing very early, and goin forth he vvent into ‡ a deſert plac and there he prayed.
36 And Simon ſought after him and they that vvere vvith him.
37 And vvhen they had found hi they ſaid to him: That al ſeek for th
38 And he ſaith to them: Let vs g into the next tovvnes and cities, tha I may preach there alſo: for to thi purpoſe am I come.
39 And he vvas preaching in thei Synagogs, and in al Galilee: and ca ſting out diuels.
40 And a leper commeth to him beſeeching him; and kneeling dovv ne ſaith to him: If thou vvilt, thou canſt make me cleane.
41 And Ieſus hauing compaſsion on him, ſtretched forth his hand, and touching him, he ſaith vnto him: I vvil, Be thou made cleane.
42 And vvhen he had ſpoken, immediatly the leproſie departed from him, and he vvas made cleane.
43 And he threatned him, and forthvvith caſt him forth.
44 And he ſaith to him: See thou tel no body; but go, ſhevv thy ſelfe ‡ to the high prieſt, and offer for thy cleanſing the things that Moyſes com maunded, for a teſtimonie to them.

but he being gone forth, began
publish, and to blase abrode the
: so that now he could not
openly go into the citie, but was
out in desert places, and they came
together vnto him from al sides.

CHAP. II.

AND againe he entred into Ca-
pharnaum after some daies,
and it was heard that he was in the
house.

2 And many came together, so that
there was no place no: not at the
doore, and he spake to them the
word.

3 And they came to him bringing
one sick of the palsey, who was ca-
ried of foure.

4 And when they could not offer
him vnto him for the multitude,
they ‡ vncouered the roofe where
he was: and opening it they did let
downe the couche where in the sick
of the palsey lay.

5 And when Iesus had seene ‡ their
faith, he saith to the ‡ sicke of the
palsey, Sonne, ‡ thy sinnes are forgi-
uen thee.

6 And there were certaine of the
Scribs sitting there and thinking in
their harts.

7 Why doth he speak so? he blas-
phemeth. Who can forgiue sinnes
but only God?

8 Which by and by Iesus knowing
in his spirit, that they so thought
within them selues, saith to them:
why think you these things in your
hartes?

9 Whether is easier, to say to the
sick of the palsey; Thy sinnes are for-
giuen thee; or to say, Arise, take vp
thy couche, and walk?

10 But that you may know that ‡
the Sonne of man hath power ‡ in
earth to forgiue sinnes (he saith to
the sick of the palsey.)

11 I say to thee, Arise, take vp thy
couche, and go into thy house.

12 And forthwith he arose, and ta-
king vp his couche, went his way
in the sight of al, so that al marueled,
and glorified God, saying; That we
never sawe the like.

13 And he went forth againe to
the sea, and al the multitude came to
him, and he taught them.

14 And when he passed by, he saw
Leui of Alphæus sitting at the custo-
me place: and he saith to him: Folow
me. And rising vp he folowed him.

15 And it came to passe, as he sat
at meat in his house, many Publicās
and sinners did sit downe together
with Iesus and his Disciples. for
they were many, who also folowed
him.

16 And the Scribs and the Pharises
seeing that he did eate with Publi-
cans and sinners, said to his Disci-
ples: why doth your Maister eate and
drink with Publicans and sinners?

17 Iesus hearing this, saith to thē;
The whole haue not need of a Phy-
sicion, but they that are il at ease.
for I came not to cal the iust, but
sinners.

18 And the disciples of Iohn and the
Pharises did vse to fast: and they co-
me, and say do him, why do the dis-
ciples of Iohn and of the Pharises
fast; but thy disciples do not fast?

19 And Iesus said to them: why, cā
the children of the mariage fast, as
lōg as the bridgrome is with them?
So long time as they haue the brid-
grom with them, they can not fast.

20 But the daies will come whē the
bridgrome shal be taken away frō
them: and then they shal ‡ fast in tho-
se daies.

21 No body sowweth a peece of raw
cloth to an old garment: otherwise
he taketh away the new peecing
frō the old, and there is made a gre-
ater rent.

22 And no body putteth new wine
into old bottels: otherwise the wine
bursteth the bottels, and the wine
will be shed, and the bottels will be
lost. but new wine must be put into
new bottels.

23 And it came to passe againe whē
he walked through the corne on the
Sabboths, and his Disciples begā to
go forward and to pluck the eares.

24 And the Pharises said to him:
Behold, why do they on the Sab-
boths that which is not lawful?

25 And he said to thē: Did you neuer
read what Dauid did, whē he was

‡ in

‡ in neceſsitie, and him ſelf vvas an hungred, and they that vvere vvith him?
26 Hovv he entred into the houſe of God, vnder Abiathar the high Prieſt, and did eate the loaues of Propoſition, vvhich it vvas not lavvful to eate but for the Prieſts, and did giue vnto them vvhich vvere vvith him?
27 And he ſaid to them: The Sabboth vvas made for man, and not man for the Sabboth.
28 Therfore the ſonne of man is ‡ Lord of the Sabboth alſo.

CHAP. III.

1 AND he entred againe into the Synagogue, and there vvas a man there that had a vvithered hand.
2 And they vvatched him vvhether he vvould cure on the Sabboths: that they might accuſe him.
3 And he ſaith to the man that had the vvithered hand, Riſe vp into the middes.
4 And he ſaith to them; Is it lavvful on the Sabboths to do vvel or il? to ſaue a ſoule, or to deſtroy? but they held their peace.
5 And looking round about vpon them, vvith anger, being ſorovvful for the blindnes of their hart, he ſaith to the man: Stretch forth thy hand. And he ſtretched it forth: and his hand vvas reſtored vnto him.
6 And the Phariſes going forth, immediatly made a conſultation vvith the Herodians againſt him, hovv they might deſtroy him.
7 But Ieſus vvith his Diſciples retired to the ſea; and a great multitude from Galilee and Ievvrie folovved him:
8 And from Hieruſalem, and from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great multitude, hearing the things vvhich he did, came to him.
9 And he ſpake to his Diſciples that a boat might attend on him becauſe of the multitude, leſt they ſhould throng him.
10 For he healed many, ſo that they preaſed in vpon him for ‡ to touch him, as many as had hurts.
11 And the vncleane ſpirits, vvhen they ſavv him, fel dovvne vnto him, and they cryed ſaying:
12 ‡ Thou art the ſonne of God. And he vehemently charged them that they ſhould not diſcloſe him.
13 And aſcending into a mountayne, he called vnto him vvhom he vvould him ſelf: and they came to him.
14 And he made that ‡ tvvelue ſhould be vvith him, and that he might ſend them to preach.
15 And he gaue them povver to cure infirmities, and to caſt out diuels.
16 And he gaue to Simon the name ‡ Peter.
17 And Iames of Zebedee, and Iohn the brother of Iames: and he called their names, Boanerges, vvhich is, the ſonnes of thunder.
18 And Andrevv and Philippe, and Bartlemevv and Matthevv, and Thomas and Iames of Alphæus, and Thaddæus and Simon Cananæus:
19 And Iudas Iſcariot, vvho alſo betrayed him.
20 And they come to a houſe: and the multitude reſorteth together againe, ſo that they could not ſo much as eate bread.
21 And vvhen his had heard of it, they vvent forth to lay hands on him. for they ſaid, That he vvas become ‡ mad.
22 And the Scribes vvhich vvere come dovvne from Hieruſalem, ſaid: That he hath Beelzebub; and that in the prince of diuels he caſteth out diuels.
23 And after he had called them together, he ſaid to them in parables: Hovv can Satan caſt out Satan?
24 And if a ‡ kingdom be deuided againſt it ſelf, that kingdom can not ſtand.
25 And if a houſe be deuided againſt it ſelf, that houſe can not ſtand.
26 And if Satan be riſen againſt him ſelf, he is deuided, and can not ſtand, but hath an end.
27 No body can riſle the veſſel of the ſtrong, being entred into his houſe, vnles he firſt bind the ſtrong, and then ſhal he riſle his houſe.

28 Amen

Amen I say to you, that al sin-
shal be forgiuen the sonnes of
, and the blasphemies vvhere-
with they shal blaspheme.

But he that shal blaspheme
st the Holy Ghost, he hath not
giueneesse for euer, but shal be
ty of an ‡ eternal sinne.

Because they said, He hath an
vncleane spirit.

And there come his mother and
brethren; and standing vvithout they
nt vnto him calling him:

And the multitude sate about
him: and they say to him: Behold
thy mother and thy brethren vvit-
hout seek thee.

And answering them, he said:
vvho is my mother and my bre-
thren?

And looking about vpon them
which sate round about him, he
saith: Behold my mother and my
brethren.

For vvhosoeuer shal do the vvil
of God, he is my brother and my
ster and mother.

CHAP IV.

AND againe he began to teach at
the sea side: and a great multi-
tude vvas gathered together vnto
him, so that he vvēt vp into a boat,
and sate in the sea, and al the multi-
tude about the sea vvas vpon the
land:

And he taught them in parables
many things, and said to them in
his doctrine:

Heare ye: Behold, the sovver vvēt
forth to sovv.

And vvhiles he sovveth, some fel
by the vvay side, and the foules of
the aire came, and did eate it.

And othersome fel vpon rocky
places vvhere it had not much earth:
and it shot vp immediatly, because
it had not deepnes of earth:

And vvhen the sunne vvas risen,
it parched; and because it had not
root, it vvithered.

And some fel among thornes: and
the thornes grevv vp, and choked it,
and it yelded not fruit.

And some fel vpon good ground:
and it yelded fruit that grevv vp and
increased, and it brought forth,
one thirtie, one sixtie, and one an
hundred.

And he said: He that hath eares
to heare, let him heare.

And vvhen he vvas alone, the
Tvvelue that vvere vvith him, asked
him the parable.

And he said to them: To you it
is giuen to knovv the mysterie of the
kingdom of God: but to ‡ them that
are vvithout, al things are done in
parables:

That seeing they may see, and
not see: and hearing they may heare,
and not vnderstand: ‡ lest at any ti-
me they should be conuerted and
their sinnes be forgiuen them.

And he saith to them: Do you
not knovv this parable? and hovv
shal you knovv al parables?

He that sovveth: sovveth the
vvord.

And they by the vvay side, are
these: vvhere the vvord is sovven,
and vvhen they shal haue heard,
immediatly commeth Satan, and ta-
keth avvay the vvord that vvas so-
vven in their harts.

And they likevvise that are so-
vven vpon the rocky places, are the-
se: vvho vvhen they heare the vvord,
immediatly vvith ioy receiue it:

And they haue not root in them
selues, but are temporal: aftervvard
vvhen tribulation is risen and perse-
cution for the vvord, forthvvith they
are scandalized.

And other there be that are so-
vven among thornes: these are they
that heare the vvord:

And the cares of the vvorld and
the deceitfulnes of riches, and con-
cupiscences about other things en-
tring in choke the vvord, and it is
made fruitles.

And these are they that vvere
sovven vpon the good ground, vvhich
heare the vvord and receiue it, and
yeld fruit one thirtie, one sixtie, and
one an hundred.

And he said to them, Commeth
a candel to be put ‡ vnder a bushel,
or vnder a bed? and not to be put
vpon the candlestick?

For there is nothing hid, vvhich
shal not be made manifest: neither

vvas

vvas any thing made secret, but that it shal come to light.
23 If any man haue eares to heare, let him heare.
24 And he said to them: See vvhat you heare. In vvhat measure you mete, it shal be measured to you againe, and more shal be giuē to you.
25 For he that hath, to him shal be giuen: and he that hath not, that also vvhich he hath, shal be taken avvay from him.
26 And he said: So is the kingdō of God, as if a man cast seed into the earth.
27 ‡And sleep, and rise vp night and day and the seed spring, and grovv vp vvhiles he knovveth not.
28 For the earth of it self bringeth forth fruit, first the blade, then the eare, aftervvard the ful corne in the eare.
29 And vvhen the fruit hath brought out it self, immediatly he putteth in the sickle, because harueſt is come.
30 And he said: To vvhat shal vve liken the kingdō of God? or to vvhat parable shal vve compare it?
31 As a ‡ mustard seed: vvhich vvhē it is sovven in the earth, is lesse then al the seeds that are in the earth:
32 And vvhen it is sovven, it riseth vp, and becommeth greater then al herbs, and maketh great boughs, so that the ‡birds of the aire may dvvel vnder the shadovv thereof.
33 And vvith many such parables he spake to them the vvord, according as they vvere able to heare.
34 And vvithout parable he did not speak vnto them: but apart, he explicated al things to his Disciples.
37 And he saith to thē in that day, vvhē euening vvas come, Let vs passe ouer to the other side.
36 And dimissing the multitude, they take him so as he vvas in the boat: and there vvere other boats vvith him.
37 And there arose a great storme of vvind, and the vvaues bette into the boat, so that the boat vvas filled.
38 And he vvas in the hinder part of the boat sleeping vpon a pillovv: & they raise him, & say to him: Maister, doth it not pertaine to thee that vve perish?
39 And rising vp he threatened the vvind, and said to the sea: Peace, stil. And the vvind ceased: & there vvas made a great calme.
40 And he said to them: vvhy are you feareful? neither yet haue you faith? And they feared vvith great feare: & they said one to an other: vvho is this (thinkest thou) that both vvind & sea obey him?

CHAP. V.

1 AND they came beyond the streame of the sea into the countrie of the Gerasens.
2 And as he vvent out of the boat, immediatly there met him out of the sepulchres a mā in an vncleane spirit.
3 That had his dvvelling in the sepulchres; and neither vvith chaines could any man novv bind him:
4 For being often bound vvith fetters & chaines, he had burst the chaines and broken the fetters; and no body could tame him.
5 And he vvas alvvaies day and night in the sepulchres and in the mountaines, crying & cutting himself vvith stones.
6 And seeing Iesus a farre of, he ranne & adored him:
7 And crying vvith a great voice, said; VVhat to me & thee Iesus, the sonne of God most high? I adiure thee by God that thou torment me not.
8 For he said vnto him: Goe out of the man thou vncleane spirit.
9 And he asked him: vvhat is thy name? And he saith to him: My name is Legion; because vve are many.
10 And he besought him much, that he vvould not expel him out of the countrie.
11 And there vvas there about the mountaine a great heard of svvine, feeding.
12 And the spirits besought him, saying: Send vs ‡into the svvine, that vve may enter into them.
13 And Iesus immediatly graunted vnto them. And the vncleane spirits going out, entred into the svvine: & the heard vvith great violence vvas caried headlong into the sea, about tvvo thousand, and vvere stifled in the sea.

14 And

And they that fed thē, fled, & ca-
nevves into the citie & into the
ds. And they vvent forth to ſee
hat vvas done.
And they come to Ieſus, & they
him that vvas vexed of the diuel,
ing, clothed, & vvel in his vvittes:
they vvere afraid.
And they that had ſeen it, told
, in vvhat maner he had beē dealt
vithal that had the diuel: & of the
ſvine.
And they began to deſire him,
at he vvould depart from their
oaſts.
And vvhen he vvent vp into the
oat, he that had been vexed of the
iuel, began to beſeech him that he
ight be vvith him.
And he admitted him not, but
aith to him: Goe into thy houſe to
hine, & tel them hovv great things
he Lord hath done for thee, & hath
ad mercie vpon thee.
And he vvent his vvay, & began
o publish in Decapolis hovv great
things Ieſus had done to him: and al
marueled.
And vvhē Ieſus had paſſed in boat
againe ouer the ſtrait, a great multi-
tude aſſembled together vnto him,
& he vvas about the ſea.
And there cōmeth one of the Arch
ſynagogs, named Iairꝰ: & ſeeing him,
he falleth dovvne at his feet.
And beſought him much, ſaying:
That my daughter is at the point of
death, come, impoſe thy hands vpon
her, that she may be ſafe & liue.
And he vvent vvith him, & a
great multitude folovved him, and
they thronged him.
And a vvoman vvhich vvas in an
iſſue of bloud tvvelue yeres.
And had ſuffred many things of
many Phyſiciōs, & had beſtovved al
that she had, neither vvas any thing
the better, but vvas rather vvorſe:
When she had heard of Ieſus, she
came in the preaſſe behind him, &
touched his garment.
For she ſaid: That if I shal touch
but his garment, I shal be ſafe.
And forthvvith the fountaine of
her bloud vvas dried: & she felt in
her body that she vvas healed of the
maladie.
And immediatly Ieſus knovving
in him ſelf the vertue that had
proceeded frō him, turning to the
multitude, ſaid: vvho hath touched
my garments?
And his Diſciples ſaid to him,
Thou ſeeſt the multitude thrōging
thee, & ſayeſt thou, vvho hath tou-
ched me?
And he looked about to ſee her
that had done this.
But the vvoman fearing & trēb-
ling, knovving vvhat vvas done in
her, came & fel dovvne before him,
& told him al the truth.
And he ſaid to her: Daughter, thy
faith hath made thee ſafe, go in pe-
ace, & be vvhole of thy maladie.
As he vvas yet ſpeaking, they co-
me to the Archſynagogue, ſaying:
That thy daughter is dead; vvhy doeſt
thou trouble the Maiſter any further?
But Ieſus hauing heard the vvord
that vvas ſpoken, ſaith to the Arch-
ſynagogue: Feare not: only beleeue.
And he admitted not any mā to
folovv him, but Peter & Iames &
Iohn the brother of Iames.
And they come to the Archſyna-
gogs houſe, & he ſeeth a tumult, &
folk vveeping & vvailing much.
And going in, he ſaith to them:
vvhy make you this a doe & vveep?
the vvēch is not dead, but ſleepeth.
And they derided him. But he
hauing put forth al, taketh the father
& the mother of the vvench, & them
that vvere vvith him, & they go in
vvhere the vvench vvas lying.
And holding the vvenches hād,
he ſaith to her, Talitha cumi, vvhich
is being interpreted, vvench (I ſay
to thee) ariſe.
And forthvvith the vvēch roſe vp,
& vvalked, & she vvas tvvelue yeres
old: & they vvere aſtonied vvith
great aſtonishment.
And he cōmaunded thē earneſtly
that no body should knovv it: & ho-
bad that ſome thing should be gi-
uen her to eate.

CHAP. VI.

And going out from thence, he
vvent into his countrie: & his
Diſciples folovved him.
And vvhē the Sabboth vvas come,
he be-

he begap to teach in the Synagogue: and many hearing him vvere in admiration at his doctrine, saying: Hovv came this felovv by al these things? and vvhat vvisedom is this that is giuen to him, and such vertues as are vvrought by his hands?

3 Is not this ‡ the Carpenter, the sonne of Marie, the brother of Iames and Ioseph and Iude and Simon? vvhy, are not also his sisters here vvith vs? And they ‡ vvere scandalized in him.

4 And Iesus said to them: That there is not a Prophet vvithout honour, but in his ovvne countrie, and in his ovvne house, and in his ovvne kinred.

5 And ‡ he could not do any miracle there, but only cured a fevv that vvere sick, imposing his hands.

6 And he marueled becausse of their incredulity, and he vvent about the tovvnes in circuit teaching.

7 And he called the Tvvelue: and began to send them tvvo and tvvo, and gaue them povver ouer vncleane spirits.

8 And he commaunded them that they should take nothing for the vvay, but a rod only: not skrippe, not bread, nor money in their purse:

9 But shod vvith sandals; and that they should not put on ‡ tvvo coates.

10 And he said to them: vvhithersoeuer you shal enter into an house, there tarie til you depart thence.

11 And vvhosoeuer shal not receiue you, nor heare you: going forth from thence shake of the dust from your feet for a testimonie to them.

12 And going forth they preached that they should doe penance:

13 And they cast out many diuels, and anointed ‡ vvith ‡ oile many sick, and healed them.

14 And King Herod heard (for his name vvas made manifest) and he said: That Iohn the Baptist is risen againe from the dead, and therfore vertues vvork in him.

15 And others said, That it is Elias. But others said; That it is a Prophet, as one of the Prophets.

16 VVhich Herod hearing, said; Iohn vvhom I beheaded, he is risen againe from the dead.

17 For the said Herod sent and apprehended Iohn, and bound him in prison for Herodias the vvife of Philip his brother, becausse he had maried her.

18 For Iohn said to Herod: It is not lavvful for thee to haue thy brothers vvife.

19 And Herodias lay in vvait for him: and vvas desirous to kil him, and could not.

20 For Herod feared Iohn, knovving him to be a iust and holy man, and he kept him, and by hearing him did many things: and he heard him gladly.

21 And vvhen a conuenient day vvas fallen, Herod made the supper of his birth-day to the Princes and the Tribunes and the cheef of Galilee.

22 And vvhen the daughter of the same Herodias came in, and had danced, and pleased Herod, and them that sate vvith him at the table: the King said to the damsel: Aske of me vvhat thou vvilt, and I vvil giue it thee.

23 And he svvare to her; That vvhatsoeuer thou shalt aske I vvil giue thee, though the halfe of my kingdom.

24 VVho vvhen she vvas gone forth, said to her mother: vvhat shal I aske? But she said: The head of Iohn the Baptist.

25 And vvhen she vvas gone in by and by vvith haste to the King, she asketh saying: I vvil that forth vvith thou giue me in a platter the head of Iohn the Baptist.

26 And the King vvas stroken sad. Becausse of his othe and for them that sate together at table he vvould not displeasse her:

27 But sending the hangman, commaunded that his head should be brought in a platter.

28 And he beheaded him in the prison, and brought his head in a platter: and gaue it to the damsel; & the damsel gaue it to her mother.

29 VVhich his disciples hearing came, and took his body: and they put it in a monument.

30 And the Apostles gathering together vnto Iesus, made relation to him of al things that they had done and

taught.
32 And he ſaid to them: Come apart into the deſert place, and reſt a litle. For there vvere that came and vvent, many: and they had not ſo much as ſpace to eate.
33 And going vp into the boat, they vvent into a deſert place apart.
33 And they ſavv them going avvay, and many knevv: and they ranne flocking thither on foot from al cities, and preuented them.
34 And going forth, Ieſus ſavv a great multitude: and he had compaſsion on them, becauſe they vvere as sheep not hauing a shepheard, and he began to teach them many things.
35 And vvhen the day vvas novv farre ſpent, his Diſciples came to him, ſaying: This a deſert place, and the houre is novv paſt.
36 Dimiſſe them that going out into the next villages and tovvnes, they may buie thē ſelues meates to eate.
37 And he anſvvering ſaid; Giue ye them to eate. And they ſaid to him; Let vs goe and buie bread for tvvo hundred pence; and vve vvil giue them to eare.
38 And he ſaith to them; Hovv many loaues haue you? go and ſee. And vvhen they knevv, they ſay; Fiue, and tvvo fiſhes.
39 And he commaunded them that they ſhould make al ſit dovvne, by companies vpon the greene graſſe.
40 And they ſate dovvne in ranks by hundreds and fifties.
41 And vvhen he had taken the fiue loaues, and the tvvo fiſhes; looking vp vnto heauen, he bleſſed, and brake the loaues, and gaue to his Diſciples to ſet before them; and the tvvo fiſhes he deuided to al.
42 And al did eate, & had their fill.
43 And they took vp the leauings, tvvelue ful baskets of fragments; and of the fiſhes.
44 And they that did eate, vvere fiue thouſand men.
45 And immediatly he compelled his diſciples to go vp into the boat, that they might goe before him beyond the ‡ ſtrait to Bethſaida; vvhiles him ſelf did dimiſſe the people.
46 And vvhen he had dimiſſed thē, he vvent into the mountaine to pray.
47 And vvhen it vvas late, the boat vvas in the middes of the ſea, and him ſelf alone on the land.
48 And ſeeing them labouring in rovving (for the vvind vvas agaynſt them) and about the fourth vvatch of the night he commeth to them vvalking vpon the ſea: and he vvould haue paſſed by them.
49 But they ſeeing him vvalking vpon the ſea, thought it vvas a ghoſt, and cried out.
50 For al ſavv him, and vvere troubled. And immediatly he talked vvith them, and ſaid to them: Haue confidence, it is I, feare ye not.
51 And he vvent vp to them into the ſhip, and the vvind ceaſed: and they vvere farre more aſtonied vvithin them ſelues:
52 For they vnderſtood not concerning the loaues: for their hart vvas blinded.
53 And vvhen they had paſſed ouer, they came into the land of Genezareth, and ſet to the ſhore.
54 And vvhē they vvere gone out of the boat, incontinēt they knevv him:
55 And running through that vvhole countrie, they begā to carie about in couches thoſe that vvere il at eaſe, vvhere they heard he vvas.
56 And vvhitherſoeuer he entred into tovvnes or into villages or cities, they laid the ſick in the ſtreats, and beſought him that they might touch but the hemme of his garment: and as many as touched him, vvere made vvhole.

CHAP. VII.

1 AND there aſſemble together vnto him the Phariſes and certaine of the Scribs, comming from Hieruſalem.
2 And vvhen they had ſeen certaine of his diſciples eate bread vvith ‡ common hands, that is, not vvaſhed, they blamed them.
3 For the Phariſes and al the Ievves, vnles they often vvash their hands, eate not, holding the tradition of the Auncients.
4 And from the market, vnles they be vvashed, they eate not; and many other things there be that vvere deliuered vnto them to obſerue, the vvashings of cuppes and cruſes, and of braſen

of brasen vessels & bedds.

5 And the Pharises and Scribs asked him: VVhy do not thy disciples vvalk according to the tradition of the Auncients, but they eate bread vvith common hands?

6 But he answering, said to them, VVel did Esay Prophecie of you hypocrits, as it is vvritte: This people honoureth me ‡vvith their lippes, but their hart is farre from me.

7 And in vaine do they vvorship me, teaching doctrines ‡ precepts of men.

8 For leauing the commaundement of God, you hold the traditions of men, the vvashings of cruses and cuppes: & many other things you do like to these.

9 And he said to them, vvel do you frustrate the precept of God, that you may obserue your ovvne tradition.

10 For Moyses said: Honour thy father & thy mother. and, He that shal curse father or mother, dying let him dye.

11 But you say: If a man say to father or mother, Corban (vvhich is a ‡gift) vvhatsoeuer proceedeth from me, shal profit thee:

12 And further you suffer him not to do ought for his father or mother.

13 Defeating the vvord of God for your ovvne tradition vvhich you haue giuē forth. and many other things of this sort you do.

14 And calling againe the multitude vnto him, he said to them: Heare me al you, and vnderstand.

15 ‡Nothing is vvithout a man entring into him, that can defile him but the things that proceed from a man those are they that make a man ‡common.

16 If any man haue eares to heare, let him heare.

17 And vvhen he vvas entred into the house from the multitude, his Disciples asked him the parable.

18 And he saith to them: So are you also vnskilful? Vnderstand you not that euery thing from vvithout, entring into a man, can not make him common.

19 Because it entreth not into his hart, but goeth into the belly, and is cast out into the priuy, purging al the meats?

20 But he said that the things vvhich come forth from a man, they make a man common.

21 For from vvithin out of the hart of men proceed euil cogitations, aduouteries, fornications, murders.

22 Thefts, auarices, vvickednesse, guile, impudicities, an euil eye, blasphemie, pride, folishnes.

23 Al these euils proceed from vvithin, and make a man common.

24 And rising from thence he vvent into the coasts of Tyre and Sidon: & entring into a house, he vvould that no man should knovv, and he could not be hid.

25 For a vvoman immediatly as she heard of him, vvhose daughter had an vncleane spirit, entred in, and fel dovvne at his feet.

26 For the vvoman vvas a Gentile, a Syrophœnician borne. And she besought him that he vvould cast forth the diuel out of her daughter.

27 VVho said to her, Suffer first the children to be filled. for it is not good to take the childrens bread, and cast it to the dogges.

28 But she answered, and said to him: Yea lord. for the vvhelps also eate vnder the table of the crummes of the children.

29 And he said to her: For this saying go thy vvay, the diuel is gone out of thy daughter.

30 And vvhen she vvas departed into her house, she found the maid lying vpon the bed, and the diuel gone out.

31 And againe going out of the coasts of Tyre, he came by Sidon, to the sea of Galilee through the middes of the coasts of Decapolis.

32 And they bring to him one deaf and dumbe: and they besought him that he vvould impose his hand vpon him.

33 And taking him from the multitude apart, he put his fingers into his eares: and ‡spitting, touched his tongue.

34 And looking vp vnto heauen, he groned, and said to him, ‡Ephphetha, vvhich is: Be thou opened.

35 And immediatly his eares vvere opened, and the string of his tongue

vvas loos

loosed, and he spake right.
36 And he commaunded them not to tel any body. But howv much he commaunded them, so much the more great deale did they publish it.
37 And so much the more did they wonder, saying: He hath done al things wel: he hath made both the deaf to heare, and the dumbe to speak.

CHAP. VIII.

1 IN those daies againe when there was a great multitude, and had not what to eate: calling his Disciples together, he saith to them:
2 I haue compassion vpon the multitude: because loe ‡ three daies they now endure with me, neither haue what to eate.
3 And if I dimisse them fasting into their home, they wil faint in the way: for some of them came farre of.
4 And his Disciples answered him: Whence may a man fil them here with bread in the wildernes?
5 And he asked them: Howv many loaues haue ye? Who said: Seuen.
6 And he commaunded the multitude to sit downe vpon the ground and taking the seuen loaues, giuing thanks he brake, and ‡ gaue to his Disciples for to set before them, and they did set them before the multitude.
7 And they had a fevv litle fishes: and ‡ he blessed them, and commaunded them to be set before them.
8 And they did eate and were filled, and they tooke vp that which was left of the fragments, seuen maunds.
9 And they that had eaten were about foure thousand: and he dimissed them.
10 And immediatly going vp into the boat with his Disciples, he came into the quarters of Dalmanutha.
11 And the Pharises went forth, and began to question with him, seking of him a signe from heauen, tempting him.
12 And groning in spirit, he saith: Why doth this generation aske a signe? Amen I say to you, If a signe shal be giuen to this generation.
13 And leauing them, he went vp againe into the boat, and passed beyond the strait.
14 And they forgot to take bread: and they had but one loaf with them in the boat.
15 And he commaunded them, saying: Look wel and beware of the leauen of the Pharises, and the leauen of Herod.
16 And they reasoned among themselues saying: Because we haue not bread.
17 Which Iesus knowing, saith to them: why doe you reason, because you haue not bread? do you not yet know nor vnderstand? yet haue ye your hart blinded?
18 Hauing eyes see you not? and hauing eares heare you not? Neither do you remember?
19 When I brake fiue loaues among fiue thousand: and howv many baskets ful of fragments took you vp? They say to him: Twelue.
20 When also seuen loaues among foure thousand, howv many maundes of fragments took you vp? And they say to him: Seuen.
21 And he said to them: Howv do you not yet vnderstand?
22 And they come to Bethsaida: and they bring to him one blind, and desired him that he would ‡ touch him.
23 And taking the hand of the blind, he led him forth out of the towne: and spitting into his eyes, imposing his hands, he asked him if he saw any thing.
24 And looking vp, he said: I see men as it were trees, walking.
25 After that againe ‡ he imposed his hands vpon his eyes, and he began to see, and was restored, so that he saw al things clerely.
26 And he sent him into his house, saying: Goe into thy house; and if thou enter into the towne, tel no body.
27 And Iesus went forth and his Disciples into the townes of Cæsarea-Philippi: and in the way he asked his Disciples, saying to them: Whom do men say that I am?

28 Who

18 VVho anſvvered him, ſaying: Iohn the Baptiſt, ſome Elias, & other ſome as it vvere one of the Prophets.

19 Then he ſaith to them, But vvhom do you ſay that I am? Peter anſvvering ſaid to him: Thou art Chriſt.

30 And he threatned them that they ſhould not tel any man of him.

31 And he began to teach them, that the Sonne of man muſt ſuffer many things, and be reiected of the Auncients and of the high Prieſts & the Scribs, and be killed: and after three dayes riſe againe.

32 And he ſpake the vvord openly. And Peter taking him, began to rebuke him.

33 VVho turning, and ſeeing his Diſciples, threatned Peter, ſaying: Go behind me Satan*, becauſe thou ſauoureſt not the things that are of God, but that are of men,

34 And calling the multitude together vvith his Diſciples, he ſaid to them: If any man vvil folovv me, let him deny him ſelf, and take vp his croſſe, and folovv me.

35 For he that vvil ſaue his life, ſhal loſe it: and he that ſhal loſe his life ‡for me and the Goſpel, ſhal ſaue it.

36 For vvhat ſhal it profit a man, if he ‡gaine the vvhole vvorld, and ſuffer damage of his ſoule?

37 Or vvhat permutation ſhal a man giue for his ſoule?

38 For he that ſhal be aſhamed of me, and of my vvords in this aduouterous and ſinful generation, the Sonne of man alſo vvil be aſhamed of him, vvhen he ſhal come in the glorie of his father vvith the holy Angels.

CHAP. IX.

1 AND he ſaid to them: Amen I ſay to you, that there be ſome of them that ſtand here, vvhich ſhal not taſt of death, vntil they ſee the kingdom of God comming in povver.

2 And after ſix ‡daies Ieſus taketh Peter and Iames and Iohn: and bringeth them alone into a high mountaine apart, and vvas transfigured before them.

3 And his garments vvere made gliſtering and vvhite excedingly as ſnovv, the like vvherof a fuller vpon the earth can not make vvhite.

4 And there appeared to them ‡Elias vvith Moyſes: and they vvere talking vvith Ieſus.

5 And Peter anſvvering, ſaid to Ieſus: Rabbi, it is good for vs to be here: and let vs make three tabernacles, one for thee, and one for Moyſes, and one for Elias.

6 For he knevv not vvhat he ſaid: for they vvere frighted vvith feare.

7 And there vvas a clond ouerſhadovving them, and a voice came out of the cloud, ſaying: This is my Sonne moſt deere, heare ye him.

8 And immediatly looking about, they ſavv no man any more but Ieſus only vvith them.

9 And as they deſcended from the mountaine, he commaunded them that they ſhould not tel any man vvhat things they had ſeen: but vvhen the Sonne of man ſhal be riſen againe from the dead.

10 And they kept in the vvord vvith them ſelues; queſtioning together vvhat that ſhould be, vvhen he ſhal be riſen from the dead.

11 And they asked him, ſaying, vvhat ſay the Phariſes then and the Scribs, that Elias muſt come firſt?

12 VVho anſvvering ſaid to them: Elias vvhen he commeth firſt, ſhal reſtore al things; and hovv it is vvritten of the Sonne of man, that he ſhal ſuffer many things and be contemned.

13 But I ſay to you that ‡Elias alſo is come (and they haue done to him vvhatſoeuer they vvould) as it is vvritten of him.

14 And comming to his Diſciples, he ſavv a great multitude about them, & the Scribs queſtioning vvith them.

15 And forthvvith al the people ſeeing Ieſus, vvas aſtonied, and much afraid; and running to him, ſaluted him.

16 And he asked them, vvhat do you queſtion of amoug you?

17 And one of the multitude anſvvered

vering, ſaid: Maiſter, I haue ought my ſonne to thee, hauing a be ſpirit.

18 VVho, vvhereſoeuer he taketh him, dasheth him, and he fometh, & gasheth vvith the teeth, and vvithereth: and I ſpake to thy Diſciples to caſt him out, and they could not.

19 VVho anſvvering them, ſaid: O incredulous generation, hovv long ſhal I be vvith you? hovv long ſhal I ſuffer you? bring him vnto me.

20 And they brought him. And vvhen he had ſeen him, immediatly the ſpirit troubled him: and being throvven vpon the ground, he tumbled foming.

21 And he asked his father: Hovv long time is it ſince this hath chaunced vnto him? But he ſaid: From his infancie;

22 And often times hath he caſt him into fire and into vvaters, to deſtroy him. but if thou canſt any thing, help vs, hauing compaſsion on vs.

23 And Ieſus ſaid to him: If thou canſt beleeue, al things are poſsible to him that beleeueth.

24 And incontinent the father of the boy crying out vvith teares ſaid: I do beleeue Lord; help my incredulity.

25 And vvhen Ieſus ſavv the people running together, he threatned the vncleane ſpirit, ſaying to him: Deaf and dumbe ſpirit, I commaunde thee, go out of him, and enter not any more into him.

26 And crying out, and greatly teasing him, he vvent out of him, and became as dead, ſo that many ſaid: That he is dead.

27 But Ieſus holding his hand, lifted him vp; and he roſe.

28 And vvhen he vvas entred into the houſe, his Diſciples ſecretly aſked him: vvhy could not vve caſt him out.

29 And he ſaid to them: This kind can go out by nothing but ‡ by prayer and faſting.

30 And departing thence they paſſed by Galilee, neither vvould he that any man ſhould knovv.

31 And he taught his Diſciples, and ſaid to them: That the Sonne of man ſhal be betrayed into the hands of men, and they ſhal kil him, and being killed the third day he ſhal riſe againe.

32 But they knevv not the vvord: & they vvere afraid to aske him.

33 And they came to Capharnaum. VVho, vvhen he vvas in the houſe, asked them, vvhat did you treat of in the vvay?

34 But they held their peace, for in the vvay they had diſputed among them ſelues, vvhich of them ſhould be the greater.

35 And ſitting dovvne, he called the Tvvelue, and ſaith to them: If any man vvil be firſt, he ſhal be laſt of al, and the miniſter of al.

36 And taking a child, he ſet him in the middes of them. VVhom vvhē he had embraced, he ſaid to them:

37 VVhoſoeuer ſhal receiue one of ſuch children in my name, receiueth me. and vvhoſoeuer ſhal receiue me, receiueth not me, but him that ſent me.

38 Iohn anſvvered him, ſaying: Maiſter vve ſavv one caſting out diuels ‡ in thy name, vvho folovveth not vs, and vve prohibited him.

39 But Ieſus ſaid, Do not prohibit him. for there is no man that doth a miracle in my name, and can ſoone ſpeak il of me.

40 For he that is not againſt you, is for you.

41 For vvhoſoeuer ſhal giue you to drinck a cup of vvater in my name, becauſe you are Chriſts: amen I ſay to you, he ſhal not loſe his ‡ revvard.

42 And vvhoſoeuer ſhal ‡ ſcandalize one of theſe litle ones beleeuing in me: it is good for him rather if a milſtone vvere put about his neck, & he vvere caſt into the ſea.

43 And if thy hand ſcandalize thee, cut it of. it is good for thee to enter into life, maimed, then hauing tvvo hands to go into hel, into the fire vnquencheable.

44 VVhere their vvorme dieth not, and the fire quencheth not.

45 And if thy foot ſcandalize thee, chop it of. it is good for thee to enter into life eaerlaſting, lame, rather then hauing tvvo feet, to be caſt into the hel of vnquencheable fire.

46 VVhere their vvorme dieth not, and the fire quencheth not.
47 And if thine eye scandalize thee, cast it out. it is good for thee vvith one eye to enter into the kingdom of God, rather then hauing tvvo eyes, to be cast into the hel of fire.
48 VVhere their vvorme dieth not, and the fire quencheth not.
49 For euery one shal be salted vvith fire: and euery victime shal be salted vvith salt.
50 Salt is good. but if the salt shal be vnseasoned: vvhervvith vvil you season it? Haue salt in you, and haue peace among you.

CHAP. X.

1 AND rising vp thence, he commeth into the coasts of Ievvrie beyond Iordan: and the multitudes assemble againe vnto him. and as he vvas accustomed, againe he taught them.
2 And the Pharises comming neere, asked him: Is it lavvful for a man to dimisse his vvife? tempting him.
3 But he answvering, said to them: VVhat did Moyses commaund you?
4 VVho said: Moyses ‡ permitted to vvrit a bil of diuorce, and to dimisse her.
5 To vvhom Iesus answvering, said: For the hardnes of your hart he vvrot you this precept.
6 But from the beginning of the creation God made them male and femal.
7 For this cause, man shal leaue his father and mother: and shal cleaue to his vvife.
8 And they tvvo shal be in one flesh. therfore novv they are not tvvo, but one flesh.
9 That therfore vvhich God hath ioyned together, ‡ let not man separat.
10 And in the house againe his Disciples asked him of the same thing.
11 And he saith to them: vvhosoeuer dimisseth his vvife and ‡ marieth an other: committeth aduoutrie vpon her.
12 And if the vvife dimisse her husband, and mary an other, she committeth aduoutrie.
13 And they offered to him children, that he might touch them. And the Disciples threatned them that offered them.
14 VVhom vvhen Iesus savv, he took it il, and said to them: Suffer the children to come vnto me, and prohibit them not. for the kingdom of God is for such.
15 Amen I say to you; vvhosoeuer receiueth not the kingdom of God as a litle child, shal not enter into it.
16 And embracing them, and ‡ imposing hands vpon them, he blessed them.
17 And vvhen he vvas gone forth in the vvay, a certaine man running forth and kneeling before him asked him, Good Maister, vvhat shal I do that I may receiue life euerlasting?
18 And Iesus said to him: vvhy callest thou me good? ‡ None is good but one, God.
19 Thou knovvest the ‡ commandements, Commit not aduoutrie, kil not, Steale not, Beare not false vvitnesse, doe no fraude, Honour thy father and mother.
20 But he answvering, said to him: Maister al these things I haue obserued from my youth.
21 And Iesus beholding him, loued him, and said to him: One thing is vvanting vnto thee: ‡ go, sel vvhatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in heauen; and come, folovv me.
22 VVho being stroken sad at the vvord, vvent avvay sorovvful for he had many possessions.
23 And Iesus looking about, said to his Disciples: Hovv hardly shal they that haue money, enter into the kingdom of God!
24 And the Disciples vvere astonished at his vvords. But Iesus againe answvering, saith to them: Children, hovv hard is it for them that trust in money, to enter into the kingdom of God!
25 It is easier for a camel to pass through a nedels eye, then for a rich man to enter into the kingdom of God.
26 VVho marueled more, saying to them selues: And vvho can be saued?

nd Iesus beholding them, saith: h men it is impossible: but not h God. for al things are possible h God.

And Peter began to say vnto him: old, vve haue left al things, and e folovved thee.

Iesus answvering, said: ‡ Amen y to you, there is no man vvhich h left house, or brethren, or si-, or father, or mother, or children lands for me and for the Gospel: That shal not receiue ‡ an hun-ed times so much novv in this ti-e: houses, and brethren, and si-, and mothers, an children, and ds, vvith persecutions: and in the orld to come life euerlasting.

ut many that are first, shal be last: d the last, first.

And they vvere in the vvay going to Hierusalem: and Iesus vvent fore them, and they vvere asto-ed: and folovving vvere afraid. d taking againe the fvvelue, he gan to tel them the things that uld befal him.

That, behold vve go vp to Hie-salem, and the Sonne of man shal betrayed to the cheef Priests, and the Scribs and Auncients, and they al condemne him to death; and al deliuer him to the Gentils.

And they shal mock him, and spit him, and scourge him, and kil him, d the third day he shal rise aga-e.

35 And there came to him Iames and Iohn the sonne of Zebedee, say-ng: Maister, vve vvil that vvhat things soeuer vve shal aske, thou oe it to vs.

36 But he said to them: VVhat vvil you that I doe to you?

37 And they said: Graunt to vs, hat vve may sit, one on thy right and, and the other on thy left and, in thy glorie.

38 And Iesus said to them: You vot not vvhat you aske; can you drink the cup that I drink: or e baptized vvith the baptisme vvhervvith I am baptized.

39 But they said to him: vve can. And Iesus said to them: The up in deed vvhich I drink, you al drink; and vvith the baptis-me vvhervvith I am baptized, shal you be baptized:

40 But to sit on my right hand or on my left, is not mine to giue vnto you, but to vvhom it is prepared.

41 And the ten hearing, began to be displeased at Iames and Iohn.

42 And Iesus calling them, saith to them: You knovv that they vvhich seeme to rule ouer the gen-tils, ouerrulle them: and their Princes haue povver ouer them.

43 But it is not so in you. bue vvhosoeuer vvil be greater, shal be your minister:

44 And vvhosoeuer vvil be first among you, shal be the seruant of al.

45 For the Sonne of man also is not come to be ministred vnto, bue to minister, and to giue his life a redemption for many.

46 And they come to Iericho: and vvhen he departed from Iericho, and his Disciples, and a very great mul-titude, the sonne of Timæus, Bar-timæus the blind man, sate by the vvay side begging.

47 VVho vvhen he had heard, that it is Iesus of Nazareth, he began to crie, and to say: Iesus, sonne of Dauid, haue mercie vpon me.

48 And many threatned him, to hold his peace. but he cried much mo-re, Sonne of Dauid, haue mer-cie vpon me.

49 And Iesus standing stil cõmaun-ded him to be called. And they cal the blind man, saying to him: Be of better comfort, arise, he calleth thee.

50 VVho casting of his garment leapt vp, and came to him.

51 And Iesus answvering, said to him: VVhat vvilt thou that I do vnto thee? And the blind man said to him: Rabboni, that I may see.

52 And Iesus said to him. Goe thy vvaies, thy faith hath made thee safe. And forthvvith he savv, and fo-lovved him in the vvay.

CHAP. XI.

1 AND vvhen they came nigh vnto Hierusalē & Bethania to Mount-

olliuet, he ſendeth tvvo of his Diſciples:
2 And ſaith to them: Go into the tovvne that is againſt you, and immediatly entring in thither, you ſhal find a colt tied, vpon vvhich no man yet hath ſitten: looſe him, and bring him.
3 And if any man shal ſay to you, VVhat doe you? ſay that he is needeful for our Lord: and incontinent he vvil ſend him hither.
4 And going their vvaies, they found the colt tied before the gate vvithout in the meeting of tvvo vvaies: and they loſe him.
5 And certaine of them that ſtood there, ſaid to them: VVhat do you looſing the colt?
6 VVho ſaid to them as Ieſus had commaunded them; and they did let him go vvith them.
7 And they brought the colt to Ieſus: and they lay their garments vpon him, and he ſate vpon him.
8 And ‡ many ſpred their garments in the vvay; & others did cut boughs from the trees, and ſtravved them in the vvay.
9 And they that vvent before and they that folovved, cried ſaying: Hoſanna, bleſſed is he that commeth in the name of our Lord.
10 Bleſſed is the kingdom of our father Dauid that commeth, Hoſanna in the higheſt.
11 And he entred Hieruſalem into the temple: and hauing vevved al things round about, vvhen novv the euening houre vvas come, he vvent forth into Bethania vvith the tvvelue.
12 And the next day vvhen they departed from Bethania, he vvas an hungred.
13 And vvhen he had ſeen a farre of a fig-tree hauing leaues, he came if happily he could find any thing on it. And vvhen he vvas come to it, he found nothing but leaues. for it vvas not the time for figges.
14 And anſvvering he ſaid to it: Novv no man eate fruit of thee any more for euer. And his Diſciples heard it.
15 And they come to Hieruſalem.
And vvhen he vvas entred into the temple, he began to caſt out the that ſold and bought in the temple, and the tables of the bankers, and the chaires of them that ſold pigeons he ouerthrevv.
16 And he ſuffred not that any man ſhould carie a ‡ veſſel through the temple:
17 And he taught, ſaying to them, Is it not vvritten: That my houſe ſhal be called the houſe of prayer to all nations? But you haue made it ‡ a denne of theeues.
18 VVhich vvhen the cheef Prieſts & the Scribs had heard, they ſought hovv they might deſtroy him. for they vvere afraid of him, becauſe the vvhole multitude vvas in admiration vpon his doctrine.
19 And vvhen euening vvas come, he vvent forth out of the citie.
20 And vvhen they paſſed by in the morning, they ſavv the fig-tree vvithered from the roots.
21 And Peter remembring, ſaid to him, Rabbi: behold the fig-tree that thou didſt curſe, is vvithered.
22 And Ieſus anſvvering ſaith to them: Haue ‡ faith of God.
23 Amen I ſay to you, that vvhoſoeuer ſhal ſay to this mountaine: Be taken vp and be caſt into the ſea, and ſhal not ſtagger in his hart, but beleeue that vvhatſoeuer he ſaith, ſhal be done: it ſhal be done vnto him.
24 Therfore I ſay to you, al things vvhatſoeuer you aske, praying, beleeue that you ſhal receiue, and they ſhal come vnto you.
25 And vvhen you ſhal ſtand to pray, forgiue if you haue ought againſt any man: that alſo your father vvhich is in heauē, may forgiue you your ſinnes.
26 ‡ Iffo be that you vvil not forgiue, neither vvil your father that is in heauen, forgiue you your ſinnes.
27 And they come againe to Hieruſalem.
And vvhen he vvalked in the temple, there come to him the cheef Prieſts and the Scribs and the Ancients.
28 And they ſay to him: In vvhat povver doeſt thou theſe things? and vvho hath giuen thee this povver, that thou ſhouldeſt do theſe things?
29 And Ieſus anſvvering ſaid to them: I alſo vvil aſke you one vvord, and

anſvver you me; and I vvil tel you in vvhat povver I do theſe things.
30 The baptiſme of Iohn vvas it frō heauen, or from men? anſvver me.
31 But they thought vvith them ſelues, ſaying: If vve ſay, From heauen: he vvil ſay, VVhy then did you not beleeue him?
32 If vve ſay, From men, vve feare the people, for al accounted Iohn that he vvas in deed a Prophet.
33 And they anſvvering ſay to Ieſus: VVe knovv not. And Ieſus anſvvering ſaith to them: Neither do I tel you in vvhat povver I do theſe things.

CHAP. XII.

1 AND he began to ſpeak to them in parables, ‡ A man planted a vineyard and made a hedge about it, and digged a trough, and built a towre, and let it out to husbandmen: and vvent forth into a ſtrange countrie.
2 And he ſent to the husbandmen in ſeaſon a ſeruant, to receiue of the husbandmen, of the fruit of the vineyard.
3 VVho apprehending him, bette him: and ſent him avvay emptie.
4 And againe he ſent to them an other ſeruant: and him they vvounded in the head, and vſed him reprochfully.
5 And againe he ſent an other, and him they killed: and many other, beating certaine, and killing others.
6 Therfore hauing yet one ‡ ſonne moſt deere: him alſo he ſent vnto them laſt ſaying: That they vvil reuerence my ſonne.
7 But the husbandmen ſaid one to an other: This is the heire, come, let vs kil him: and the inheritance shal be ours.
8 And apprehending him, they killed him, & caſt him forth out of the vineyard.
9 VVhat therfore vvil the Lord of the vineyard do? ‡ He vvil come and deſtroy the husbandmen: and vvil giue the vineyard to others.
10 Neither haue you read this ſcripture, The ‡ ſtone vvhich the builders reiected, the ſame is made the head of the corner.
11 By our Lord vvas this done, and it is meruelous in our eyes?
12 And they ſought to lay hands on him, and they feared the multitude, for they knevv that he ſpake this parable to them. And leauing him they vvent their vvay.
13 And they ſend to him certaine of the Phariſes and of the Herodians: that they ſhould entrap him in his vvord.
14 VVho comming, ſay to him: Maiſter, vve knovv that thou art a true ſpeaker, and careſt not for any man: for thou doeſt not look vpon the perſon of men, but teacheſt the vvay of God in truth. is it lavvful to giue tribute to Cæſar: or shal vve not giue it?
15 VVho knovving their ſubtelties, ſaid to them: VVhy tempt you me? bring me a penie that I may ſee it.
16 But they brought it him. And he ſaith to them: VVhoſe is this image, and inſcription? They ſay to him: Cæſars.
17 And Ieſus anſvvering, ſaid to them: Render therfore the things that are Cæſars, to Cæſar: and that are Gods, ‡ to God. And they marueled at him.
18 And there came to him the Saduces that ſay there is no reſurrection: and they asked him ſaying: Maiſter.
19 Moyſes vvrot vnto vs, that if any mans brother die, and leaue his vvife, and leaue no children, ‡ his brother shal take his vvife and raiſe vp ſeed to his brother.
20 There vvere therfore ſeuen brethren: and the firſt took a vvife, and died leauing no iſſue.
21 And the ſecond took her, and died: and neither this left iſſue. And the third in like maner.
22 And the ſeuen took her in like ſort: and did not leaue iſſue. Laſt of al the vvoman alſo died.
23 In the reſurrection therfore vvhen they shal riſe againe, vvhoſe vvife shal she be of theſe? for the ſeuen had her to vvife.
24 And Ieſus anſvvering, ſaid to them: Do ye not therfore erre, ‡ not knovv-

knowving the scriptures, nor ‡ the powver of God?
25 For vvhen they shal rise againe from the dead, they shal neither marie, nor be maried, but are as the Angels in heauen.
26 And as concerning the dead, that they do rise againe, haue you not read in the book of Moyses, hovv in the bush God spake to him, saying: I am the God of Abraham, & the God of Isaac, and the God of Iacob?
27 He is not the God of the dead, but of the liuing. You therfore are much deceiued.
28 And there came one of the Scribs that had heard them questioning, and seeing that he had vvel answvered them, asked him vvhich vvas the first commaundement of al.
29 And Iesus answvered him: That the first cõmaundemẽt of al is, Heare Israel: the Lord thy God is one God.
30 And thou shalt loue the Lord thy God from thy vvhole hart, and vvith thy vvhole soul, and vvith thy vvhole mind, and vvith thy vvhole powver. This is the first commaundement.
31 And the second is like to it, Thou shalt loue thy neighbour as thy self. An other commaundement greater then these there is not.
32 And the Scribe said to him: VVel Maister, thou hast said in truth, that there is one God, and there is none other besides him.
33 And that he be loued from the vvhole hart, and vvith the vvhole vnderstanding, and vvith the vvhole soule, and vvith the vvhole strength: and ‡ to loue his neighbour as him self is a greater thing then al holocausts and sacrifices.
34 And Iesus seing that he had answvered vvisely, said to him: Thou art not farre from the kingdom of God. And no man novv durst aske him.
35 And Iesus answvering, said, teaching in the temple, Hovv do the Scribs say, that Christ is the sonne of Dauid?
36 For Dauid him self saith in the holy Ghost: Our Lord said to my Lord, sit on my right hãd, vntil I put thine enemies the foot-stoole of thy feet.
37 Dauid therfore him self calleth him Lord, & vvhence is he his sonne? & a great multitude heard him gladly.
38 And he said to them in his doctrine: Take heed of the Scribs that vvil vvalk in long robes, and be salvted in the market-place.
39 And sit in the first chaires in the Synagogs, and loue the higheſt places at suppers.
40 VVhich deuoure vvidovves houses vnder the pretence of long prayer: these shal receiue larger iudgement.
41 And Iesus sitting ouer against the treasurie, beheld hovv the multitude did cast money into the treasurie, and many rich men did cast in much.
42 And vvhen there came a certaine poore vvidovv, she cast in two mites, vvhich is a farthing.
43 And calling his Disciples together, he saith to them: Amen I say to you, that this poore vvidovv hath cast in ‡ more then al that haue cast into the treasurie.
44 For al they of their aboundance haue cast in: but she, of her penurie hath cast in al that she had, her vvhole liuing.

CHAP. XIII.

1 AND vvhen he vvent out of the Temple, one of his Disciples saith to him: Maister, behold vvhat maner of stones, and vvhat kind of buildings.
2 And Iesus answvering, said to him: Seest thou al these great buildings? There shal not be left a stone vpon a stone, that shal not be destroied.
3 And vvhen he sate in Mount-oliuet against the temple, Peter and Iames and Iohn and Andrevv asked him a part.
4 Tel vs, ‡ vvhen shal these things be? and vvhat shal be the signe vvhẽ al these things shal begin to be consummate?
5 And Iesus answvering began to say to them: See, that no man seduce you.
6 For many shal come in my name saying that ‡ I am he: and they shal seduce many.
7 And vvhen you shal heare of vvarres and bruits of vvarres, feare not. for these things must be, but the

the end is not yet.
8 For nation shal rise against nation and kingdom against kingdom, and there shal be earthquakes in places, and famines. These things are the beginning of sorovves.
9 But look to your selues. For they shal deliuer you vp in Councels, and in Synagogs shal you be beaten, and you shal stand before Presidents and Kings for my sake, for a testimonie vnto them.
10 And into al nations first the Gospel mvst be preached.
11 And vvhen they shal lead you and deliuer you, be not careful before hand vvhat you shal speak: but that vvhich shal be giuē you in that houre, that speak ye. For it is not you that speak, but the Holy Ghost.
12 And brother shal deliuer brother vnto death, and the father his sonne: and the children shal arise against the parents, and shal vvork their death.
13 And you shal be odious to al men for my name. But he that shal endure vnto the end, he shal be saued.
14 And vvhen you shal see ‡ the abomination of desolation, standing vvhere it ought not (he that readeth, let him vnderstand) then they that are in Ievvrie, let them flee vnto the mountaines.
15 And he that is on the house-top, let him not go dovvne into the house, nor enter in to take any thing out of his house.
16 And he that shal be in the field, let him not returne back to take his garment.
17 And vvo to them that are vvith child and that giue suck in those daies.
18 But pray that the things chaunce not in the vvinter.
19 For those daies shal be such tribulations as vvere not from the beginning of the creatiō that God created vntil novv, neither shal be.
20 And vnles the Lord had shortned the daies, no flesh should be saued: but for the elect vvhich he hath elected, he hath ‡ shortned the daies.
21 And then if any man shal say vnto you, Lo, here is Christ: lo, there: do not beleeue.
22 For there shal rise vp false-Christs and false-Prophets, and they shal shevv ‡ signes and vvonders, to seduce (if it be possible) the elect also.
23 You therfore take heed: behold I haue foretold you al things.
24 But in those daies after that tribulation the sunne shal be darkened, and the moone shal not giue her light.
25 And the starres of heauen shal be falling dovvne, and the povvers that are in heauen, shal be moued.
26 And then they shal see the Sonne of man comming in the clouds, vvith much povver and glorie.
27 And then shal he send his Angels, and shal gather together his elect from the foure vvinds, from the vttermost part of the earth to the vttermost part of heauen.
28 And of the figtree learne ye a parable. VVhen novv the bough thereof is tender, and the leaues come forth, you knovv that sommer is very nigh.
29 So you also vvhen you shal see these things come to passe, knovv ye that it is very nigh, at the doores.
30 Amen I say to you, that this generation shal not passe, vntil al these things be done.
31 Heauen and earth shal passe, but my vvords shal not passe.
32 But of that day or houre no man knovveth, neither the Angels in heauen, nor the ‡ Sonne, but the Father.
33 Take heed, vvatch, and pray. for you knovv not vvhen the time is.
34 Euen as a man vvho being gone into a strange countrie, left his house: and gaue his seruants authoritie ouer ech vvork, and commaunded the porter to vvatch.
35 VVatch ye therfore (for you knovv not vvhen the lord of that house cōmeth: at euen, or at midnight, or at the cock crovving, or in the morning.)
36 Lest comming vpon a sodain, he find you slee, ing.
37 And that vvhich I say to you, I say to al, VVatch.

CHAP. XIV.

1 AND the Pasche vvas, and the Azymes after tvvo daies: and the cheef Priests and the Scribs sought hovv they might by some vvile lay hands on him, and kil him.

2 But they said: Not on the festiual day, lest there might be a tumult of the people.

3 And vvhen he vvas at Bethania in the house of Simon the Leper, and sate at meat, there came a vvoman hauing an alabaster-boxe of ointment, of pretious spik-nard: and breaking the alabaster-boxe, she povvred it out vpon his head.

4 But there vvere certaine that had indignation vvithin themselues, and said: VVhereto is ‡ this vvast of the ointment made?

5 For this ointment might haue been sold for more then three hundred pence, and giuen to the poore. And they murmured against her.

6 But Iesus said: ‡ Let her alone, vvhy do you molest her? she hath vvrought a good vvork vpon me?

7 For the poore you haue alvvaies vvith you: and vvhen you vvil, you may doe them good: but ‡ me you haue not alvvaies.

8 That vvhich she had, she hath done: she hath preuented to anoint my body to the burial.

9 Amen I say to you, VVheresoeuer this Gospel shal be preached in the vvhole vvorld, that also vvhich she hath done, shal be told for a memorie of her.

10 And Iudas Iscariot one of the Tvvelue vvent his vvay to the cheef Priests, for to betray him to them.

11 VVho hearing vvere glad: and they promised him that they vvould giue him money. And he sought hovv he might betray him conueniently.

12 And the first day of the Azymes vvhen they sacrificed the Pasche, the Disciples say to him: VVhither vvilt thou that vve go, & prepare for thee to eate the Pasche?

13 And he sendeth tvvo of his Disciples, & saith to them: Go ye into the citie: & there shal meet you a mā carying a pitcher of vvater, folovv him.

14 And vvhithersoeuer he entreth, say ye the Maister of the house that the Maister saith: VVhere is my refectorie, vvhere I may eate the Pasche vvith my Disciples?

15 And he vvil shevv you a great chamber, adorned: and there prepare for vs.

16 And his Disciples vvent their vvaies, and came into the citie: and they found as he had told them, and they prepared the Pasche.

17 And vvhen euen vvas come, he commeth vvith the Tvvelue.

18 And vvhen they vvere sitting at the table and eating, Iesus said: Amen I say to you, that one of you shal betray me, he that eateth vvith me.

19 But they began to be sad, and to say to him seuerally, Is it I?

20 VVho said to them, One of the Tvvelue, he that dippeth vvith me his hand in the dish.

21 And the Sonne of man in deed goeth, as it is vvritten of him, but vvo to that man by vvhom the Sonne of man shal be betrayed. it vvere good for him, if that man had not been borne.

22 And vvhiles they vvere eating, Iesus took ‡ bread: and blessing brake, and gaue to them, and said: Take, this is ‡ my body.

23 And taking the ‡ chalice, giuing thankes he gaue to them. & they ‡ al drank of it.

24 And he said to them: This is ‡ my Bloud of the nevv Testament, that shal be shed for many.

25 Amen I say to you, that novv I vvil not drink of the fruit ‡ of the vine vntil that day vvhen I shal drink it nevv in the kingdom of God.

26 And an hymne being said, they vvent forth into Mount oliuet.

27 And Iesus saith to them: You shal al be scandalized in me in this night: for it is vvritten, I vvil strik the Pastor, and the sheep shal be dispersed.

28 But after that I shal be risen againe, I vvil go before you into Galilee.

29 And Peter said to him; Although al shal be scandalized; yet not I.

30 And Iesus saith to him; Amen I say to thee, that thou this day in this night, before the cock crovv tvvise, shalt thrise deny me.

31 But he spake more vehemētly, Although

though I should die together vvith thee, I vvil not denie thee. And in like maner also said they al.

31 And they come into a farme-place called Gethsemani. And he saith to his Disciples: Sit you here, vntil I pray.

33 And he taketh Peter and Iames & Iohn vvith him: and he began to feare, and to be heauy.

34 And he saith to them: My soul is sorovvful euen vnto death: stay here, and vvatch.

35 And vvhen he vvas gone forvvard a litle, he fel flat vpon the ground: and he prayed that if it might be, the houre might passe from him:

36 And he said: Abba, Father, al things are possible to thee, transferre this chalice from me, but not that vvhich I vvil, but that vvhich thou.

37 And he commeth, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not vvatch one houre?

38 VVatch ye, and pray that you enter not into tentation. The spirit in deed is prompt, but the flesh infirme.

39 And going avvay agayne, he prayed, saying the self same vvord.

40 And returning, againe he found them a sleep (for their eyes vvere heauy) and they vvist not vvhat they should answer him.

41 And he commeth the third time, and said to them: Sleep ye novv, and take rest, it suffiseth, the houre is come: behold the Sonne of man shal be betrayed into the hands of sinners.

42 Arise, let vs go. behold, he that shal betray me, is at hand.

43 And as he vvas yet speaking, cometh Iudas Iscariot one of the Twelue, and vvith him a great multitude vvith svvords and clubbes, from the cheef Priests and the Scribs and the Auncients.

44 And the betrayer of him had giuen them a signe, saying: VVhomsoeuer I shal kisse, it is he, lay hold on him, and lead him vvarily.

45 And vvhen he vvas come, immediatly going to him, he saith: Rabbi, and he kissed him.

46 But they laid hands vpon him: and held him.

47 And one certaine man of the staders about, drawing out a svvord, smot the seruant of the cheef Priest, and cut of his eare.

48 And Iesus answering, said to them: As to a theef are you come out vvith svvords and clubbes to apprehend me?

49 I vvas daily vvith you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled.

50 Then his disciples leauing him, al fled.

51 And a certaine yong man folovved him clothed vvith sindon vpon the bare: & they took him.

52 But he casting of the sindon, fled from them naked.

53 And they brought Iesus to the cheef Priest: and al the Priests & the Scribs and the Auncients assembled together.

54 And Peter folovved him a farre of euen in vnto the court of the high Priest: and he sate vvith the seruants at the fire, and vvarmed him self.

55 And the cheef Priests and al the councel sought testimonie against Iesus, that they might put him to death, neither found they.

56 For many spake false vvitnes against him: and the testimonies vvere not conuenient.

57 And certaine rising vp, bare false vvitnes against him, saying:

58 That vve heard him say, I vvil dissolue this temple made vvith hand, and in three daies vvil I build an other not made vvith hand.

59 And their testimonie vvas not conuenient.

60 And the high Priest rising vp into the middes, asked Iesus, saying: Answerest thou nothing to these things that are obiected to thee of these?

61 But he held his peace and answered nothing. Againe the high Priest asked him, and said to him: Art thou Christ the sonne of the blessed God?

62 And Iesus said to him, I am. And you shal see the Sonne of man sitting on the right hand of power,

and comming vvith the cloudes of heauen.
63 And the high Prieſt renting his garments, ſaith: VVhat need vve vvitneſſes any further?
64 You haue heard blaſphemie. hovv think you? VVho al ‡ condemned him to be guilty of death.
65 And certaine began to ſpit vpon him, and to couer his face, & to beat him vvith buffets, and to ſay vnto him, Prophecie: and the ſeruants gaue him blovves.
66 And vvhen Peter vvas in the court beneath, there commeth one of the ‡ vvoman-ſeruants of the high Prieſt.
67 And vvhen ſhe had ſeen Peter vvarming him ſelf, beholding him ſhe ſaith: And thou vvaſt vvith Ieſus of Nazareth.
68 But he denied, ſaying: Neither knovv I, neither vvot I vvhat thou ſaieſt. And he vvent forth before the court: and the cock crevv.
69 And againe a vvench ſeeing him, began to ſay to the ſtanders about, That this fellovv is of them.
70 But he denied againe. And after a vvhile againe they that ſtood by, ſaid to Peter, Verily thou art of the: for thou art alſo a Galilæan.
71 But he ‡ began to curſe and to ſvveare, That I knovv not this man vvhom you ſpeak of.
72 And immediatly the cock crevv againe. And Peter remembred the vvord that Ieſus had ſaid vnto him: Before the cock crovv tvviſe, thou ſhalt thriſe deny me. And he began to vveep.

CHAP. XV.

1 AND forthvvith in the morning the cheef Prieſts vvith the auncients and the Scribs and the vvhole counceil, conſulting together, binding Ieſus led and deliuered him to Pilate.
2 And Pilate asked him: Art thou the king of the Ievves? but he anſvvering, ſaid to him: Thou ſaieſt.
3 And the cheef Prieſts accuſed him in many things.
4 And Pilate againe asked him, ſaying: Anſvvereſt thou nothing? ſee in hovv great things they accuſe thee.
5 But Ieſus anſvvered nothing more: ſo that Pilate marueled.
6 And vpon the feſtiual day he vvas vvont to releaſe vnto them one of the priſoners vvhomſoeuer they had demaunded.
7 And there vvas one called Barabbas, vvhich vvas put in priſon vvith ſeditious perſons, vvho in a ſedition had committed murder.
8 And vvhen the multitude vvas come vp, they began to require according as alvvaies he did vnto them.
9 And Pilate anſvvered them, and ſaid: vvil you that I releaſe to you the King of the Ievves?
10 For he knevv that the cheef Prieſts for enuy had deliuered him.
11 But the ‡ cheef Prieſts moued the people, that he ſhould releaſe Barabbas rather to them.
12 And Pilate againe anſvvering, ſaid to them: vvhat vvil you then that I do to the King of the Ievves?
13 But they againe cried: Crucifie him.
14 And Pilate ſaid to them: vvhy, vvhat euil hath he done? But they cried the more: Crucifie him.
15 And Pilate vvilling ‡ to ſatisfie the people, releaſed to them Barabbas, & deliuered Ieſus, hauing vvhipped him, for to be crucified.
16 And the ſouldiars led him into the court of the Palace, and they call togeth er the vvhole band.
17 And they cloth him in purple, & platting a crovvne of thornes, they put it vpon him.
18 And they begau to ſalute him: Haile King of the Ievves.
19 And they ſmot his head vvith a reed: and they did ſpit on him, and bovving the knees, they adored him.
20 And after they had mocked him, they ſtripped him of the purple, and put on him his ovvne garments, and they lead him forth to crucifie him.
21 And they forced a certaine man that paſſed by, Simon a Cyrenean comming from the countrie, the father of Alexander and Ruſus, to take vp his croſſe.
22 And they bring him into the place Gol-

Golgotha, vvhich being interpre-
ted is: The place of Caluarie.
23 And they gaue him to drink vvine mingled vvith myrrhe: and he took it not.
24 And crucifying him, they deuided his garments, casting lottes vpon them, vvho should take vvhich.
25 And it vvas the third houre, and they crucified him.
26 And the title of his cause vvas superscribed: King of the Ievves.
27 And vvith him they crucifie tvvo theeues: one on the right hand, and an other on his left.
28 And the Scripture vvas fulfilled that saith: And vvith the vvicked he vvas reputed.
29 And they that passed by, blasphemed him, vvagging their heads, and saying, Vah, he that destroieth the Temple, and in three daies buildeth it.
30 ‡ Saue thy self, comming dovvne from the crosse.
31 In like maner also the cheef Priests mocking, said vvith the Scribes one to an other: He saued others, him self he can not saue.
32 Let Christ the king of Israel come dovvne novv from the crosse: that vve may see and beleeue. And they that vvere crucified vvith him, railed at him.
33 And vvhen it vvas the sixt houre, there vvas made darknes vpon the vvhole earth vntil the ninth houre.
34 And at the ninth houre. Iesus cried out vvith a mightie voice, saying: Eloi, Eloi, lamma-sabacthani? VVhich is being interpreted: My God, my God, vvhy hast thou ‡ forsaken me?
35 And certaine of the standers about hearing, said: Behold, he calleth Elias.
36 And one running and filling a spunge vvith vinegre, and putting it about a reed, gaue him drink, saying, Let be: let vs see if Elias come to take him dovvne.
37 And Iesus putting forth a mightie voice, gaue vp the ghost.
38 And the vele of the temple vvas rent in tvvo, from the top to the bottom.
39 And the Centurion that stod ouer against him, seeing that so crying he had giuen vp the ghost, said: In deed this man vvas the sonne of God.
40 And there vvere also vvomen looking on a farre of: amog vvhom vvas Marie Magdalene, and Marie the mother of Iames the lesse and of Ioseph, and Salome:
41 And vvhen he vvas in Galilee, they folovved him, and ministred to him, and many other vvomen that came vp together vvith him to Hierusalem.
42 And vvhen euening vvas novv come (because it vvas the Parasceue, vvhich is the Sabboth-eue.)
43 Came Ioseph of Arimathæa a noble senatour, vvho him self also vvas expecting the kingdom of God: and he vvent in boldly to Pilate, and asked the body of Iesus.
44 But Pilate marueled if he vvere novv dead. And sending for the Centurion, asked him if he vvere novv dead.
45 And vvhen he vnderstood by the Centurion, he gaue the body to Ioseph.
46 And Ioseph ‡ buying sindón, & taking him dovvne, vvrapped him in the sindon, and laid him in a monument, that vvas hevved out of a rock. And he rolled a stone to the doore of the monument.
47 And Marie Magdalene and Marie of Ioseph beheld vvhere he vvas laid.

CHAP. XVI.

1 AND vvhen the Sabboth vvas past, Marie Magdalene & Marie of Iames, and Salome ‡ bought spices, that comming they might anoint Iesus.
2 And very early the first of the Sabboths, they come to the monument: the sunne being novv risen.
3 And they said one to an other: VVho shal rol vs back the stone from the doore of the monument?
4 And looking, they savv the stone rolled back. for it vvas very great.
5 And entring into the monument, they savv a yong man sitting on the right hand, couered vvith a vvhite

robe: and they vvere astonied.
6 VVho saith to them, Be not dismaied: you seek Iesus of Nazareth, that vvas crucified: he is risen, he is not here, behold the place vvhere they laid him.
7 But go, tel his Disciples and ‡Peter that he goeth before you into Galilee: there you shal see him, as he told you.
8 But they going forth, fled from the monument. for trembling and feare had inuaded them: and they said nothing to any body. for they vvere afraid.
9 And he rising early the first of the Sabboth, appeared first to Marie Magdalen, out of vvhom he had cast seuen diuels.
10 She vvent and told them that had been vvith him, that vvere mourning and vveeping.
11 And they hearing that he vvas alive and had been seen of her, did not beleeue:
12 And after this he appeared in an ‡ other shape to tvvo of them vvalking, as they vvere going into the countrie.
13 And they going told the rest: neither them did they beleeue.
14 Last he appeared to those eleuen as they sate at the table: and he exprobrated their incredulity and hardnes of hart, because they did not beleeue them that had seen him risen againe.
15 And he said to them: Going into the vvhole vvorld preach the Gospel to al creatures.
16 He that ‡ beleeueth and is baptized, shal be saued: but he that beleeueth not, shal be condemned.
17 And them that beleeue ‡ these signes shal folovv: In my name shal they cast out diuels, They shal speak vvith nevv tongues.
18 Serpents shal they take avvay. And if they drink any deadly thing, it shal not hurt them, They shal ‡ impose hands vpon the sick: and they shal be vvhole.
19 And so our Lord Iesus after he spake vnto them, vvas assumpted into heauen, and sate on the right hand of God.
20 But they going forth preached euery vvhere: our Lord vvorking vvithal, and confirming the vvord vvith signes that folovved.

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO LVKE.

CHAP. I.

1 BEcause many haue gone about to compile a narration of the things that haue been accomplished among vs.

2 According as they haue deliuered vnto vs, vvho from the beginning them selues savv and vvere ministers of the vvord.

3 It seemed good also vnto me ‡hauing diligently atteined to al things from the beginning, to vvrit to thee in order, good Theophilus.

4 That thou maist knovv the veritie of those vvordes vvhereof thou hast been instructed.

5 There vvas in the daies of Herod the king of Ievvrie, a certaine Priest named Zacharie, of the course of Abia: and his vvife of the daughters of Aaron, and her name Elizabeth.

6 And they vvere both ‡iust before God, vvalking ‡in al the commaundements ‡ and iustifications of our Lord vvithout blame

7 And they had no sonne: for that Elizabeth vvas barren, and both vvere vvel striken in their daies.

8 And it came to passe: vvhen he executed the priestly function in the order of his course before God.

9 According to the custome of the Priestlie function, he vvent forth by lot to offer incense, entring into the Temple of our Lord.

10 And al the multitude of the people vvas ‡ praying vvithout at the houre of the incense.

11 And there appeared to him an Angel of our Lord, standing on the right hand of the Altar of incense.

12 And Zacharie vva troubled, seeing him: and feare fel vpon him.

13 But the Angel said to him: Feare not Zacharie, for thy praier is heard: and thy vvife Elizabeth shal beare thee a sonne, and thou shalt cal his name Iohn.

14 And thou shalt haue ‡ ioy and exultation, and many shal reioyce in his nativitie.

15 For he shal be great before our Lord: ‡ and vvine and sicer he shal not drink: and he shal be replenished vvith the Holy Ghost euen from his mothers vvomb.

16 And he shal conuert many of the children of Israel to the Lord their God.

17 And he shal goe before him in the spirit and vertue of Elias: that he may conuert the harts of the fathers vnto the children, and the incredulous to the vvisedom of the iust: to prepare vnto the Lord a perfect people.

18 And Zacharie said to the Angel: VVhereby shal I knovv this? for I am old: and my vvife is vvel striken in her daies.

19 And the Angel answering said to him, I am Gabriel that assist before God: and am sent to speak to thee, and to Euangelize these things to thee.

20 And behold, ‡ thou shalt be dumbe, and

be, and shalt not be able to speak vntil the day vvherein these things shal be done: for because thou hast not beleeued my vvords, vvhich shal be fulfilled in their time.

21 And the people vvas expecting Zacharie: and they marueled that he made tariance in the Temple.

22 And comming forth he could not speak to them, and they knevv that he had seen a vision in the Temple. And he made signes to them, and remained dumbe.

23 And it came to passe, after the daies of his office vvere expired, ‡ he departed into his house.

24 And after these daies Elizabeth his vvife conceiued: and hid her self fiue moneths, saying.

25 For thus hath our Lord done to me in the daies vvherein he had respect to take avvay my reproch among men.

26 And in the sixt moneth, the Angel Gabriel vvas sent of God into a citie of Galilee, called Nazareth.

27 To a virgin espoused to a man vvhose name vvas Ioseph, of the house of Dauid: and the virgins name vvas Marie.

28 And the Angel being entred in, said vnto her: ‡ Haile ‡ ful of grace, our Lord is vvith thee: blessed art thou among vvomen.

29 VVho hauing heard, vvas troubled at his saying, and thought vvhat maner of salutation this should be.

30 And the Angel said to her: Feare not Marie, for thou hast found grace vvith God.

31 Behold thou shalt conceiue in thy vvomb, and shalt beare a sonne: and thou shalt cal his name Iesus.

32 He shal be great, and shal be called the sonne of the most High, & our Lord God shal giue him the seat of Dauid his father.

33 And he shal reigne in the house of Iacob for euer, and of his kingdom there shal be no end.

34 And Marie said to the Angel: ‡ Hovv shal this be done? ‡ because I knovv not man?

35 And the Angel answering, said to her: The Holy Ghost shal come vpō thee, & the povver of the most High shal ouershadovv thee. And therfore also that vvhich of thee shal be borne Holy, shal be called the sonne of God.

36 And behold ‡ Elizabeth thy cosin, she also hath conceiued a sonne in her old age: and this moneth, is the sixt to her that is called barren.

37 Because there shal not be impossible vvith God any vvord.

38 And Marie said, ‡ Behold the handmaid of our Lord, be it done to me according to thy vvord. And the Angel departed from her.

39 And Marie rising vp in those daies, vvent vnto the hil countrie vvith speed into a citie of Iuda.

40 And she entred into the house of Zacharie, and saluted Elizabeth.

41 And it came to passe: as Elizabeth heard the salutation of Marie, the ‡ infant did leap in her vvomb. and Elizabeth vvas replenished vvith the Holy Ghost.

42 And she cried out vvith a loud voice, & said: ‡ Blessed art thou amōg vvomen and blessed is the fruit of thy vvomb.

43 And vvhence is this to me, that the ‡ mother of my Lord doth come to me?

44 For behold as the voice of thy salutation sounded in mine eares, the infant in my vvomb did leap for ioy.

45 And blessed is she that beleeued, because those things shal be accomplished that vvere spoken to her by our Lord.

46 And Marie said.

My soule doth magnifie our Lord.

47 And my spirit hath reioyced in God my Sauiour.

48 Because he hath regarded the humilitie of his handmaid: for behold from hence forth ‡ al generations ‡ shal cal me blessed.

49 Because he that is mightie hath done great things to me: and holy is his name.

50 And his mercie from generation vnto generations, to them that feare him.

51 He hath shevved might in his arme: he hath dispersed the proud in the conceit of their hart.

52 He hath deposed the mightie frō their seat, & hath exalted the humble.

53 The

53 The hungrie he hath filled vvith good things: and the rich he hath sent avvay emptie.
54 He hath receiued Israel his child, being mindful of his mercie.
55 As he spake to our fathers, to Abraham and his seed for euer.
56 And Marie taried vvith her about three moneths: and she returned into her house.
57 And Elizabeths ful time vvas come to be deliuered: and she bare a sonne.
58 And her neighbours and kinsfolk heard that our Lord did magnifie his mercie vvith her, and they did congratulate her.
59 And it came to passe: on the eight day they came to circucise the child, and they called him by his fathers name, Zacharie.
60 And his mother answering, said: Not so, but he shal be called Iohn.
61 And they said to her, That there is none in thy kinred that is called by this name.
62 And they made signes to his father, vvhat he vvould haue him called.
63 And demaunding a vvriting table, he vvrot, saying: ‡ Iohn is his name. And they al marueled.
64 And forthvvith his mouth vvas opened, and his tongue, and he spake blessing God.
65 And feare came vpon al their neighbours: and al these things vvere bruited ouer al the hil-countrie of Ievvrie.
66 And al that had heard, laid them vp in their hart, saying: vvhat an one, trovv ye, shal this child be? For the hand of our Lord vvas vvith him.
67 And Zacharie his father vvas replenished vvith the Holy Ghost: and he prophecied, saying:
68 Blessed be our Lord God of Israel: because he hath visited and vvrought the redemption of his people.
69 And hath erected the horne of saluation to vs, in the house of Dauid his seruant.
70 As he spake by the mouth of his holy Prophets, that are from the beginning.
71 Saluation from our enemies, and from the hand of al that hate vs.
72 To vvork mercie vvith our fathers: & to remember his holy testament.
73 The oth vvhich he svvare to Abraham our father.
74 That he vvould giue to vs.
That vvithout feare being deliuered from the hand of our enemies, vve may serue him.
75 In holines ‡ and iustice before him, al our daies.
76 And thou child, shalt be called the Prophet of the Higheſt: for thou shalt go before the face of our Lord to prepare his vvaies.
77 To giue knovvledge of saluation to his people, vnto remission of their sinnes.
78 Through the bovvels of the mercie of our God, in vvhich ‡ the Orict, from on high, hath visited vs.
79 To illuminate them that sit in darknes, & in the shadovv of death: to direct our feet into the vvay of peace.
80 And the child grevv, and vvas strengthned in spirit, and vvas ‡ in the deserts vntil the day of his manifestation to Israel.

CHAP. II.

1 AND it came to passe, in those daies there came forth an edict from Cæsar Augustus, that the vvhole vvorld should be enrolled.
2 This first enrolling vvas made by the President of Syria Cyrinus.
3 And al vvent to be enrolled, euery one into his ovvne citie.
4 And Ioseph also vvent vp from Galilee out of the citie of Nazareth into Ievvrie, to the citie of Dauid that is called Beth-lehem: for-because he vvas of the house & familie of Dauid.
5 To be enrolled vvith Marie his despoused vvife that vvas vvith child.
6 And it came to passe, vvhen they vvere there, her daies vvere fully come that she should be deliuered.
7 And she brought forth her first begotten sonne, and svvadled him in cloths, and laid him dovvne in a manger: because there vvas not place for them in the Inne.
8 And there vvere in the same countrie shepheards vvatching, and keeping the night vvatches ouer their flock.
9 And behold, an Angel of our Lord stood

flood beside them, and the brightnes of God did shine round about them, and they feared with a great feare.

10 And the Angel said to them: Feare not: for behold I euangelize to you great ioy, that shal be to al the people.

11 Because this day is borne to you a Sauiour which is Christ our Lord, in the citie of Dauid.

12 And this shal be a signe to you, You shal find the infant swadled in cloths: and laid in a manger.

13 And sodenly there was with the Angel a multitude of the heauenly armie, praising God, and saying:

14 Glorie in the highest to God: & in earth peace to ‡men of good will.

15 And it came to passe: after the Angels departed from them into heauē, the shepheards spake one to an other: Let vs go ouer to Bethlehem, & let vs see this word that is done, which our Lord hath shewed to vs.

16 And they came with speed: and they found Marie and Ioseph, & the infant laid in the manger.

17 And seeing it, they vnderstood of the word that had been spoken to them concerning this child.

18 And al that heard, did marueil: & concerning those things that were reported to them by the shepheards.

19 But Marie ‡ kept al these words, conferring them in her hart.

20 And the shepheards returned, glorifying and praysing God in al things that they had heard, and seen, as it was said to them.

21 And after eight daies were expired, that the child should be circumcised: his name was called Iesus, which was called by the Angel, before that he was conceiued in the wombe.

22 And after the daies were fully ended of her purification according to the Law of Moyses, they caried him into Hierusalem, to present him to our Lord.

23 (As it is written in the Law of our Lord, That euery male opening the matrice, shal be called holy to the Lord.)

24 And to giue a sacrifice according as it is written in the Law of our Lord, a paire of turtles, or two young pigeons.

25 And behold there was a man in Hierusalem, named Simeon, and this man was iust and religious, expecting the consolation of Israel: and the Holy Ghost was in him.

26 And he had receiued an answer of the Holy Ghost, that he should not see death vnles he saw first the ‡ Christ of our Lord.

27 And he came in spirit into the Temple. And when his parēts brought in the child Iesus, to do according to the custome of the Law for him.

28 He also took him into his armes, and blessed God, and said:

29 Now thou dost dimisse thy seruant O Lord, according to thy word in peace.

30 Because mine eyes haue seen thy Sauiation,

31 Which thou hast prepared before the face of al peoples:

32 A light to the reuelation of the Gentils, & the glorie of thy people Israel.

33 And his father and mother were marueling vpon those things which were spoken cōcerning him.

34 And Simeon blessed them, and said to Marie his mother: Behold this is set ‡ vnto the ruine, and vnto the resurrection of many in Israel, and for a signe which shal be contradicted.

35 And ‡ thine owne soule shal a sword pearce, that out of many harts cogitations may be reuealed.

36 And there was Anne a prophetisse, the daughter of Phanuel, of the tribe of Aser: she was farre striken in daies, and had liued with her husband seuen yeres from her virginitie.

37 And she was ‡ a widdow vntil eightie and foure yeres: who departed not from the Temple, ‡ by fastings and praiers ‡ seruing night and day.

38 And she at the same houre sodenly comming in, confessed to our Lord: and spake of him to al that expected the redemption of Israel.

39 And after they had wholy done al things according to the Law of our Lord, they returned into Gali-

lee,

into their citie Nazareth.
40 And the child grevv, and vvaxed ſtrong: ful of vviſedom, and the grace of God vvas in him.
41 And his parents vvent euery yere into Hieruſalem at the ſolemne day of Paſche.
42 And vvhen he vvas twelue yere old, they going vp into Hieruſalem according to the cuſtome of the feſtiual day.
43 And hauing ended the daies, vvhen they returned, the child Ieſus remained in Hieruſalem: and his parents knevv it not.
44 And thinking that he vvas in the companie, they came a daies iourney, and ſought him among their kinsfolk and acquaintance.
45 And not finding him, they returned into Hieruſalem, ſeeking him.
46 And it came to paſſe, after three daies they found him in the Temple ſitting in the middes of the Doctors, hearing them and asking them.
47 And al vvere aſtonied that heard him, vpon his vviſedom and anſvvers.
48 And ſeeing him, they vvondered. And his mother ſaid to him: Sonne, vvhy haſt thou ſo done to vs? behold thy father and I ſorovving did ſeek thee.
49 And he ſaid to them: VVhat is it that you ſought me? did you not knovv, that I muſt be about thoſe things vvhich are my fathers?
50 And they vnderſtood not the vvord that he ſpake vnto them.
51 And he vvent dovvne vvith them, and came to Nazareth: and vvas ‡ ſubiect to them. And his mother kept al theſe vvords in her hart.
52 And Ieſus proceded in vviſedom and age, and grace vvith God and men.

CHAP. III.

1 ANd in the fifteenth yere of the empire of Tiberius Cæſar, Pontius Pilate being Gouernour of Ievvrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Ituræa and the countrie Trachonitis, and Lyſanias Tetrarch of Abilina,
2 Vnder the high Prieſts Annas and Caiphas: the vvord of our Lord vvas made vpon Iohn the ſonne of Zacharie, in the deſert.
3 And he came into al the countrie of Iordan, preaching the baptiſme of ‡ penance vnto remiſsion of ſinnes: as it is vvritten in the book of the ſayings of Eſay the Prophet.
4 A voice of one crying in the deſert: prepare the vvay of our Lord, make ſtraight his pathes.
5 Euery valley ſhal be filled: and euery moũtaine and hil ſhal be made lovv, and croked things ſhal become ſtraight and rough vvaies, plaine.
6 And al flesh ſhal ſee the Saluation of God.
7 He ſaid therfore to the multitudes that vvent forth to be baptized of him, Ye vipers broods, vvho hath shevved you to flee from the vvrath to come?
8 Yeld therfore ‡ fruits vvorthie of penance: and doe ye not begin to ſay: VVe haue Abraham to our father. For I tel you, that God is able of theſe ſtones to raiſe vp children to Abraham.
9 For novv the axe is put to the root of the trees. ‡ Euery tree therfore that yeldeth not good fruit, ſhal be cut dovvne, and caſt into fire.
10 And the multitudes asked him, ſaying: VVhat ſhal vve doe then?
11 And he anſvvering, ſaid vnto thẽ: ‡ He that hath tvvo coats, let him giue to him that hath not: and he that hath meat, let him doe likevviſe.
12 And the Publicans alſo came to be baptized, and ſaid to him: Maiſter, vvhat ſhal vve do?
13 But he ſaid to them: Do nothing more then that vvhich is appointed you.
14 And the ſouldiars alſo asked him, ſaying: VVhat ſhal vve alſo doe? And he ſaid to them: vexe not neither calumniate any man: and be content vvith your ſtipends.
15 And ‡ the people imagining, and al men thinking in their harts of Iohn, leſt perhaps he vvere Chriſt:
16 Iohn anſvvered, ſaying vnto al: I in deed baptize you vvith vvater: ‡ but

‡ but there shal come a mightier thē I, vvhose latchet of his shoes I am not vvorthie to loose, he shal baptize you in the Holy Ghost and fire.

17 VVhose faune is in his hand, and he vvil purge his floore: and vvil gather the vvheat into his barne, but the chaffe he vvil burne vvith vnquencheable fire.

18 Many other things also exhorting did he euangelize to the people.

19 And Herod the Tetrarch, vvhen he vvas rebuked of him for Herodias his brothers vvife, and for al the euils vvhich Herod did.

20 ‡ He added this also aboue al, and shut vp Iohn into prison.

21 And it came to passe vvhen al the people vvas baptized, Iesus also being baptized and praying, heauen vvas opened.

22 And the Holy Ghost descended in corporal shape as a doue vpon him: and a voice from heauē vvas made: Thou art my beloued sonne, in thee I am vvel pleased.

23 And Iesus him self vvas beginning to be about thirtie yeres old: as it vvas thought, the sonne of Ioseph, vvho vvas ‡ of Heli.

24 VVho vvas of Matthat, vvho vvas of Leui, vvho vvas of Melchi, vvho vvas of Ionne, vvho vvas of Ioseph.

25 VVho vvas of Mathathias, vvho vvas of Amos, vvho vvas of Naum, vvho vvas of Hesi, vvho vvas of Nagge.

26 VVho vvas of Mahath, vvho vvas of Matthathias, vvho vvas of Semei, vvho vvas of Ioseph, vvho vvas of Iuda.

27 VVho vvas of Iohanna, vvho vvas of Resa, vvho vvas of Zorobabel, vvho vvas of Salathiel, vvho vvas of Neri.

28 VVho vvas of Melchi, vvho vvas of Addi, vvho vvas of Cosam, vvho vvas of Elmadan, vvho vvas of Her.

29 VVho vvas of Iesus, vvho vvas of Eliezer, vvho vvas of Iorim, vvho vvas of Matthat, vvho vvas of Leui.

30 VVho vvas of Simeon, vvho vvas of Iudas, vvho vvas of Ioseph, vvho vvas of Iona, vvho vvas of Eliacim.

31 VVho vvas of Melcha, vvho vvas of Menna, vvho vvas of Matthat, vvho vvas of Nathan, vvho vvas Dauid.

32 VVho vvas of Iesse, vvho vvas Obed, vvho vvas of Booz, vvho vvas of Salmon, vvho vvas of Naasson.

33 VVho vvas of Aminadab, vvho vvas of Aram, vvho vvas of Esrom, vvho vvas of Phares, vvho vvas of Iudas.

34 VVho vvas of Iacob, vvho vvas of Isaac, vvho vvas of Abraham, vvho vvas of Thare, vvho vvas of Nachor.

35 VVho vvas of Sarug, vvho vvas of Ragau, vvho vvas of Phaleg, vvho vvas of Heber, vvho vvas of Sale.

36 ‡ VVho vvas of Cainan, vvho vvho vvas of Arphaxad, vvho vvas of Sem, vvho vvas of Noe, vvho vvas of Lamech.

37 VVho vvas of Mathusale, vvho vvas of Henoch, vvho vvas of Iared, vvho vvas of Malaleel, vvho vvas of Cainan.

38 VVho vvas of Henos, vvho vvas of Seth, vvho vvas of Adam, vvho vvas of God.

CHAP. IV.

1 AND Iesus ful of the Holy Ghost, returned from Iordan, and vvas driuen in the spirit into the desert.

2 ‡ Fourtie daies, and vvas tempted of the diuel. And he did eate nothing in those daies: and vvhen they vvere ended, he vvas an hungred.

3 And the Diuel said to him: If thou be the sonne of God, say to this stone that it be made bread.

4 And Iesus made answver vnto him, It is vvritten: That not in bread alone shal man liue, but in euery vvord of God.

5 And the Diuel brought him into an high mountaine, and shevved him al the kingdoms of the vvhole vvorld in a moment of time.

6 And he said to him: To thee vvil I giue this vvhole povver, and the glorie of them: for to me they are deliuered, and to vvhom I vvil, I do giue them.

7 Thou: therfore if thou vvilt adore

before me, they shal al be thine.
8 And Iesus answering said to him, It is written : ‡ Thou shalt adore the Lord thy God, & him only shalt thou serue.
9 And he brought him into Hierusalem, & set him vpon the pinnacle of the Temple : and he said to him, If thou be the sonne of God, cast thy self from hence dovvnvvard.
10 For ‡ it is vvritten : that He hath giuen his Angels charge of thee, that they preserue thee.
11 And that in their hands they shal beare thee vp, lest perhaps thou knock thy foot against a stone.
12 And Iesus answering said to him, It is said: Thou shalt not tempt the Lord thy God.
13 And al the temptation being ended the Diuel ‡ departed from him vntil a time.
14 And Iesus returned in the force of the spirit into Galilee, and the fame vvent forth through the vvhole countrie of him
15 And he taught in their synagogs, and vvas magnified of al.
16 And he came to Nazareth vvhere he vvas brought vp : and he entred ‡ according to his custom on the Sabboth day into the synagogue: and he rose vp to read.
17 And the book of Esay the Prophet vvas deliuered vnto him. And as he vnfolded the book, he found the place vvhere it vvas vvritten.
18 The Spirit of the Lord vpon me, for vvhich he anointed me to euangelize vnto the poore he sent me, to heale the contrite of hart.
19 To preach to the captiues remission, and sight to the blind, to dimisse the bruised vnto remissiō, to preach the acceptable yere of the Lord, and the day of retribution.
20 And vvhen he had folded the book, he rendred it to the minister, and sate dovvne. And the eyes of al in the synagogue vvere bent vpon him.
21 And he began to say vnto them : That this day is fulfilled this scripture in your eares.
22 And al gaue testimonie to him : and they ‡ marueled in the vvords of grace that proceded from his mouth, and they said : Is not this Ioseph sonne?
23 And he said to them, Certes you vvil say to me this similitude, Physicion, cure thy self: as great things as vve haue heard ‡ done in Capharnaū, doe also here in thy countrie.
24 And he said: Amen I say to you, that no Prophet is accepted in his ovvne countrie.
25 In truth I say to you, there vvere many vvidovves in the daies of Elias in Israel, vvhen the heauen vvas shut three yeres and six moneths, vvhen there vvas a great famine made in the vvhole earth.
26 And to none of them vvas Elias sent, but into Sarepta of Sidon, to a vvidovv vvoman.
27 And there vvere many lepers in Israel vnder Eliseus the Prophet: and none of them vvas made cleane but Naaman the Syrian.
28 And al in the synagogue vvere filled vvith anger, hearing these things.
29 And they rose, and cast him out of the citie : and they brought him to the edge of the hil, vvhere vpon their citie vvas built, that they might throvv him dovvnc headlong.
30 But he ‡ passing through the middes of them, vvent his vvay.
31 And he vvent dovvne into Capharnaum a citie of Galilee: and there he taught them on the Sabboths.
32 And they vvere astonied at his doctrine : because his talke vvas in povver.
33 And in the synagogue here vvas a man hauing an vncleane Diuel, and he cried out vvith a loud voice.
34 Saying: Let be, vvhat to vs and thee Iesus Nazareth? art thou come to destroy vs? I knovv thee vvho thou art, the Sainct of God.
35 And Iesus, rebuked him, saying: Hold thy peace, & go out of him. And vvhen the Diuel had throvven him into the middes, he vvent out of him, and hurt him nothing.
36 And there came feare vpon al, and they talked together one vvith an other, saying: VVhat vvord is this, that in povver and vertue he cōmaundeth the vncleane spirits, and they go out?
37 And the fame of him vvas published

into

into euery place of the countrie.
38 And Iesus rising vp out of the synagogue, entred into Simons house. And ‡ Simons wiues mother was holden with a great feuer: and they besought him for her.
39 And standing ouer her, he commaunded the feuer, and it left her. And incontinent rising, she ministred to them.
40 And when the sunne was downe, al that had diseased of sundrie maladies, brought them to him. But he ‡ imposing hands vpon euery one, cured them.
41 And Diuels went out from many, crying and saying: that thou art the sonne of God. And rebuking thē he suffred them not to speak, that they knew he was Christ.
42 And when it was day, going forth he went into a desert place: and the multituds sought him, and came euen vnto him: and they held him that he should not depart from them.
43 To whom he said: That to other cities also must I euāgelize the kingdom of God: because therfore I was sent.
44 And he was preaching in the synagogs of Galilee.

CHAP. V.

AND it came to passe, when the multituds pressed vpon him to heare the word of God, and him self stood beside the lake of Genesareth.
2 And he saw two ships standing by the lake: and the fishers were gone downe, and washed their nettes.
3 And he going vp into ‡ one ship that was Simons, desired him to bring it back a litle from the land. And sitting, he taught the multituds out of the ship.
4 And as he ceased to speak, he said to Simon: Launch forth into the deep, and let loose your nettes to make a draught.
5 And Simon answering, said to him: Maister, labouring al the night, we haue taken nothing: but in thy word I wil let loose the nette.
6 And when they had done this, they inclosed ‡ a very great multitude of fishes, and their net was broken.
7 And they ‡ beckened to their fellowes that were in the other ship that they should come and help them. And they came and filled both ships so that they did sink.
8 Which when Simon Peter did see, he fel downe at Iesus knees, saying: Go forth from me, because I am a sinful man, O Lord.
9 For he was wholy astonished and al that were with him, at the draught of fishes which they had taken.
10 In like maner also Iames and Iohn the sonnes of Zebedee, who were Simons fellowes. And Iesus said to Simon, Feare not: from this time now, ‡ thou shalt be taking men.
11 And hauing brought their ships to land, leauing al things they followed him.
12 And it came to passe, when he was in one of the cities, and behold a man ful of leprosie, and seeing Iesus, and falling on his face, besought him saying: Lord, if thou wilt, thou canst make me cleane.
13 And stretching forth the hand, he ‡ touched him, saying: I wil. Be thou made cleane. And immediatly the leprosie departed from him.
14 And he commaunded him that he should tel no body, but, Go ‡ shew thy self to the Priest, and offer for thy cleansing: as Moyses commaunded, for a testimonie to them.
15 But the bruit of him went abrod the more, and great multituds came together to heare, and to be cured of their infirmities.
16 And he retired into the desert, and praied.
17 And it came to passe one day, and he sate teaching. And there were Pharises sitting and Doctors of Law that were come out of euery towne of Galilee and Iewrie and Hierusalem: and the vertue of our Lord was to heale them.
18 And behold men carying in a bed a man that had the palsey: and they sought to bring him in, and to lay him before him.
19 And not finding on which side they might bring him in for the multitude, they ‡ went vp vpon the roofe,

and through the tiles let him
ne vvith the bed into the mid-
before Iesus.
‡ VVhose faith vvhen he savv, he
d: Man, thy sinnes are forgiuen
ee.
And the Scribs and Pharises be-
n to think, saying: vvho is this
t speaketh blasphemies? VVho can
rgiue sinnes, but only God?
And vvhen Iesus knevv their co-
tations, answering he said to them:
What doe you think in your harts?
VVhich is easier to say, thy sinnes
e forgiuen thee: or to say, Arise, and
walk?
But that you may knovv that
‡ the sonne of man hath povver in
arth to forgiue sinnes (he said to
he sick of the palsey) I say to thee,
Arise, take vp thy bed, and go into
thy house.
And forthvvith rising vp before
them, he took that vvherein he lay:
and he vvent into his house, magni-
fying God.
And al vvere astonied: and they
magnified God. And they vvere re-
plenished vvith feare, saying: That
vve haue seen maruelous things to
day.
And after these things he vvent
forth, and savv a Publican called Le-
ui, sitting at the Custome-house, and
he said to him, Follovv me.
And ‡ leauing al things, he rose
and folovved him.
And Leui made him a great feast
in his house: and there vvas a great
multitude of Publicans, and of others
that vvere sitting at the table vvith
them.
And their Pharises and Scribs
murmured, saying to his disciples,
vvhy do you eate and drink vvith
Publicans and sinners?
And Iesus answering said to the:
They that are vvhole, need not the
Physicion: but they that are il at ease.
‡ I came not to cal the iust, but
sinners to penance.
But they said to him: VVhy do
the disciples of Iohn ‡ fast often, and
make obsecrations, and of the Pha-
rises in like maner: but thine do eate
and drink?
To vvhom he said: vvhy, can you
make the children of the bridegrome
fast vvhiles the bridegrome is vvith
them?
But the daies vvil come: and vvhē
the bridegrome shal be taken avvay
from them, then they shal fast in
those daies.
And he said a similitude also vn-
to them, That no mā putteth a peece
from a nevv garment into an old
garment: othervvise both he breaketh
the nevv, and the peece from the
nevv agreeth not vvith the old.
And no bodie putteth nevv vvine
into old bottels: orhervvise the nevv
vvine vvil break the bottels, and it
self vvil be shed, and the bottels vvil
be lost.
But nevv vvine is to be put into
nevv bottels: and both are preserued
togerher.
And no man drinking old, vvil
nevv by and by. for he saith, The old
is better.

CHAP. VI.

And it came to passe on the
‡ Sabboth second-first, vvhē he
passed through the corne, his Disci-
ples did pluck the eares and did eate
rubbing them vvith their hands.
And certaine of the Pharisees said
to them: vvhy do you that vvhich is
not lavvful on the Sabboths?
And Iesus answering them, said:
Neither this haue you read vvhich
Dauid did, vvhen him self vvas an
hungred and they that vvere vvith
him.
How he entred into the house of
God, and took the loaues of Propos-
tion, and did eate, and gaue to them
that vvere vvith him, vvhich it is not
lavvful to eate but only for Priests?
And he said to them: That the Son-
ne of man is Lord of the Sabboth
also.
And it came to passe on an other
Sabboth also, that he entred into the
synagogue, and taught. And there
vvas a man, and his right hand vvas
vvithered.
And the Scribs and Pharises vvat-
ched if he vvould cure on the Sab-
both: that they might find how to
accuse him.
But he knevv their cogitations: and
he

he ſaid to the man that had the vvithered hand, Ariſe, and ſtand forth into the middes. And riſing he ſtood.

9 And Ieſus ſaid to them: I aske you, if it be lavvful on the Sabboths to do vvel or il: to ‡ ſaue a ſoule or to deſtroy?

10 And looking about vpon them al, he ſaid to the man, Stretch forth thy hand. And he ſtretched it forth: and his hand vvas reſtored.

11 And they vvere repleniſhed vvith madnes: and they communed one vvith an other vvhat they might doe to Ieſus.

12 And it came to paſſe in thoſe daies, he vvent forth into the mountaine to pray, and he paſſed ‡ the vvhole night in the prayer of God.

13 And vvhen day vvas come, he called his Diſciples: and he choſe tvvelue of them (‡ vvhom alſo he named Apoſtles.)

14 ‡ Simon vvhom he ſurnamed Peter, and Andrevv his brother, Iames and Iohn, Philip and Bartholomevv.

15 Matthevv and Thomas, Iames of Alphæus and Symon that is called Zelotes.

16 And Iude of Iames, and Iudas Iſcariot vvhich vvas the traitour.

17 And deſcending vvith them he ſtood in a plaine place, and the multitude of his Diſciples, and a very great companie of people from al Ievvrie and Hieruſalem, and the ſea coaſt both of Tyre and Sidon.

18 VVhich vvere come to heare him, and to be healed of their maladies. And they that vvere vexed of vnclean ſpirits, vvere cured.

19 And al the multitude ‡ ſought to touch him, becauſe vertue vvent forth from him, and healed al.

20 And he lifting vp his eyes vpon his Diſciples, ſaid.

Bleſſed are ye poore: for yours is the kingdom of God.

21 Bleſſed are you that novv are an hungred: becauſe you ſhal be filled. Bleſſed are you that novv doe vveep: becauſe you ſhal laugh

22 Bleſſed ſhal you be vvhen men ſhal hate you, and vvhen they ſhal ſeparat you, and vpbraid you, and abandon your name as euil, for ſonne of mans ſake.

23 ‡ Be glad in that day and reioice: for behold, your revvard is much in heauen. for according to these things did their fathers to the Prophets.

24 But vvo to you that are riche: becauſe you haue your conſolation.

25 VVo to you that are filled: becauſe you ſhal be hungrie. VVo to you that novv do laugh: becauſe you ſhal mourne and vveep.

26 VVo, vvhen al men ‡ ſhal bleſſe you. for according to theſe things did their fathers to the falſe-Prophets.

27 But to you I ſay that doe heare, Loue your enemies, do good to them that hate you.

28 Bleſſe them that curſe you, and pray for them that calumniat you.

29 And he that ſtriketh thee on the cheek, offer alſo the other. And from him that taketh avvay from thee thy robe, prohibit not thy coat alſo.

30 And ‡ to euery one that asketh thee, giue: and of him that taketh avvay the things that are thine, aske not againe.

31 And according as you vvil that men do to you, do you alſo to them in like maner.

32 And if you loue them that loue you, vvhat thank is to you? for ſinners alſo loue thoſe that loue them.

33 And if ye do good to them that do you good: vvhat thank is to you? for ſinners alſo do this.

34 And if ye lend to them of vvhom ye hope to receiue: vvhat thank is to you? for ſinners alſo lend vnto ſinners, for to receaue as much.

35 But loue ye your enemies: do good and ‡ lend, hoping for nothing thereby, and your revvard ſhal be much, and you ſhal be the ſonnes of the Higheſt, becauſe him ſelf is beneficial vpon the vnkind and the euil.

36 Be ye therfore merciful as alſo your father is merciful.

37 Iudge not, & you ſhal not be iudged. condemne not, & you ſhal not be condemned. forgiue, and you ſhal be forgiuen.

38 Giue, and there ſhal be giuen to you,

good measure & presſed dovvne
shaken together and running
shal they giue into your boſo-
For vvith the ſame measure that
do mete, it shal be measured to
you againe.

39 And he ſaid to them a ſimilitu-
de alſo: Can the blind lead the blind?
do not both fal into the ditch?

40 The diſciple is not aboue his
maiſter: but euery one shal be per-
fect, if he be as his maiſter.

41 And vvhy ſeeſt thou the mote in
thy brothers eye: but the beame that
is in thine ovvne eye thou conſide-
reſt not?

42 Or hovv canſt thou ſay to thy
brother, Brother, let me caſt out the
mote out of thine eye: thy ſelf not
ſeeing the beame in thine ovvne eye?
Hypocrite, caſt firſt the beame out of
thine ovvne eye: and then shalt thou
ſee clerely to take forth the mote out
of thy brothers eye.

43 For there is no good tree that
yeldeth euil fruits: nor euil tree, that
yeldeth good fruit.

44 For euery tree is knovven by his
fruit. For neither do they gather fig-
ges of thornes: neither of a bush do
they gather the grape.

45 The good man of the good trea-
ſure of his hart bringeth forth good:
and the euil man of the il treaſure
bringeth forth euil. for of the aboun-
dance of the hart the mouth ſpea-
keth.

46 And vvhy cal you me Lord,
Lord: and do not the things vvhich
I ſay?

47 Euery one that commeth to me,
and heareth my vvords, and doth
them: I vvil shevv you to vvhom he
is like.

48 He is like to a man ‡ building a
houſe, that digged deep, and laid the
foundation vpon a rock. And vvhen
an inundation roſe, the riuer bette
againſt that houſe, and it could not
moue it: for it vvas founded vpon a
rock.

49 But he that heareth, and doth
not: is like to a mā building his houſe
vpon the earth vvithout a founda-
tion: againſt the vvhich the riuer did
beat: and incontinent it fel, and the
ruine of that houſe vvas great.

CHAP. VII.

1 AND vvhen he had fully ſaid
al his vvords into the eares of
the people, he entred into Caphar-
naum.

2 And the ſeruant of a certaine
Centurion being ſick, vvas readie to
die: vvho vvas deere vnto him.

3 And vvhen he had heard of Ie-
ſus, he ſent vnto him the Aun-
cients of the Ievves, deſiring him to
come and heale his ſeruant.

4 But they being come to Ieſus,
beſought him earneſtly, ſaying to
him: That he is vvorthie that thou
shouldeſt do this for him.

5 For he loueth our nation: and he
hath ‡ built a ſynogogue for vs.

6 And Ieſus vvent vvith them.
And vvhen he vvas novv not farre from the houſe, the Centurion ſent his frends vnto him, ſaying: Lord, trouble not thy ſelf: for ‡ I am not vvorthie that thou shouldeſt enter vnder my roofe.

7 For the vvich cauſe neither did I think my ſelf vvorthie to come to thee: but ſay the vvord, and my ſeruant shal be made vvhole.

8 For I alſo am a man ſubiect to authoritie, hauing vnder me ſouldiars: and I ſay to this, go, and he goeth; and to an other, come, and he commeth; and to my ſeruant, do this, and he doeth it.

9 VVhich Ieſus hearing, marueled: and turning to the multitude that folovved him he ſaid; Amen I ſay to you, neither in Iſrael haue I found ſo great faith.

10 And they that vvere ſent, being returned home, found the ſeruant that had been ſick, vvhole.

11 And it came to paſſe, aftervvard he vvent into a citie that is called Naim: and there vvēt vvith him his Diſciples and a very great multitude.

12 And vvhen he came nigh to the gate of the citie, behold a deadman vvas caried forth, the only ſonne of his mother; and she, vvas a vvi-dovv; and a great multitude of the citie vvith her.

13 VVhom vvhen our Lord had ſeen, being moued vvith mercie vpon her, he ſaid to her; VVeepe not.

14 And he came neere and touched the

the coffin. And they that caried it, ſtood ſtil: and he ſaid: Yong man, I ſay to thee, Ariſe.
15 And he that vvas dead, ſate vp, and beganne to ſpeak. And he gaue him to his mother.
16 And feare took them al: and they magnified God, ſaying: That a great Prophet is riſen among vs: and, That God hath viſited his people.
17 And this ſaying vvent forth into al Ievvrie of him, and into al the countrie about.
18 And Iohns diſciples shevved him of al theſe things.
19 And Iohn called tvvo of his diſciples, and ſent them to Ieſus, ſaying: Art thou he that art to come: or expect vve an other?
20 And vvhen the men vvere come vnto him, they ſaid; Iohn the Baptiſt hath ſent vs to thee, ſaying; Art thou he that art to come; or expect vve an other?
21 And the ſelf ſame houre, he cured many of maladies, and hurts, and euil ſpirits: and to many blinde he gaue ſight.
22 And anſvvering, he ſaid to them, Go and report to Iohn vvhat you haue heard and ſeen; That the blind ſee, the lame vvalk, the lepers are made cleane, the deaf heare, the dead riſe againe.
23 ‡ The poore are euangelized; and bleſſed is he vvhoſoeuer shal not be ſcandalized in me.
24 And vvhen Iohns meſſengers vvere departed, he began to ſay of Iohn to the multitiuds; VVhat vvent you out into the deſert to ſee? a reed moued vvith the vvind?
25 But vvhat vvent you forth to ſee? a man clothed in ‡ ſoft garments? behold they that are in coſtly apparel and delicacies, are in the houſes of kings.
26 But vvhat vvent you out for to ſee? a Prophet? Certes I ſay to you, and more then a Prophet.
27 This is he of vvhom it is vvritten; Behold I ſend mine Angel before thy face vvhich shal prepare thy vvay before thee.
28 For I ſay to you, A greater Prophet among the children of vvomen then Iohn the Baptiſt, there is no man. but he that is the leſſer in kingdom of God, is greateer then he.
29 And al the people hearing the Publicans, iuſtified God. being baptized vvith Iohns baptiſme.
30 But the Phariſes and the lavvyers ‡ deſpiſed the counſel of God against themſelues, being not baptized of him.
31 And our Lord ſaid: VVhere vnto then shal I liken the men of this generation, and vvherevnto are they like?
32 They are like to children ſitting in the maket-place, and ſpeaking one to an other, and ſaying: VVe haue piped to you, and you haue not danced: vve haue lamented, and you haue not vvept.
33 For Iohn the Baptiſt came neither eating bread nor drinking vvine: and you ſay, He hath a diuel.
34 The Sonne of man came eating and drinking: and you ſay, Behold a man that is a gurmander and a drinker of vvine, a friend of Publicans and ſinners.
35 And vviſedom is iuſtified of all her children.
36 And one of the Phariſes deſired him to eate vvith him. And being entred into the houſe of the Phariſee, he ſate dovvne to meat.
37 And behold a vvoman that vvas in the citie, a ſinner, as she knevv that he vvas ſet dovvne in the Phariſee houſe she brought an alabaſter-box of ointment.
38 And ſtanding behind beſide his feet, she began to ‡ vvater his feet vvith teares, & vviped them vvith the heares of her head, and kiſſed his feet, & anointed them vvith the ointment.
39 And the Phariſe that had bid him, ſeeing it, ſpake vvithin himſelf, ſaying: This man if he vvere a Prophet, vvould knovv certes vvho and vvhat maner of vvoman she is vvhich toucheth him, that she is a ſinner.
40 And Ieſus anſvvering ſaid to him: Simon, I haue ſomevvhat to ſay vnto the. but he ſaid, Maiſter, ſay.
41 A certaine creditour had tvvo debters: one did ovve fiue hundred pence, and the other fiftie.

42 They

…ey hauing not vvher vvith to …e forgaue both. VVhether ther… doth loue him more?

…mon answering said: I suppose …e to vvhom he forgaue more. …he said to him: Thou hast iudged …ly.

And turning to the vvoman, he …d vnto Simon: Dost thou see this …oman? I entred ‡ into thy house, …ater to my feet thou didst not gi… but she vvith teares hath vvate… my feet, and vvith her heares …th vviped them.

Kisse thou gauest me not: but …e since I came in, hath not ceased …o kisse my feet.

Vvith oile thou didst not anoint …y head: but she vvith ointment …th anointed my feet.

For the vvhich I say to the: Many …nes are forgiuen her, because she …th ‡ loued much. But to vvhom …sse is forgiuen, he loueth lesse.

And he said to her: Thy sinnes …e forgiuen thee.

And they that sate together at …e table began to say vvithin them …lues: ‡ VVho is this that also for…eth sinnes?

And he said to the vvoman: ‡ …y faith hath made thee safe, go …peace.

CHAP. VIII.

AND it came to passe aftervvard, …and he made his iourney by cities and tovvnes preaching and euan…elizing the kingdom of God: and …e Tvvelue vvith him.

And some vvomen that had been …ured of vvicked spirits and infirmi…ies, Marie vvhich is called Magdale…e, out of vvhom seuen diuels vvere …one forth.

And Ioane the vvife of Chusa …erods procurator, and Susan, and …ny others that ‡ did minister vnto …m of their substance.

And vvhen a very great multitu…e assembled and hastened out of the …ties vnto him, he said by a similitu…e.

The sovver vvent forth to sovv …s seed. and vvhiles he sovveth, so…e fell by the vvay side, and vvas trodden vpon, and the foules of the aire did eate it.

6 And other some fel vpon the rock and being shot vp, it vvithered, becau…se it had not moisture.

7 And othersome fel among thor…nes, and the thornes grovving vp vvithsal, choked it.

8 And othersome fel vpon good ground: and being shot vp, yelded fruit an hundred fold. Saying these things he cried: He that hath eares to heare, let him heare.

9 And his disciples asked him vvhat this parable vvas.

10 To vvhom he said: To you it is giuen to knovv the mysterie of the kingdom of God, but to the rest in parables, ‡ that seeing they may not see, and hearing may not vnderstand.

11 And the parable is this: The seed, is the vvord of God.

12 And they besides the vvay: are those that heare, then the diuel com…meth, and taketh the vvord out of their hart, left beleeuing they be sa…ued.

13 For they vpon the rock: such as vvhen they heare, vvith ioy receiue the vvord: & these haue no roots: be…cause ‡ for a time they beleeue, and in time of tentation they reuolt.

14 And that vvhich fel into thor…nes, are they that haue heard, and going their vvaies, are choked vvith cares and riches and pleasures of this life, and render not fruit.

15 And that vpon good ground: are they vvhich in a good & very good hart, hearing the vvord, doe reteine it, and yeld fruit in patience.

16 And no man lighting a candel doth couer it vvith a vessel, or put it vnder a bed: but setteth it vpon a candelstick, that they that enter in, may see the light.

17 For there is not any thing secret, that shal not be made manifest: nor hid, that shal not be knovven, & come abrod.

18 See therfore hovv you heare. For he that hath, to him shal be giuē and vvhosoeuer hath not, that also vvhich he thinketh he hath, shal be taken avvay from him.

19 And his mother and brethren came vnto him: and they could not

come at him for the multitude.
20 And it was told him, Thy mother and ‡ thy brethren stand without, desirous to see thee?
21 Who answering said to them: My ‡ mother and my brethren, are they that heare the word of God & do it.
22 And it came to passe one day: & he went vp into a boat, and his disciples, and he said to them: Let vs strik ouer the lake. And they launched forth.
23 And when they were sailing, he slept: and there fel a storme of wind into the lake, and they were filled, & were in danger.
24 And ‡ they came and raised him, saying: Maister, we perish. But he rising, rebuked the wind and the tempest of water: and it ceased, and there was made a calme.
25 And he said to them: Where is your faith? who fearing, marueled one to an other, saying: Who is this (trow ye) that hecōmaūdeth both the winds & the sea, & they obey him?
26 And they sailed to the countrie of the Gerasens which is ouer against Galelee.
27 And when he was come forth to the land, there met him a certaine man that had a diuel now a very lōg time, and he did weare no clothes, neither did he tarie in house but in the monuments.
28 And as he saw Iesus, he fel down before him: and crying out with a great voice, he said: What is to me & thee Iesus sōne of God most high? I beseech thee do not torment me.
29 For he commaunded the vncleane spirit to go forth out of the man. For many times he caught him, & he was bound with chaines, and kept with fetters: and breaking the bonds was driuen of the diuel into the deserts.
30 And Iesus asked him saying: What is thy name? But he said: Legiō. because many diuels were entred into him.
31 And they besought him that he would not commaund them to go into the depth.
32 And there was there a heard of many swine feeding on the mountaine: and they desired him, that he would permit them to enter them. And he permitted them.
33 The diuels therfore went out of the man, and entred into swine: and the heard with violence went headlong into the lake, and was stifled.
34 Which whē the swinheards saw done, they fled: and told into the citie and into the townes.
35 And they went forth to see that which was don: & they came to Iesus, and found the man, out of whom the diuels were gone forth, sitting at his feet, clothed, and wel in his wittes, and they were afraid?
36 And they also that had seen, told them how he had beē made whole from the legion.
37 And al the multitude of the countrie of the Gerasens besought him to depart from them: for they were taken with great feare. And he going vp into the boat, returned.
38 And the man out of whom the diuels were departed, desired him that he might be with him. But Iesus dimissed him, saying.
39 Returne into thy house, and tell how great things God hath done to thee. And he went through the whole citie, preaching how great things Iesus had done to him.
40 And it came to passe: when Iesus was returned, the multitude receiued him. and al were expecting him.
41 And behold there came a man whose name was Iairus, & he was Prince of the Synagogue: and he fel at the feet of Iesus, desiring him that he would enter into his house.
42 Because he had an only daughter almost twelue yeres old, and she was a dying. And it chaunced, whiles he went, he was thronged of the multitudes.
43 And there was ‡ a certaine woman in a fluxe of bloud from twelue yeres past, which had bestowed al her substance vpon Physicions, neither could she be cured of any.
44 She came behind him, & touched the hemme of his garment: & forthwith the fluxe of her bloud stinted.
45 And Iesus said: Who is it that touched me? And al denying, ‡ Peter said, & they that were with him,

Mat-

the multitudes throng and ...ee, and doſt thou ſay, VVho ...d me.

Iesus ſaid: Some bodie hath ...d me. for I knovv that there is ...e proceded from me.

And the vvoman ſeeing, that she ...not hid, came trembling, and ...ovvne before his feet: & for vvhat ...e she had touched him, she ſhe...d before al the people: and hovv ...vvith ſhe vvas made vvhole.

But he ſaid to her, Daughter thy ...h hath made thee ſafe, go ...ty ...y in peace.

As he vvas yet ſpeaking, there ...meth one to the Prince of the ...agogue, ſaying to him, That thy ...ughter is dead, trouble him not.

And Iesus hearing this vvord, ...ſvvered the father of the maid, Fe... not ‡ beleue only, and she shal ...e ſafe.

And vvhen he vvas come to the ...ouſe, he permitted not any man to ...ter in vvith him, but Peter, and Ia...es, and Iohn, and the father and ...other of the maid.

And al vvept, and mourned for ...er. But he ſaid: VVeep not, the maid ...s not dead, but sleepeth.

And they derided him, knovving ...at she vvas dead.

But he holding her hand cried ...aying: Maide ariſe.

And ‡ her ſpirit returned and she ...oſe incontinent. And he bad them ...giue her to eate.

And her parentes vvere aſtonied, vvhom he commaunded to tel no ...an that vvhich vvas done

CHAP. IX.

ANd calling together the tvvelue Apoſtles, he gaue thē ‡ vertue & ...povver ouer al diuels & to cure ma...ladies.

And he ſent them to preach the ...kingdō of God: and to heale the ſick.

And he ſaid to them: Take nothing ...for the vvay, neither rod, nor skrip, ...nor bread, nor money, nether haue ...tvvo coats. 4 And into vvhatſoeuer ...houſe you enter, tari there, & then...ce do not depart.

And vvhoſoeuer shal not receiue ...you, going forth out of that citie, ...shake of the duſt alſo of your feet ‡ ...for a teſtimonie vpon them.

6 And going forth they vvent a circuit from tovvne to tovvne euangelizing and curing euery vvhere.

7 And Herod the Tetrach heard al things that vvere done by him: and he ſtaggered becauſe it vvas ſaid of ſome: That Iohn vvas riſen from the dead.

8 But of other ſome, That Elias hath appeared: and of others, that a Prophet one of the old ones vvas riſen.

9 And Herod ſaid: Iohn I haue beheaded: but vvho is this of vvhom I heare ſuch things? And he ſought for to ſee him.

10 And the Apoſtles being returned, reported to him vvhatſoeuer they did: and taking them he retired apart into a deſert place, vvhich belongeth to Beth-ſaida.

11 VVhich the multitudes vnderſtanding, folovved him & he receiued them, and ſpake to them of the kingdom of God, and them that had need of cure he healed.

12 And the day began to drave towards an end. And the Tvvelue coming neere, ſaid to him: Dimiſſe the multitude, that going into tovvnes and villages here about, they may haue lodging, and find meates: becauſe here vve are in a deſert place.

13 And he ſaid to them: Giue you them to eate. But they ſaid: VVe haue no more but fiue loaues and tvvo fiſhes: vnles perphaps vve should go and buie meats for al this multitude

14 And there vvere men almoſt fiue thouſand. And he ſaid to his Diſciples: Make them ſit dovvne by companies fiftie. and fiftie.

15 And ſo they did. And they made al ſit dovvne.

16 And taking the fiue loaues & the tvvo fiſhes, he looked vp vnto heauē and ‡ bleſſed them: and he brake, & diſtributed to his diſciples, for to ſet before the multitudes.

17 And ‡ they did al eate, and had their fil. And there vvas taken vp that vvhich remained to them, tvvelue baskets of fragments.

18 And it came to paſſe: vvhē he vvas alone praying, his diſciples alſo vvere vvith him: and he asked them ſaying VVhom do the multitudes ſay that I am?

19 But they anſvvered, and ſaid, Iohn

the Baptist: and some, Elias: but some that one of the Prophets before time is risen.

20 And he said to them, But vvhom say ye that I am? Simon Peter answering, said: The CHRIST of God.

21 But he rebuking thē, cōmaūded that they should tel this to no mā.

22 Saying: That the Sonne of man must suffer many things, and be reiected of the Auncients and cheef Priests and Scribs, and be killed, and the third day rise againe.

23 And he said to al: If any mā vvil come after me, let him denie him self and take vp his crosse daily, and folovv me.

24 For he that vvil saue his life, shal lose it: for he that shal lose his life for my sake, shal saue it.

25 For vvhat prōfit hath a man if he gaine the vvhole vvorld, ād loose him self, and cast avvay him self?

26 For he that shal be ashamed of me and of my vvords, him the Sonne of man shal be ashamed of, vvhen he shal come in his maiestie, and his fathers, and of the holy Angels.

27. And I say to you assuredly: There be some standing here that shal not tast death, ‡ til they see the kingdom of God.

28 And it came to passe after these vvordes almost eight daies, and he took Peter & Iames and Iohn, and vvent into a mountaine to pray.

29 And vvhiles he prayed, the shape of his countenāce vvas altered: & his raiment vvhite and glistering.

30 And behold tvvo mē talked vvith him. And they vvere Moyses ād Elias.

31 Appearing in maiestie. And they told his decease that he should accomplish in Hierusalem.

32 But Peter ād they that vvere vvith him, vvere heauie vvith sleep. And avvaking, they savv his maiestie, and the tvvo men that stood vvith him.

33 And it came to passe, vvhen they departed from him, Peter said to Iesus Maister, it is good for vs to be here: ād let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias: not knovving vvhat he said.

34 And as he spake these things, there cam a cloud, and ouershadovved them: and they feared, vvhen they entered into the cloud.

35 And a voice vvas made out of the cloud, saying: This is my beloued sonne, heare him.

36 And vvhiles the voice vvas made, Iesus vvas foūd alone. And they held their peace, and told no man in those daies any of these things vvhich they had seen.

37 And it came to passe the day following, vvhen they came dovvn from the mountaine, there met him a great multitude.

38 And behold a man of the multitude cried out saying: Maister, I beseech thee, look vpon my sonne because he is mine only one.

39 And lo, the spirit taketh him, and he sodenly crieth, ād he dasheth him & teareth him that he fometh, & vvith much a do departeth rēting him.

40. And I desired thy disciples to cast him out, and they could not.

41 And Iesus answering said: ‡ O faithles and peruerse generation, hovv long shal I be vvith you and suffer you? bring hither thy sonne.

42 And vvhen he came to him, the diuel dashed, and tore him. And Iesus rebuked the vncleane spirit, ād healed the boy: ād rēdred him to his father.

43 And al vvere astonied at the might of God: ād al meruclingat al things that he did, he said to his disciples.

44 Lay you in your harts these vvords, for it shal come to passe that the Sonne of man shal be deliuered into the hands of men.

45 But they did not knovv this vvord, and it vvas couered before thē that they perceiued it not. And they vvere afraid to aske him of this vvord.

46 And there entred ‡ a cogitation into them, vvhich of them should be greater.

47 But Iesus seing the cogitations of their hart, took a child and set him by him.

48 And said to them: vvhosoeuer receiueth this child in my name, receiueth me, ād vvhosoeuer receiueth me receiueth him that sēt me. For he that is the lesser among you al, he is the greater.

49 And Iohn answering said: Maister vve savv a certaine man casting out diuels in thy name, and vve prohibited him, because he folovveth not vvs

vs.
And Ieſus ſaid to him: ‡ Prohibit not: for he that is not againſt you, is for you.
51 And it came to paſſe, vvhiles the dayes of his aſſumption vvere accomplishing, and he fixed his face to go to Hieruſalem.
52 And he ſēt meſſengers before his face: and going they entred into a citie of the Samaritans to prepare for him.
53 And they receiued him not, becauſe his ‡ face vvas to go to Hieruſalem.
54 And vvhen his diſciples Iames ād Iohn had ſeen it, they ſaid: Lord vvilt thou vve ſay that fire come dovvne from heauen and conſume them?
55 And turning, ‡ he rebuked them, ſaying: You knovv not of vvhat ſpirit you are.
56 The Sonne of man came not to deſtroy ſoules, but to ſaue. And they vvent into an other tovvne.
57 And it came to paſſe as they vvalked in the vvay, a certaine man ſaid to him: I vvil folovv thee vvhitherſoeuer thou goeſt.
58 Ieſus ſaid to him, ‡ The foxes haue holes, and the foules of the aire neſtes: but the Sonne of man hath not vvhere to repoſe his head.
59 But he ſaid to an other: Folovv me. And he ſaid: Lord, permit me firſt to go, and to burie my father.
60 And Ieſus ſaid to him: Let the dead burie their dead: but go thou, ſet forth the kingdom of God.
61 And an other ſaid: I vvil folovv thee Lord, but permit me firſt to take my leaue of them that are at home.
62 Ieſus ſaid to him: ‡ No mā putting his hād to the plough, and looking back, is apt for the kingdom of God.

CHAP. X.

1 AND after this our Lord deſigned alſo other ‡ ſeuēntie tvvo: and he ſēt them tvvo and tvvo before his face into euery citie and place vvhither himſelf vvould come.
2 And he ſaid to them: The harueſt truly is much: but the vvorkmē fevv. Deſire therfore the lord of the harueſt, that he ſend vvorkmen into his harueſt.
3 Go: Behold I ſend you as lambs among vvolues.
4 Carie not purſe nor skrip, nor shoes: & ſalute no body by the vvay.
5 Into vvhatſoeuer houſe you enter, firſt ſay: Peace to this houſe.
6 And if the ſonne of peace be there your peace ſhal reſt vpon him: but if not, it ſhal returne to you.
7 And in the ſame houſe tarie you, eating and drinking ſuch things as they haue. For the vvorkman is vvorthie of his hire. Remoue not from houſe to houſe.
8 And into vvhat citie ſoeuer you enter, and they receiue you, eate ſuch things as are ſet before you.
9 And cure the ſick that are in it, and ſay to them: The kingdom of God is come nigh vpon you.
10 And into vvhatſoeuer citie you enter, and they receiue you not, going forth into the ſtreets thereof, ſay.
11 The duſt alſo of your citie that cleaueth to vs, vve do vvipe of againſt you. yet this knovv ye that the kingdom of God is at hand.
12 I ſay to you, it ſhal be ‡ more tolerable for Sodom in that day, then for that citie.
13 VVo to thee Corozaim, vvo to thee Beth-ſaida: for if in Tyre and Sidon had been vvrought the miracles that haue beene vvrought in you, they had done penāce ſitting ‡ in ſack cloth and aſhes long ago.
14 But it ſhal be more tolerable for Tyre and Sidon in the iudgment, then for you.
15 And thou Capharnaum that art exalted vnto heauen: thou ſhalt be thruſt dovvne euen vnto hel.
16 ‡ He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me. And he that deſpiſeth me diſpiſeth him that ſent me.
17 And the Seuenti-tvvo returned vvith ioy, ſaying: Lord, the Diuels alſo are ſubiect to vs in thy name.
18 And he ſaid to them: I ſavv Satā as a lightning fal from heauen.
19 Behold, I haue giuen you povver to tread vpon ſerpents, and ſcorpions and vpon al the povver of the enemie, and nothing ſhal hurt you.
20 But yet reioyce not in this, that the ſpirits are ſubiect vnto you: but reioyce in this, that your names are vvritten in heauen.

21 In that very houre he reioyced in spirit, and said: I confesse to thee O Father, Lord of heauen and earth, because thou hast hid these things from the vvise and prudent, and hast reuealed them ‡ to litle ones. Yea Father, for so hath it vvel pleased thee.
22 All things are deliuered to me of my father. And no mā knovveth vvho the Sōne is, but the Father: and vvho the Father is, but the Sonne, and to vvhom the Sonne vvil reueale.
23 And turning to his Disciples, he said: Blessed are the eyes that see the things that you see.
24 For I say to you, that many Prophets and Kings desired to see things that you see, and savv them not: and to heare the things that you heare, and heard them not.
25 And behold a certaine lavvyer stood vp, tempting him and saying: Maister, by doing of vvhat thing shal I possesse life euerlasting?
26 But he said to him: In the lavv vvhat is vvritten? hovv readest thou?
27 He answering said: Thou shalt loue the Lord thy God vvith thy vvhole hart, and vvith thy vvhole soule, & vvith al thy strength, and vvith al thy mind and thy neighbour as thy self.
28 And he said to him: Thou hast ās vvered right, ‡this do & thou shalt liue
29 But he desirous to iustifie him self said to Iesus: & vvho is my neigbour?
30 And Iesus taking it, said: A certaine man vvent dovvne from Hierusalem into Iericho, and fel among theeues, vvho also spoiled him, & giuing him vvounds vvent avvay leauing him ‡ half-dead.
31 And it chaunced that a certaine Priest vvent dovvne the same vvay: and seing him, passed by.
32 In like maner also a Leuite, vvhen he vvas neere the place, and savv him passed by.
33 But a certaine Samaritane going his iourney, came nere him: and seing him, vvas moued vvith mercie.
34 And going vnto him, bound his vvounds, povvring in oile and vvine and setting him vpon his ovvne beast brought him into an inne, and took care of him.
35 And the next day he took forth two pence, and gaue to the host, and said: Haue care of him: and vvhatsuer thou shalt ‡ supererogate, I at my returne vvil repay thee.
36 VVhich of these three in thy opinion vvas neighbour to him that fel among theeues?
37 But he said: He that did mercie vpon him. And Iesus said to him: Go, and do thou in like maner.
38 And it came to passe as they vvent and he entred into a certaine tovvne and a certaine vvoman named Martha, receiued him into her house.
39 And she had a sister called Marie vvho sitting also at our Lords feet heard his vvoord.
40 But Martha vvas busie about much seruice. vvho stood and said: Lord, hast thou no care that my sister hath left me alone to serue? speak to her therefore, that she help me.
41 And our Lord answering said to her: Martha, Martha, thou art careful and art troubled about many things.
42 But one thing is necessarie, ‡ Marie hath chosen the best part vvhich shal not be taken avvay from her.

CHAP. XI.

AND it came to passe, vvhē he vvas in a certaine place, praying, as he ceased, one of his Disciples. said to him: Lord teach vs to pray, as Iohn also taught his Disciples. 2 And he said to them, VVhen you pray, say: Father, sanctified be thy name. Thy kingdom come. 3 Our daily bread giue vs this day. 4 & forgiue vs our sinnes, for because our selues also do forgiue euery one that is in debt to vs. And lead vs not into temptation.
5 And he said to thē: VVhich of you shal haue a frīed, & shal go to him at midnight, & shal say to him, Friend, lēd me three loaues. 6 Because a frīed of mine is come out of his vvay to me, & I haue not vvhat to set before him. 7 And he frō vvithin āsvvering saith: trouble me not, novv the dore is shut, & my childrē are vvith me in bed: I can not rise and giue thee.
8 And if he shal perseuere knocking, I say to you, although he vvil not rise & giue him because he is his frīed, yet for his importunitie he vvil rise, & giue him as many as he needeth.
9 And I say to you, Aske, & it shal be giuen you, seek, and you shal find knock

and it shal be opened to you. 10 For euery one that asketh, receiueth: and he that seeketh, findeth: & to him that knocketh, it shal be opened. 11 And vvhich of you if he aske his father bread, vvil he giue him a stone? or a fish, vvil he for a fish giue him a serpẽt 12 Or if he aske an egge, vvil he reach him a scorpion? 13 If you thẽ being naught, knovv hovv to giue good gifts to your children, hovv much more vvil your father from heauen giue the good spirit to thẽ that aske him: 14 And he vvas casting out a diuel, and that vvas dũbe. And vvhẽ he had cast out the diuel, the dumbe spake: and the multitudes merueiled. 15 And certaine of thẽ said: In Beelzebub the prince of Diuels he casteth out Diuels. 16 And other tẽpting asked of him a signe from heauen. 17 But he seing their cogitations, said to them: Euery kingdom deuided against it self, shal be made desolate, and ‡ house vpon house shal fal. 18 And if Satã also be deuided against him self, hovv shal his kingdõ stand? because you say that in Beelzebub I do cast out Diuels. 19 And if I in Beelzebub cast out Diuels: your children, in vvhom do they cast out? therfore they shal be your iudges. 20 But if I in the ‡ finger of God do cast out Diuels: surely the kingdom of God is come vpon you. 21 VVhen the strong armed keepeth his court, those things are in peace that he possesseth. 22 But if a stronger then he, come vpon him and ouercome him; he vvil take avvay his vvhole armour vvherein he trusted, & vvil distribut his spoiles. 23 He that is not vvith me, is against me; and he that gathereth not vvith me, scattereth. 24 VVhen the vncleane spirit shal depart out of a man, he vvandereth through places vvithout vvater, seeking rest. And not finding, he saith; I vvil returne into my house vvhence I departed. 25 And vvhen he is come, he findeth it svvept vvith a besome, and trimmed. 26 Then he goeth and taketh seuen other spirits vvorse then him self, and entring in they dvvel there. And the last of that man be made vvorse then the first. 27 And it came to passe: vvhen he said these things, a certaine vvoman lifting vp her voice out of the multitude said to him; ‡ Blessed is the vvombe that bare thee, & the pappes that thou didst suck. 28 But he said, ‡ Yea rather, blessed are they that heare the vvord of God, and keep it. 29 And the multituds running togeather, he began to say, This generatiõ, is a vvicked generation; it asketh a signe, and a signe shal not be giuen it but ‡ the signe of Ionas the Prophet. 30 For as Ionas vvas a signe to the Niniuites; so shal the Sonne of man also be to this generation. 31 The Queene of the South shal rise in the iudgement vvith the men of this generatiõ, and shal condemne them; because she came frõ the ends of the earth to heare the vvisedom of Salomon. & behold more then Salomon here. 32 The men of Niniuee shal rise in the iudgement vvith this generation, & shal cõdemne it, because they ‡ did penãce at the preaching of Ionas. & behold more then Ionas here. 33 No man lighteth a cãdle, & putteth it in secret neither vnder a bushel; but vpon a cãdlestick, that they that go in may see the light. 34 The candle of thy body, is thine eye. If thine eye be simple, thy vvhole body shal be lightsome; but if it be naught, thy body also shal be darksome. 35 See therfore that the light vvhich is in thee, be not darknesse. 36 If then thy vvhole body be lightsome, hauing no part of darknesse; it shal be lightsome vvholy, & as a bright cãdel it shal lighte thee. 37 And vvhẽ he vvas speaking, a certaine Pharise desired him that he vvould dine vvith him. & he going in sate dovvne to eate. 38 And the Parisee begã to think vvithin him self & to say, VVhy he vvas not vvashed before dinner. 39 And our Lord said to him, Novv you Pharises do make cleane that on the out side of the cup & of the platter; but that of yours vvhich is vvithin, is of rapine & iniquitie. 40 Fooles, did not he that made on that the out side, make that also that is on the inside? 41 But yet that remaineth, ‡ giue almes, & behold al things are cleane vnto you. 42 But vvo to you Pharises, because you tith mint & revv & euery herb; & passe ouer iudgemẽt & the charitie of God. But these

ought to haue done, and not to omit thoſe.
43 VVo to you Phariſes, becauſe you loue the firſt chaires in the ſynagogs, and ſalutations in the market place.
44 VVo to you, becauſe you are as monuments that appeare not, and mē vvalking ouer, are not vvare.
45 And one of the Lavvyers anſvvering ſaith to him: Maiſter, in ſaying theſe things, thou ſpeakeſt to our reproch alſo.
46 But he ſaid: ‡ VVo to you Lavvyers alſo: becauſe you lode men vvith burdens vvhich they can not beare, and your ſelues touch not the packs vvith one of your fingers.
47 VVo to you that ‡ build the monuments of the Prophets: and your fathers did kil them.
48 Surely you doe teſtifie that you conſent to the vvorks of your fathers becauſe they in deed did kil them and you build their ſepulchres.
49 For this cauſe the vviſedom alſo of God ſaid: I vvil ſend to them Prophets and Apoſtles, and of them they vvil kil and perſecute.
50 That the bloud of al the Prophets that vvas shed from the making of the vvorld, may be required of this generation.
51 From the bloud of Abel vnto the bloud of Zachарie that vvas ſlaine betvvene the Altar and the Temple. Yea I ſay to you, it shal be required of this generation.
52 VVo to you Lavvyers, becauſe you haue takē avvay the key of knovvledge: your ſelues haue not ētred, & thoſe that did ēter you haue prohibited.
53 And vvhen he ſaid theſe things to thē, the Phariſes and the Lavvyers began vehemently to vrge him, & to ſtop his mouth about many things.
54 Lying in vvait for him, & ſeeking to catch ſomething of his mouth, that they might accuſe him.

CHAP. XII.

1 AND vvhē great multitudes ſtood about him, ſo that they trode one an other, he begā to ſay to his Diſciples: Take good heed of the leauē of the Phariſes, vvhich is hypocriſie.
2 For nothing is hid, that shal not be reuealed: nor ſecret, that shal not be knovven.
3 For the things that you haue ſ[aid] darkneſſe, shal be ſaid in the lig[ht] that vvhich you haue ſpoken into t[he] eare in the chabers, shal be preac[hed] in the houſe-tops.
4 And I ſay to you my frends. Be n[ot] afraid of thē that kil the body, & af[ter] ter this haue no more to doe.
5 But I vvil shevv you vvhō ye sh[all] feare: ‡ feare him vvho after he h[ath] killed, hath povver to caſt into Hel yea I ſay to you, feare him.
6 Are not fiue ſparovves ſold for tvv[o] farthings: & one of them is not forgotten before God?
7 Yea the hearcs alſo of your head are al numbered. Feare not therfore you are more vvorth then many ſparovves.
8 And I ſay to you, euery one ‡ that confeſſeth me before men, the Sonne of man alſo vvil confeſſe him before the Angels of God.
9 But he that denieth me before men shal be denied before the Angels of God.
10 And ‡ euery one that ſpeaketh a vvord againſt the Sōne of man, it shal be forgiuen him; but he that shal blaſpheme againſt the Holy Ghoſt, to him it shal not be forgiuen.
11 And vvhen they shal bring you into the ſynagogs and to magiſtrates & poteſtates, be not careful in vvhat maner, or vvhat you shal anſvver, or vvhat you shal ſay.
12 For the Holy Ghoſt shal teach you in the very houre vvat you muſt ſay.
13 And one of the multitude ſaid to him, Maiſter, ſpeak to my brother that he deuide the inheritaūce vvith me.
14 But he ſaid to him: Man, ‡ vvho hath appointed me iudge or deuider ouer you?
15 And he ſaid to them: See and bevvare of al auarice: for not in any mans aboundance doth his life cōſiſt of thoſe things vvhich he poſſeſſeth.
16 And he ſpake a ſimilitudē to them, ſaying: A certaine rich mans field yelded plentie of fruits.
17 And he thought vvithin him ſelf, ſaying: ‡ vvhat shal I do, becauſe I haue not vvhither to gather my fruits?
18 And he ſaid: This vvil I doe, I vvil deſtroy my barnes, and vvil make greater: and thither vvil I ga-

ther

al things that are growen to and my goods.
18 And I vvil say to my soule: Soule, thou hast much goods laid vp for many yeres, take thy rest, eate drink, make good cheere.
19 But God said to him, ‡ Thou foole, this night they require thy soule of thee: and the things that thou hast prouided, vvhose shal they be?
21 So is he that laieth vp treasure to him self, and is not ‡ rich to God-vvard.
22 And he said to his Disciples: Therfore I say to you, ‡ Be not careful for your life, vvhat you shal eate: nor for your body, vvhat you shal doon.
23 The life is more then the meat, and the body is more then the raiment.
24 Cõsider the rauens, for they sovv not, neither doe they reap, vvhich neither haue storehouse nor barne, and God feedeth them. Hovv much more are you of greater price then they?
25 And vvhich of you by caring can adde to his stature one cubit?
26 If then you be not able to do so much as the least thing, for the rest vvhy are you careful?
27 Consider the lilies hovv they grovv: they labour not, neither doe they spinne. But I say to you. Neither Salomon in al his glorie vvas arraied as one of these.
28 And if the grasse that to day is in the field, and to morovv is cast into the ouen, God so clotheth: hovv much more you O ye of litle faith?
29 And you, doe not seek vvhat you shal eate, or vvhat you shal drink: and ‡ be not lifted vp on high.
30 For al these things the nations of the vvorld doe seek. but your father knovveth that you haue need of these things.
31 But seek first the kingdom of God, and al these things shal be giuen you besides.
32 Feare not ‡ litle flock, for it hath pleased your father to giue you a kingdom.
33 Sel the things that you possesse, and giue almes. Make to you purses that vveare not, treasure that vvasteth not, in heauen: vvhither the theef approcheth not, neither doth the moth corrupt.
34 For ‡ vvhere your treasure is, there vvil your hart be also.
35 Let your ‡ loynes be girded, and candles burning in your hãdes.
36 And you like to men expecting their lord, vvhen he shal returne from the mariage: that vvhen he doth come and knock, forthvvith they may open vnto him.
37 Blessed are those seruants, vvhom vvhen the Lord commeth, he shal find vvatching. Amen I say to you, that he vvil gird him self, and make them sit dovvne, and passing vvil minister vnto them.
38 And if he come in the second vvatch, and if in the third vvatch he come, and so find, blessed are those seruants.
39 And this knovv ye, that if the housholder did knovv vvhat houre the theef vvould come, he vvould vvatch verely, and vvould not suffer his house to be broken vp.
40 Be you also ready: for at vvhat houre you thinke not, the Sonne of man vvil come.
41 And Peter said to him, Lord, dost thou speak this parable to vs, or likevvise to al?
42 And our Lord said: VVho (thinkest thou) is a faithful stevvard and vvise, vvhom the lord apointeth ouer his familie, to giue them in season their measure of vvheat?
43 Blessed is that seruant, vvhom vvhẽ the lord commeth, he shal find so doing.
44 Verely I say to you, that ouer al things vvhich he possesseth, he shal appoint him.
45 But if that seruant say in his hart, My lord is long a comming: and shal begin to strike the seruants and handmaids, and eate and drink, and be drunk.
46 The lord of that seruant shal come in a day that he hopeth not, and at an houre that he knovveth not, and shal deuide him, ãd shal appoint his portion vvith the infidels.
47 And that seruant that knevv the vvil of his lord, and prepared

stor him self, and did not according to his vvil: shal be beaten vvith many stripes. 48 But he that knevv not, and did things vvorthie of stripes: shal be beaten vvith fevv. And euery one to vvhom much vvas giuen, much shal be required of him: & to vvhom they committed much, more vvil they demaund of him.

49 I came to cast fire, on the earth: and vvhat vvil I. but that it be kindled? 50 But I haue to be baptized vvith a baptisme: and hovv am I straitned vntil it be dispatched.

51 Think you that I came to giue ‡ peace on the earth? No, I tel you, but separation. 52 For there shal be from this time, fiue in one house deuided: three against tvvo, and tvvo against three. 53 There shal be deuided, the father against the sonne, and the sonne against his father, the mother against the daughter, and the daughter against the mother, the mother in lavv against her daughter in lavv, and the daughter in lavv against her mother in lavv. 54 And he said also to the multituds, vvhen you see a cloud rising from the vvest, by and by you say, A shoure commeth, and so it commeth to passe:

55 And vvhen the south vvind blovving, you say, That there vvil be heat: and it commeth to passe.

56 Hypocrits, the face of the heauen and of the earth you haue skil to discerne: but this time hovv do you not discerne? 57 And vvhy of your selues also iudge you not that vvhich is iust? 58 And ‡ vvhen thou goest vvith thy aduersarie to the Prince, in the vvay endeuour to be deliuered from him: lest perhaps he dravv thee to the iudge, and the iudge deliuer thee to the exactour, and the exactour cast thee into prison.

59 I say to thee, thou shalt not go out thence, vntil thou pay the very last mite.

CHAP. XIII.

AND there vvere certaine present at that very time telling him of the Galilæans. vvhose bloud Pilat mingled vvith their sacrifices.

2 And he answering said to them: Think you that ‡ these Galilæans vvere sinners more then al the Galilæans that they suffred such thing 3 No, I say to you: but vnles you haue penance, you shal al likevvise perish. 4 As those eightene vpon vvhom the toure fel in Siloe, & slevv them: think you that they also vvere debters aboue al the men that dvvel in Hierusalem? 5 No, I say to you: but if you haue not penance you shal al likevvise perish. 6 And he said this similitude, A certaine man had ‡ a figtree planted in his vineyard, and he came seeking for fruit on it, and found not. 7 And he said to the dresser of the vineyard: Loe it is three yeres since I come seking for fruit vpon this figtree: and I find not. Cut it dovvne therfore: vvhereto doth it also occupie the ground? 8 But he answering saith to him: Lord, let it alone this yere also, vntil I digge about it, and dung it. 9 And if happily it yeld fruit: but if not, hereafter thou shalt cut it dovvne. 10 And he vvas teaching in their synagogue on the Sabboths. 11 And behold a vvoman that had a spirit of infirmitie eightene yeres: and she vvas crooked neither could she look vpvvard at al. 12 VVhom vvhen Iesus savv, he called her vnto him, and said to her: VVoman, thou art deliuered from thy infirmitie. 13 And he imposed hands vpon her, and forthvvith she vvas made straight and glorified God. 14 And the Archsynagogue answering (because he had indignation that Iesus had cured on the Sabboth) said to the multitude: Six daies there are vvherein you ought to vvork in them therfore come, and be cured: and not in the Sabboth day.

15 And our Lord answering to him, said: Hypocrite, doth not euery one of you vpon the Sabboth loose his oxe or his asse from the manger, and leadeth them to vvater? 16 But ‡ this daughter of Abraham vvhom Satan hath bound, loe, these eightene yeres, ought not she to be loosed from this bond on the Sabboth day?

17 And vvhen he said these things, al his aduersaries vvere ashamed: and al the people reioyced in al things that vvere gloriously done of him.

18 He said therfore: VVhereunto is the kingdom of God like, and vvhe-

shal I eſteeme it like? 19 It
is to a ‡ muſtardſeed, vvhich a
man took and caſt into his garden &
it grevv: and became a great tree, and
the foules of the aire reſted in the
boughs therof. 20 And againe he
ſaid: Like to vvhat shal I eſteeme the
kingdom of God? 21 It is like to
leauen, vvhich a vvoman took & hid
in three meaſures of meale, til the
vvhole vvas leauened. 22 And he
vvent by cities and tovvnes teaching,
and making his iourney vnto Hieru-
ſalem. 23 And a certaine man ſaid
to him: Lord, be they fevv that are
ſaued? But he ſaid to them:
24 ‡ Striue to enter ‡ by the narrovv
gate: becauſe many, I ſay to you, ‡
shal ſeek to enter, and shal not be
able. 25 But vvhen the good man
of the houſe shal enter in, and shut
the doore, and you shal begin to ſtand
vvithout, and knock at the doore, ſa-
ying, Lord open to vs; and he anſvve-
ring shal ſay to you: I knovv you not
vvhence you are. 26 Then you
shal begin to ſay, VVe did ‡ eate be-
fore thee and drink, and in our ſtreats
didſt thou teach. 27 And he shal
ſay to you; I knovv you not vvhence
you are, depart from me al ye vvor-
kers of iniquitie. 28 There shal be
vveeping and gnaſhing of teeth; vvhē
you shal ſee Abraham and Iſaac and
Iacob, & al the Prophets in the king-
dom of God, & you to be thruſt out.
29 And there shal come from the Eaſt
and the VVeſt and the North and the
South; & shal ſit dovvne in the king-
dom of God. 30 And behold,
they are ‡ laſt that shal be firſt, and
they be firſt that shal be laſt.
31 The ſame day there came certaine
of the Phariſes, ſaying to him; Depart
and get thee hence, becauſe Herod
vvil kil thee. 32 And he ſaid to
them, Goe, and tel that foxe, Behold
I caſt out diuels, and perfite cures this
day and to morovv, and the third day
I am conſummate. 33 But yet I
muſt vvalk this day and to morovv &
the day folovving, becauſe it ‡ cannot
be that a Prophet perish out of Hieru-
ſalem. 34 Hieruſalem, Hieruſalem
vvhich killeſt the Prophets, & ſtoneſt
them that are ſent to thee, hovv often
vvould I gather thy children as the
bird doth her brood vnder her vvings
and ‡ thou vvouldeſt not? 35 Be-
hold your houſe shal be left deſert to
you. And I ſay to you, that you shal
not ſee me til it come vvhen you
shal ſay, Bleſſed is he that commeth
in the name of our Lord.

CHAP. XIIII.

1 AND it came to paſſe vvhen Ieſus
entred into the houſe of a certai
ne Prince of the Phariſes vpō the Sab
both to eate bread, & they vvatched
him. 2 And behold there vvas a cer
taine man before him that had the
dropſie. 3 And Ieſus anſvvering, ſpa
ke to the Lavvyers & Phariſes, ſaying
Is it Lavvful to cure on the Sabboth?
4 But they held their peace. But he ta
king him, healed him, and ſent him
avvay. 5 And ānſvvering thē he ſaid:
VVhich of you shal haue an aſſe or
an oxe fallē into a pit: & vvil not in-
continent drav̄ him out on the Sab-
both day? 6 And they could not anſ-
vver him to theſe things. 7 And he
ſpake to thē alſo that vvere inuited a
parable, marking hovv they choſe the
firſt ſeats at the table, ſaying to thē:
8 VVhen thou art inuited to a maria
ge ſit not dovne in the firſt place, leſt
perhaps a more honorable then thou
be inuited of him: 9 and he that ba-
de thee and him, come & ſay to thee
Giue this mā place: and then thou
begin vvith shame to take the laſt
place. 10 But vvhen
thou art biddē goe, ſit dovvne in the
lovveſt place: that vvhē he that inui-
ted thee commeth, he may ſay to
thee, Friend, ſit vp higher: then shalt
thou haue glorie before them that
ſit at table vvith the. 11 becauſe e-
uery one that exalteth him ſelf, shal
be humbled: and he that humbleth
him ſelf, shal be exalted.
12 And he ſaid to him alſo that had
inuited him: VVhen thou makeſt
a dinner or a ſupper, cal not thy
friends, nor thy brethren, nor
kinſmen, nor thy neighbours that are
rich: leſt perhaps they alſo inuite thee
againe, and recompenſe be made to
thee. 13 But vvhen thou makeſt a
feaſt, cal the poore, feeble, lame, and
blind. 14 And thou shalt be bleſ-
ſed, becauſe they haue not to recom-
penſe thee: for ‡ recompenſe shal be
made thee in the reſurrection of the
iuſt. 15 VVhē one of thē that ſate at
him

table vvith him, had heard these things, he said to him: Blessed is he that shal eate bread in the kingdom of God.

16 But he said to him: A certaine man made a great supper, and called many.

17 And he sent his seruant at the houre of supper to say to the inuited, That they should come, because novv al things are ready.

18 And they began al at once to make excuse. The first said to him, ‡ I haue bought a farme, and I must needs go forth and see it, I pray thee hold me excused.

19 And an other said, I haue bought fiue yoke of oxen, and I go to proue them, I pray thee, hold me excused.

20 And an other said, I haue maried a vvife, and therfore I can not come.

21 And the seruant returning told these things to his lord. Then the maister of the house being angrie, said to his seruant: Go forth quickly into the streats and lanes of the citie, and the poore and feeble and blind and lame bring in hither.

22 And the seruant said, Lord, it is done as thou didst commaund, and yet there is place.

23 And the lord said to the seruãt: Go forth into the vvaies and hedges and ‡ compel them to enter that my house may be filled.

24 But I say to you, that none of those men that vvere called, shal taste my supper.

25 And great multitudes vvẽt vvith him: and turning, he said to them.

26 If any man come to me and hateth not his ‡ father and mother, ãd vvife and children, and brethren and sisters, yea and his ovvne life besides: he can not be my disciple.

27 And he that doth not beare his crosse and come after me: can not be my disciple.

28 For, vvhich of you minding to build a toure, doth not first sit dovvne and recken the charges that are necessarie, vvhether he haue to finish it.

29 Lest, after that he hath laid the foundation, and is not able to finish it, al that see it, begin to mock him.

30 Saying: That this man began to build, and he could not finish it?

31 Or vvhat king about to go to ioyne vvarre against an other king, doth not first sit dovvne ãd think vvhether he be able vvith ten thousands to meet him that vvith tvventie thousands commeth against him?

32 Other vvise vvhiles he is yet farre of, sending a legacie he asketh those things that belõg to peace.

33 So therfore euery one of you that doth not ‡ renounce al that he possesseth, cannot be my disciple.

34 Salt is good. But if the salt leese his vertue vvhere vvith shal it be seasoned?

35 It is profitable neither for the ground, nor for the dũghil, but it shal be cast forth. He that hath eares to heare, let him heare.

CHAP. XV.

1 AND there approched Publicãs ãd sinners vnto him for to heare him.

2 And the Pharises and the Scribes murmured saying: That this man receiueth sinners, ãd eateth vvith them.

3 And he spake to them this parable, saying.

4 VVhat ‡ man of you hauing an hũdred sheep: and if he hath lost one of them, doth he not leaue the ninetie nine in the desert, and goeth after that vvhich vvas lost vntil he find it?

5 And vvhen he hath found it, laieth it vpon his sholders reioycing.

6 And comming home calleth together his friends and neighbours, saying to them: Reioyce vvith me, because I haue found my sheep that vvas lost?

7 I say to you that euẽ so there shal be ioy in heauẽ vpõ one sinner that doth ‡ penance, thẽ vpõ ninetie nine iust that need not penance.

8 Or vvhat ‡ vvomã hauing ten grotes: if she leese one grote, doth she not light a candle, ãd svveep the house, and seek diligently, vntil she find?

9 And vvhẽ she hath found, calleth together her friends and neighbours, saying: Reioyce vvith me, because I haue foũd the grot vvhich I had lost.

10. So, I say to you, there shal be ioy ‡ before the Angels of God vpon one sinner that doth penance.

And

said, a certaine mã had two
sonnes.
12 And the yõger of them said to
his father: Father, giue me the portion
of substance that belongeth to me.
And he deuided vnto them the sub-
stance.
13 And not many daies after the
yonger sonne gathering al his things
together went from home into a far-
re countrie: and there he wasted his
substance, liuing ri*tously.
14 And after he had spet al, there fel a
sore famine in that countrie, and he
began to be in need.
15 And he went, and cleaued to
one of the citizens of that countrie.
And he sent him into his farme to
feed swine.
16 And he would faine haue filled
his bellie of the huskes that the swi-
ne did eate: and no bodie gaue vnto
him.
17 And returning to him*elf he
said: How many of my fathers hire-
lings haue aboundance of bread: and
I here perish for famine?
18 I will arise, and will go to my
father and say to him: Father, I haue
sinned against heauen and before
thee.
19 I am not now worthie to be
called thy sonne: make me as one of
thy hirelings.
20 And rising vp he came to his fa-
ther. And ‡ when he was yet farr-
off, his father saw him, and was mo-
ued with mercie, and running to
him fel vpon his neck, & kissed him.
21 And his sonne said to him: Fa-
ther, I haue sinned against heauen
& before thee, I am not now worthie to be called thy sonne.
22 And the father said to his ser-
uants: Quickly bring forth the first
stole, and do it on him, and put a
ring vpon his hand, and shoes vpon
his feet.
23 And bring ‡ the fatted calfe, and
kil it, ãd let vs eate, ãd make merie.
24 Because this my sonne was dead,
& is reuiued: was lost, and is found.
And they began to make merie.
25 But his elder sonne was in the
field. and when he came and drew
nigh to the house, he heard musick &
dauncing.
26 And he calling [illegible]
uants, and asked what these things
should be.
27 And he said to him: Thy brother
is come, and thy father hath killed
the fatted calfe, because he hath re-
ceiued him safe.
28 But he had indignation, & would
not go in. His father therfore going
forth began to desire him.
29 But he answering said to his fa-
ther: Behold, so many yeres do I ser-
ue thee, and I neuer transgressed thy
commaundement. and thou didst ne-
uer giue me a kidde to make merie
with my friends.
30 But after that this thy sonne,
that hath deuoured his substance
with whoores, is come, thou hast
killed for him the fatted calfe.
31 But he said to him: Sonne, thou
art alwaies with me, and al my
things are thine.
32 But it behoued vs to make merie
and be glad because this thy brother
was dead, and is reuiued, was lost, &
is found.

CHAP. XVI.

1 AND he said also to his Disciples:
There was a certaine riche mã
that had a bailife. & he was il repor-
ted of vnto him, as he that had wa-
sted his goods.
2 And he called him, and said to
him: What heare I this of thee? ren-
der account of thy bailiship: for now
thou canst no more be bailife.
3 And the bailife said within him
self: What shal I do, because my
lord taketh away from me the bai-
liship? dig I am not able, to beg I
am ashamed.
4 I know what I will do, that when
I shal be remoued from the bailif-
ship, they may receiue me into their
houses.
5 Therfore calling together euery
one of his lords debters, he said to
the first: How much dost thou owe
my lord?
6 But he saith: An hundreth pipes
of oile. And he said to him: Take thy
bil and sit downe, quickly write fif-
tie.
7 After that he said to an other: But
thou, how much dost thou owe?
Who said: An hundreth quarters of

and vvrit eightie.
8 And ‡ the lord praiſed the bailife of iniquitie, becauſe he had done vviſely: for the childrē of this vvorld, are vviſer then the children of light in their generation.
9 And I ſay to you: Make vnto you friends of the ‡ mammon of iniquitie that vvhen you faile, ‡ they may receiue you into the eternal tabernacles.
10 He that is faithful in the leaſt, is faithful in the greater alſo: and he that is vniuſt in litle, is vniuſt in the greater alſo.
11 If then you haue not been faithful in the vniuſt mammon: vvith that vvhich is the true vvho may credit you?
12 And if you haue not been faithful in other mens: that vvhich is yours, vvho vvil giue you?
13 No ſeruant can ſerue tvvo maiſters, for either he ſhal hate the one, and loue the other: or cleaue to one, and contemne the other. You can not ſerue God and mammon.
14 And the Phariſes vvhich vvere couetous, heard al theſe things: and they derided him.
15 And he ſaid to them: You are they that iuſtifie your ſelues before men, bnt God knovveth your harts, becauſe that vvhich is high to men, is abomination before God.
16 The Lavv and the Prophets, vnto Iohn. from that time the kingdom of God is euangelized, and euery one doth force tovvard it.
17 And it is eaſier for heauen and earth to paſſe, then one title of the Lavv to fal.
18 Euery one that dimiſſeth his vvife, ‡ and marieth an other, committeth aduoutrie: and he that marieth her that is dimiſſed frō her husband, committeth aduoutrie.
19 There vvas a certaine rich man, & he vvas clothed vvith purple and ſilk: and he fared euery day magnifically.
20 And there vvas a certaine begger called Lazarus, that lay at his gate, ful of ſores.
21 Deſiring to be filled of the crommes, that fel frō the rich mans table, but the dogges alſo came, and his ſores.
22 And it came to paſſe that the begger died, & vvas caried ‡ of the angels into ‡ Abrahams boſome. And the rich man alſo died: and he vvas bnried in hel.
23 And lifting vp his eyes, vvhen he vvas in torments, he ſavv Abraham afarre of, ‡ and Lazarus in his boſome.
24 And he crying ſaid: Father Abraham, haue mercie on me, and ſend Lazarus that he may dippe the tippe of his finger into vvater for to coole my tongue, becauſe I am tormented in this flame.
25 And Abraham ſaid to him: Sonne, remember that thou didſt receiue ‡ good things in thy life time, and Lazarus like vviſe euil: but novv he is comforted, and thou art tormented.
26 And beſide al theſe things, betvven vs and you there is fixed ‡ a great chaos: that they vvhich vvil paſſe from hence to you, may not, neither go from thence hither.
27 And he ſaid: Then, father, I beſeech thee that thou vvouldeſt ſend him vnto my fathers houſe, for I haue fiue brethren.
28 For to teſtifie vnto them, ‡ leſt they alſo come into this place of torments.
29 And Abraham ſaid to him: ‡ They haue Moyſes and the Prophets: let them heare them.
30 But he ſaid: No, father Abraham, but if ſome man shal go from the dead to them, they vvil doe penance.
31 And he ſaid to him: If they heare not Moyſes and the Prophets, neither if one shal riſe againe from the dead, vvil they beleeue.

CHAP. XVII.

1 AND he ſaid to his Diſciples, It is ‡ impoſſible that ſcādal ſhould not come: but vvo to him by vvhom they come.
2 It is more profitable for him, if a mil-ſtone be put about his neck, and he be caſt into the ſea, then that he ſcandalize one of theſe litle ones.
3 Look vvel to your ſelues, If thy brother

finne against thee, rebuke
and if he do penance, forgiue

4 And if he sinne against thee seuen times in a day, and seuen times in a day be conuerted vnto thee, saying, It repenteth me, forgiue him.
5 And the Apostles said to our Lord, Increase faith in vs.
6 And our Lord said, If you had faith like to a mustard seed, you might say to this mulberie tree, be thou rooted vp, and be transplanted into the sea: and it would obey you.
7 And which of you hauing a seruant plowing or keeping cattle, that vvil say to him returning out of the field, Passe quickly, sit downe.
8 And saith not to him, Make ready supper, and gird thy self, and serue me vvhiles I eate and drink, and afterward thou shal eate and drink?
9 Doth he giue that seruant thanks, for doing the things vvhich he commaunded him?
10 I trovv not. So you also, vvhen you shal haue done al things that are commaunded you, say, VVe are ‡ vnprofitable seruants: vve haue done that vvhich vve ought to do.
11 And it came to passe, as he vvent vnto Hierusalem, he passed through the middes of Samaria and Galilee.
12 And vvhen he entred into a certaine tovvne, there met him ten men that vvere lepers, vvho stood a farre of.
13 And they lifted vp their voice, saying: Iesus maister, haue mercie on vs.
14 VVhom as he savv, he said: Go, shevv your selues ‡ to the Priests. And it came to passe ‡ as they vvent, they vvere made cleane.
15 And one of them as he savv that he vvas made cleane: vvent back vvith a loud voice magnifying God.
16 And he fel on his face before his feet, giuing thanks: and this vvas a Samaritane.
17 And Iesus answering said: VVere not ten made cleane? and vvhere are the nine?
18 There vvas not found that returned, and gaue glorie to God, but this stranger.
19 And he said to him, Arise, go vvaies: because ‡ thy faith hath made thee safe.
20 And being asked of the Pharises, VVhen commeth the kingdom of God? he answvered them and said: The kingdom of God commeth not vvith obseruation.
21 Neither shal they say, Lo here, or lo there, for loe ‡ the kingdom of God is vvithin you.
22 And he said to his Disciples: The daies vvil come vvhen you shal desire to see on day of the Sonne of man: and you shal not see.
23 And they vvil say to you, Lo here and lo there. ‡ Go not, neither do ye folovv after.
24 For euen as the lightning that lightneth from vnder heauen, vnto those partes that are vnder heauen, shineth: so shal the Sonne of man be in his day.
25 But first he must suffer many things and be reiected of this generation.
26 And as it came to passe in the daies of Noe, so shal it be also in the daies of the Sonne of man.
27 They did eate and drink, they did marie vviues and vvere giuen to mariage euen vntil the day that Noe entred into the arke: and the flovd came, and destroied them al.
28 Likevvise as it came to passe in the daies of Lot: They did eate and drink, bought and sold, planted and builded.
29 And in the day that Lot vvent out from Sodome, it rained fire and brimstone from heauen, and destroyed them al.
30 According to these things it shal be in the day that the Sonne of man shal be reuealed.
31 In that houre he that shal be in the house-top, and his vessel in the house, let him not go dovvne to take them vp: and he that is in the field, in like maner let him not returne back.
32 Be mindful of Lots vvife.
33 VVhosoeuer seeketh to saue his life, shal lose it: and vvhosoeuer doth lose the same, shal quicken it.
34 I say to you, in that night there shal be tvvo

two in one bed: the one shal be taken, and the other shal be left.
35 Two women shal be grinding together: the one shal be taken, and the other shal be left: two in the field: the one shal be taken, and the other shal be left.
36 They answering say to him, where Lord?
37 Who said to them: where soeuer the body shal be, thither vvil the eagles also be gathered together.

CHAP. XVIII.

1 AND he spake also a parable to them that it behoueth ‡ alvvaies to pray, & not to be vveary.
2 Saying: There vvas a certaine iudge in a certaine citie, vvhich feared not God, and of man made no account.
3 And there vvas a certaine vvidovv in that citie: and she came to him, saying: Reuenge me of mine aduersarie.
4 And he vvould not of a long time. but aftervvard he said vvithin him self: Although I feare not God, nor make account of man.
5 Yet because this vvidovv is importune vpon me, I vvil reuenge her, lest at the last she come and defame me.
6 And our Lord said: Heare vvhat the iudge of iniquitie sayeth.
7 And vvil not God reuenge his elect that crie to him day and night: and vvil he haue patience in them?
8 I say to you that he vvil quickly reuenge them. But yet the Sonne of man comming, ‡ shal he find trovv you, faith in the earth?
9 And he said also to certaine that trusted in them selues as iust, and despised others, this parable.
10 Two men vvent vp into the Temple to pray: the one a Pharise, and the other a Publican.
11 The Pharise standing, praied thus vvith him self: God, I giue thee thāks that I am not as the rest of men, extorcioners, vniust, aduouterers, as also this Publican.
12 ‡ I fast twise in a vveek: I giue tithes of al that I possesse.
13 And the Publican standing a farre of vvould not so much as lift his eyes tovvard heauen: but ‡ knocked his breast, saying: God be merciful to me a sinner.
14 I say to you, this man vvent dovvne into his house iustified more then he: because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.
15 And they brought vnto him infants also, that he might touch them, vvhich thing vvhē the Disciples savv, they rebuked them.
16 But Iesus calling them together, said: Suffer children to come vnto me, & forbid them not, for the kingdom of heauen is for such.
17 Amen I say to you: Vvhosoeuer receiueth not the kingdom of God ‡ as a child, shal not enter into it.
18 And a certaine Prince asked him, saying: Good maister, by doing vvhat, shal I possesse euerlasting life?
19 And Iesus said to him: vvhy doth thou cal me good? None is good but only God.
20 Thou knovvest ‡ the commaundements: Thou shalt not kil, Thou shalt not commit aduoutrie, Thou shalt not steale, Thou shalt not beare false vvitnes, Honor thy father & mother.
21 Vvho said: Al these things haue I kept from my youth.
22 Vvhich Iesus hearing, sayd to him: Yet one thing thou lackest: ‡ Sel al that euer thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, folovv me.
23 He hearing these things, vvas stroken sad: because he vvas very rich.
24 And Iesus seeing him stroken sad, said: Hovv hardly shal they that haue mony enter, into the kingdom of God?
25 For it is easier for a camel to passe through the eye of a nedle, then for a rich man to enter into the kingdom of God.
26 And they that heard, said: And vvho can be saued?
27 He said to them: The things that are impossible vvith men, are possible vvith God.

28 And

And Peter ſaid, Loe, vve haue al things, and haue folovved thee.

29 VVho ſaid to them: Amen I ſay to you, There is no man that hath left houſe, or parents, or brethren, or ‡ vvife, or children for the kingdom of God.

30 And shal not receiue much more in this time, and in the vvorld to come ‡ life euerlaſting.

31 And Ieſus took the Tvvelue, and ſaid to them: Behold vve go vp to Hieruſalem, and al things shal be conſummat vvhich vvere vvritten by the Prophets of the Sonne of man.

32 For he shal be deliuered to the Gentils, and shal be mocked, and ſcourged, and ſpit vpon.

33 And after they haue ſcourged him, they vvil kil him, and the third day he shal riſe againe.

34 And they vnderſtood none of theſe things, and this vvord vvas hid from them, and they vnderſtood not the things that vvere ſaid.

35 And it came to paſſe, vvhen he drevv nigh to Iericho, a certaine blind man ſate by the vvay, begging.

36 And vvhen he heard the multitude paſſing by, he asked vvhat this should be.

37 And they told him that Ieſus of Nazareth paſſed by.

38 And he cried ſaying: Ieſus ſonne of Dauid, haue mercie vpon me.

39 And they that vvent before, rebuked him, that he should hold his peace. But he cried much more, Sonne of Dauid haue mercie vpon me.

40 And Ieſus ſtanding, commaunded him to be brought vnto him. And vvhen he vvas come neere, he asked him.

41 Saying: vvhat vvilt thou that I do to thee? but he ſaid: Lord, that I may ſee.

42 And Ieſus ſaid to him: Do thou ſee, thy faith hath made thee vvhole.

43 And forthvvith he ſavv, and folovved him, magnifying God. And al the people as they ſavv it, gaue praiſe to God.

CHAP. XIX.

1 AND entring in, he vvalked through Iericho.

2 And behold a man named Zachæus: and this vvas a Prince of the Publicans, and he rich.

3 And he ſought to ſee Ieſus vvhat he vvas, and he could not for the multitude, becauſe he vvas litle of ſtature.

4 And running before, he ‡ vvent vp into a ſycomore tree that he might ſee him: becauſe he vvas to paſſe by it.

5 And vvhen he vvas come to the place, Ieſus looking vp, ſavv him, and ſaid to him: Zachæus, come dovvne in haſt: becauſe this day I muſt abide in thy houſe.

6 And he in haſt came dovvne, and receiued him reioycing.

7 And vvhen al ſavv it, they murmured ſaying: that he turned in, to a man that vvas a ſinner.

8 But Zachæus ſtanding ſaid to our Lord: Behold the halfe of my goods, Lord, I giue to the poore: and if I haue defrauded any man of any thing, ‡ I reſtore fourefold.

9 Ieſus ſaid to him: That this day ſaluation is made to this houſe: becauſe that he alſo is the ſonne of Abraham.

10 For the Sonne of man is come to ſeek and to ſaue that vvhich vvas loſt.

11 They hearing theſe things, he added and ſpake a parable, for that he vvas nigh to Hieruſalem, and becauſe they thought that forthvvith the kingdom of God should be manifeſted.

12 He ſaid therfore, A certaine noble man vvent into a farre countrie to take to him ſelf a kingdom, and to returne.

13 And calling his ten ſeruants, he gaue them ten poundes, and ſaid to them, Occupie til I come.

14 And his citizens hated him: and they ſent a legacy after him, ſaying: VVe vvil not haue this man reigne ouer vs.

15 And it came to paſſe after he returned, hauing receiued his kingdom:

and

and he commaunded his ſeruants to be called, to vvhom he gaue the money: that he might knovv hovv much euery man had gained by occupying.

16 And the firſt came, ſaying: Lord thy pound hath gotten ten pounds.

17 And he ſaid to him: VVel fare thee good ſeruant, becauſe thou haſt been faithful in a litle, thou ſhalt haue povver ouer ‡ ten cities.

18 And the ſecond came ſaying: Lord, thy pound hath made fiue pounds.

19 And he ſaid to him: And be thou ouer fiue cities.

20 And an other came, ſaying: Lord, lo here thy pound, vvhich I haue had laid vp in a napkin.

21 For I feared thee, becauſe thou art an auſtere mā thou takeſt vp that thou didſt not ſet dovvne, and thou reapeſt that vvhich thou didſt not ſovv.

22 He ſaith to him: By thine ovvne mouth I iudge thee, naughtie ſeruāt. Thou didſt knovv that I am an auſtere man, taking vp that I ſet not dovvne, and reaping that vvhich I ſovved not.

23 And vvhy didſt thou not giue my money to the bank, and I comming might certes vvith vſurie haue exacted it?

24 And he ſaid to them that ſtood by: Take the pound avvay from him, and giue it to him that hath the ten pounds.

25 And they ſaid to him, Lord, he hath ten pounds.

26 But I ſay to you: that to euery one that hath ſhal be giuen: & from him that hath not, that alſo vvhich he hath ſhal be taken from him.

27 But as for thoſe mine enemies that vvould not haue me reigne ouer them, bring them hither: and kil them before me.

28 And hauing ſaid theſe things, he vvent before aſcending to Hieruſalem.

29 And it came to paſſe vvhen he vvas come nigh to Bethphage & Bethania vnto the mount called Oliuet, he ſent tvvo of his Diſciples.

30 Saying: Go into the tovvne vvhich is ouer againſt, into the vvhich as you enter, you ſhal find the colt an aſſe tied, on vvhich no man hath ſitten: looſe him, and bring him.

31 And if any man aſko you, VVhy looſe you him? Yon ſhal ſay thus to him: becauſe our Lord needeth his ſeruice.

32 And they that vvere ſent, vvent their vvaies, and found as he ſaid to them, the colt ſtanding.

33 And vvhen they looſed the colt, the ovvners thereof ſaid to them: VVhy looſe you the colt?

34 But they ſaid: becauſe our Lord hath need of him.

35 And they brought him to Ieſus. And caſting their garments vpon the colt, they ſet Ieſus thereupon.

36 And as he vvent, they ſpred their garments vnderneath in the vvay.

37 And vvhen he approched now to the deſcent of Mount-Oliuet, all the multitudes of them that deſcended, began vvith ioy to praiſe God vvith a loud voice, for al the miracles that they had ſeen.

38 Saying: Beſſed is he that commeth king in the name of our Lord, peace in heauen, and glorie on high.

39 And certaine Phariſes of the multitudes ſaid to him: Maiſter, rebuke thy diſciples.

40 To vvhom he ſaid: I ſay to you, That if theſe hold their peace, the ſtones ſhal crie.

41 And as he drevv neere, ſeeing the citie, he vvept vpon it, ſaying.

42 Becauſe if thou alſo hadſt knovven, and that in this thy day, the things that pertaine to thy peace: but novv they are hid from thine eyes.

43 For ‡ the daies ſhal come vpon thee: and thy enemies ſhal compaſſe thee vvith a trench, and incloſe thee about, and ſtraiten thee on euery ſide.

44 And beat thee flat to the ground, and thy children that are in thee, and they ſhal not leaue in thee a ſtone vpon a ſtone becauſe thou haſt not knovven the time of thy viſitation.

45 And

45 And entring into the Temple, he began to caſt out the ſellers therein and the byers.
46 Saying to them: It is vvritten, That my houſe is the houſe of prayer. But you haue made it a denne of theeues.
47 And he vvas teaching daily in the Temple. And the cheef Prieſts and the Scribs and the Princes of the people ſought to deſtroy him.
48 And they found not vvhat to do to him. For al the people vvas ſuſpenſe, hearing him.

CHAP. XX.

1 AND it came to paſſe: in one of the daies vvhen he vvas teaching the people in the Temple and euangelizing, the cheef Prieſts and the Scribs vvith the auncients aſſembled.
2 And ſpake ſaying to him, ‡ Tel vs, in vvhat povver doſt thou theſe things? or, vvho is he that hath giuen thee this povver?
3 And Ieſus anſvvering, ſaid to them: I alſo vvil aske you one vvord. Anſvver me.
4 The baptiſme of Iohn vvas it from heauen, or of men?
5 But they thought vvithin themſelues, ſaying: That if vve ſay, From heauen: he vvil ſay, VVhy then did you not beleeue him?
6 But if vve ſay, Of men: the vvhole people vvil ſtone vs: for they are certaine that Iohn is a Prophet.
7 And they anſvvered that they knevv not vvhence it vvas.
8 And Ieſus ſaid to them: Neither do I tel you in vvhat povver I do theſe things.
9 And he began to ſay to the people this parable. A certaine ‡ man planted a vineyard, & let it out to husbandmen: and he vvas from home a long time.
10 And in time he ſent to the husbandmen a ſeruant, that they ſhould giue him of the fruit of the vineyard. VVho beating him, ſent him avvay emptie.
11 And againe he ſent an other ſeruant. But they beating him alſo and reprochfully abuſing him, ſent him avvay emptie.
12 And againe he ſent the third: vvho vvounding him alſo, caſt him out.
13 And the lord of the vineyard ſaid: VVhat ſhal I do? I vvil ſend my beloued ſonne; perhaps vvhen they ſhal ſee him, they vvil reuerence him.
14 VVhom vvhen the husbandmen ſavv, they thought vvithin themſelues, ſaying; This is the heire, let vs kil him, that the heritage may be ours.
15 And caſting him forth out of the vineyard, they killed him. VVhat therfore vvil the Lord of the vineyard do to them?
16 He vvil come, and vvil deſtroy theſe husbandmen, and vvil giue the vineyard to others. VVhich they hearing, ſaid to him; God forbid.
17 But he beholding them ſaid; VVhat is this then that is vvritten, The ſtone vvhich the builders reiected, the ſame is become into the head of the corner?
18 Euery one that falleth vpon this ſtone, ſhal be quashed; and vpon vvhom it ſhal fal, it ſhal break him to pouder.
19 And the cheef Prieſts and Scribs ſought to lay hands vpon him that houre; and they feared the people. for they knevv that he ſpake this ſimilitude to them.
20 And vvatching, they ſent ſpies vvhich ſhould feine themſelues iuſt; that they might take him in his talk, and deliuer him to the principalitie and povver of the Præſident.
21 And they asked him, ſaying; Maiſter, vve knovv that thou ſpeakeſt and teacheſt rightly; and thou doſt not accept perſon, but teacheſt the vvay of God in truth.
22 Is it lavvful for vs to giue tribute to Cæſar, or no?
23 But conſidering their guile, he ſaid to them; VVhy tempt you me?
24 Shevv me a penie. VVhoſe image hath it and inſcription? They anſvvering ſaid; Cæſars.
25 And he ſaid to them; Render therefore

fore the things that are Cæsars, ‡ to Cæsar: and the things that are Gods, to God.
26 And they could not reprehend his vvord before the people: and marueling at his answer, they held their peace.
27 And there came certaine of the Sadduces, vvhich denie that there is a resurrection, and they asked him.
28 Saying: Maister, Moyses gaue vs in vvriting. If a mans brother die hauing a vvife, and he haue no children, that his brother take her to vvife, and raise vp seed to his brother.
29 There vvere therfore seuen brethren: and the first took a vvife, and died vvithout children.
30 And the next took her, and he died vvithout children.
31 And the third took her. In like maner also al the seuen, and they left no seed, and died.
32 Last of al the vvoman died also.
33 In the resurrection therfore, vvhose vvife shal she be of them? sithens the seuen had her to vvife.
34 And Iesus said to them: The children of this vvorld marie, and are giuen in mariage.
35 But they that ‡ shal be ‡ counted vvorthie of that vvorld and the resurrection from the dead, neither marie, nor take vvines.
36 Neither can they die any more, for they are ‡ equal to Angels: and they are the sonnes of God, seeing they are the sonnes of the resurrection.
37 But that the dead rise againe, Moyses also shevved, beside the bush, as he calleth the Lord, The God of Abraham, and the God of Isaac, and the God of Iacob.
38 For God is not of the dead, but of the liuing. for al liue to him.
39 And certaine of the Scribs answering, said to him: Maister, thou hast said vvel.
40 And further they durst not aske him any thing.
41 But he said to them: Hovv say they that Christ is the sonne of Dauid?
42 And Dauid him self saith in the book of Psalmes, The Lord said to my Lord, Sit on my right hand.
43 Til I put thine enemies, the stoole of thy feet?
44 Dauid then calleth him Lord, hovv is he his sonne?
45 And al the people hearing him, he said to his Disciples.
46 Bevvare of the Scribs, that vvil vvalk in robes, and loue salutations in the market-place, and the first chaires in the synagogs, and the chief romes in feasts.
47 VVhich deuoure vvidovves houses: feining long praier. These shal receiue greater damnation.

CHAP. XXI.

1 And beholding, he savv them that did cast their gifts into the treasurie, rich persons.
2 And he savv also a certaine poore vvidovv casting tvvo brasse mites.
3 And he said: Verely I say to you, that this poore vvidovv hath cast more then al.
4 For al these of their abundance haue cast into the gifts of God: but she ‡ of her penurie, hath cast in al her liuing that she had.
5 And certaine saying of the Temple that it vvas adorned vvith goodly stones and donaries, he said.
6 These things vvhich you see, the daies vvil come vvherein ‡ there shal not be left a stone vpon a stone that shal not be destroied.
7 And they asked him, saying: Maister, vvhen shal these things be: and vvhat shal be the signe vvhen they shal begin to come to passe?
8 VVho said: See you be not seduced. for ‡ many vvil come in my name, saying that I am he: and the time is at hand, go not therfore after them.
9 And vvhen you shal heare of vvarres and seditions, be not terrified: these things must first come to passe, but the end is not yet by and by.
10 Then he said to them: Nation shal rise against nation, and kingdom against kingdom.
11 And there shal be great earthquakes in places, and pestilences and famines, and terrours from heauen, and there shal be great signes.
12 But before al these things they vvil

vvil ‡ lay their hands vpon you: and perſecute you deliuering you into ſynagogs and priſons, dravving you to kings and reſidents for my name.
13 And it shal happen vnto you for teſtimonie.
14 Lay vp this therfore in your harts, not to premeditate hovv you shal anſvver.
15 For I vvil giue you mouth and vviſdom, vvhich al your aduerſaries shal not be able to reſiſt and gaine ſay.
16 And you shal be deliuered vp of your parents and brethren, and kinſemen and friends: and they vvil put to death of you.
17 And you shal be odious to al men for my name.
18 And a heare of your head shal not perish.
19 In your patience you shal poſſeſſe your ſoules.
20 And vvhen you shal ſee Hieruſalem compaſſed about vvith an armie: then knovv that the deſolation thereof is at hand.
21 Then they that are in Ievvrie, let them flee to the mountaines: and they in the middes thereof, let them depart: and they in the countries, let them not enter into it.
22 For theſe are the daies of vengeance, that al things may be fulfilled that are vvritten.
23 But vvo to them that are vvith child and that giue ſuck in thoſe daies. for there shal be great affliction vpon the land, and vvrath on this people.
24 And they shal fal by the edge of the ſvvord: and shal be led captiue into al nations. and Hieruſalem shal be troden of the Gentils: til the times of nations be fulfilled.
25 And there shal be ſignes in the ſunne, and the moone and the ſtarres: and vpon earth diſtreſſe of nations, for the confuſion of the ſound of ſea and vvaues.
26 Men vvithering for feare and expectation, vvhat shal come vpon the vvhole vvorld. for the povvers of heauen shal be moued.
27 And then they shal ſee the Sonne of man comming in a cloud vvith great povver and maieſtie.
28 But vvhen theſe things begin to come to paſſe, look vp and lift vp your heads: becauſe your redemption is at hand.
29 And he ſpake to them a ſimilitude. See the figtree and al trees.
30 When they novv bud forth fruit out of them ſelues, you knovv that ſummer is nigh.
31 So you alſo vvhen you shal ſee theſe things come to paſſe, knovv that the kingdom of God is nigh.
32 Amen I ſay to you, that this generation shal not paſſe, til al be done.
33 Heauen and earth shal paſſe: but my vvords shal not paſſe.
34 And look vvel to your ſelues, leſt perhaps your harts be ouercharged vvith ſurfetting and drunkenneſſe & cares of this life: and that day come vpon you ſodenly.
35 For as a ſnare shal it come vpon al that ſit vpon the face of al the earth.
36 VVatch therfore, praying at al times, that you may be ‡ accounted vvorthie to eſcape al theſe things that are to come, and to ſtand before the Sonne of man.
37 And the daies he vvas teaching in the Temple: but the nights going forth, he abode in the ‡ mount that is called Oliuet.
38 And al the people in the morning vvent vnto him in the Temple to heare him.

CHAP. XXII.

1 AND the feſtiual day of the Azymes approched, vvhich is called Paſche.
2 And the cheef Prieſts & the Scribs ſought hovv they might kil him: but they feared the people.
3 And Satan entred into Iudas that vvas ſurnamed Iſcariot, one of the Tvvelue,
4 And he vvent, and talked vvith the cheef Prieſts and the Magiſtrats, hovv he might betray him to them.
5 And they vvere glad, and bargained to giue him money.
6 And he promiſed. And he ſought opportunitie to betray him apart from the multitude.

7 And

7 And the day of the Azymes came, vvhercin it vvas neceſſarie that the Paſche ſhould be killed.
8 And he ſent Peter and Iohn, ſaying; Go and prepare vs the Paſche that vve may eate.
9 But they ſaid; VVhere vvilt thou that vve prepare it?
10 And he ſaid to them; Behold, as you enter into the citie, there ſhal meet you a man carying a pitcher of vvater; folovv him into the houſe into vvhich he entreth.
11 And you ſhal ſay to the good man of the houſe; The Maiſter ſaith to thee, VVhere is the inne vvhere I may eate the Paſche vvith my Diſciples.
12 And he vvil ſhevv you a great refectorie adorned: and there prepare.
13 And they going, found as he ſaid to them, and prepared the Paſche.
14 And vvhen the houre vvas come, he ſate dovvne, and the tvvelue Apoſtles vvith him.
15 And he ſaid to them: ‡ VVith deſire I haue deſired to eate this Paſche vvith you before I ſuffer.
16 For I ſay to you, that from this time I vvil not eate it, til it be fulfilled in the kingdom of God.
17 And ‡ taking the chalice he gaue thankes, and ſaid: Take and deuide among you.
18 For I ſay to you, That I vvil not drink of the generation of the vine, til the kingdom of God do come.
19 And taking bread, he gaue thanks, and brake: and gaue to them, ſaying: ‡ This is my body ‡ vvhich is giuen for you. ‡ Doe this ‡ for a commemoration of me.
20 In like maner the chalice alſo, after he had ſupped, ſaying, ‡ This is the chalice ‡ the nevv Teſtament in my bloud, ‡ vvhich ſhal be ſhed for you.
21 But yet behold, the hand of him that betraieth me, is vvith me on the table.
22 And the Sonne of man in deed goeth according to that vvhich is determined: but yet vvo to that man by vvhom he ſhal be betrayed.
23 And they began to queſtion among them ſelues, vvhich of them it ſhould be that ſhould do this.
24 And there fel alſo a [illegible] betvven them, vvhich of them [illegible] med to be greater.
25 And he ſaid to them: The [illegible] of the Gentiles ouerrule them: [illegible] they that haue povver vpon them, [illegible] re called beneficial.
26 But you not ſo: but he that [illegible] the greater among you, let him [illegible] come as the yonger: & he that is [illegible] leader, as the vvaiter.
27 For vvhich is greater, he that ſitteth at the table, or he that miniſtreth? is not he that ſitteth? but I am in the middes of you, as he that miniſtreth.
28 And you are they that haue remained vvith me in my tentations.
29 And I diſpoſe to you, as my father diſpoſed to me, a kingdom.
30 That you may eate & drink vpon my table in my kingdom, & may ſit ‡ vpon thrones, iudging the tvvelue tribes of Iſrael.
31 And our Lord ſaid: ‡ Simon, Simon, behold Satan hath required to haue you for to ſift as vvheat.
32 But I haue praied for thee, that thy faith faile not: and thou once conuerted, confirme thy brethren.
33 VVho ſaid to him: Lord, vvith thee I am readie to go both into priſon and vnto death.
34 And he ſaid: I ſay to thee Peter, the cock ſhal not crovv to day, til thou denie thriſe that thou knovveſt me.
35 And he ſaid to them: vvhen I ſent you vvithout purſe and skrip & ſhoes, did you lack any thing? But they ſaid, Nothing.
36 He ſaid therfore vnto them, But novv he that hath a purſe, let him take it, likevviſe alſo a skrip: and he that hath not, let him ſel his coat, and buie a ſvvord.
37 For I ſay to you, that yet this that is vvritten, muſt be fulfilled in me; And vvith the vvicked vvas he reputed. For thoſe things that are concerning me, haue an end.
38 But they ſaid, Lord, Lo tvvo ſvvords here. But he ſaid to them, It is ynough.
39 And going forth, he vvēt according to his

his cuſtome into mount Oliuet. And his Diſciples alſo folovved him.

40 And vvhen he vvas come to the place, he ſaid to them: Pray, leſt ye enter into tentation.

41 And he vvas pulled avvay from them a ſtones caſt: and kneeling he praied.

42 Saying: Father, if thou vvilt, transferre this chalice from me. But yet not my vvil, but thine be done.

43 And there appeared to him an Angel from heauen, ſtrengthning him. And being in an agonie, he praied the longer.

44 And his ſvveat became as drops of bloud trikling dovvne vpon the earth.

45 And vvhen he vvas riſen vp from praier, and vvas come to his Diſciples, he found them sleeping for penſiuenes.

46 And he ſaid to them: VVhy sleep you? ariſe, pray, leſt you enter into tentation.

47 As he vvas yet ſpeaking, behold a multitude: and he that vvas called Iudas, one of the Tvvelue, vvent before them, and approched to Ieſus, for to kiſſe him.

48 And Ieſus ſaid to him, Iudas vvith a kiſſe doeſt thou betray the Sonne of man?

49 And they that vvere about him, ſeeing vvhat vvould be, ſaid to him: Lord, ſhal vve ſtrik vvith the ſvvord?

50 And one of them ſmot the ſeruant of the high Prieſt: and cut of his right eare.

51 But Ieſus anſvvering, ſaid; Suffer ye thus farre. And vvhen he had touched his eare, he healed him.

52 And Ieſus ſaid to them that vvere come vnto him, the cheef Prieſts, and magiſtrats of the Temple, and auncients, As it vvere to a theef are you come forth vvith ſvvords and clubbes?

53 VVhen I vvas daily vvith you in the Temple, you did not lay hands vpon me, but this is your houre, and the povver of darknes.

54 And apprehending him, they led him to the high Prieſts houſe; but Peter folovved a farre of.

55 And a fire being kindled in the middes of the court, & they ſitting about it, Peter vvas in the middes of them.

56 VVhom vvhen a certaine vvench ſavv ſitting at the light, and had beheld him, ſhe ſaid; This fellov alſo vvas vvith him.

57 But he denied him, ſaying; VVoman, I knovv him not.

58 And after a vvhile an other man ſeeing him, ſaid; And thou art of them. But Peter ſaid; O man I am not.

59 And after the ſpace as it vvere of one houre, a certaine other man affirmed, ſaying; Verely this fellov alſo vvas vvith him. for he is alſo a Galilæan.

60 And Peter ſaid; Man I knovv not vvhat thou ſayeſt. And incontinent as he vvas yet ſpeaking, the cock crevv.

61 And our Lord turning looked on Peter. And Peter remembred the vvord of our Lord, as he had ſaid: That before the cock crovv thou ſhalt thriſe denie me.

62 And Peter going forth a doores, vvept bitterly.

63 And the men that held him, mocked him, beating him.

64 And they did blind-fold him, & ſmot his face. And they asked him ſaying; Prophecie, vvho is it that ſmot thee?

65 And blaſpheming many other things they ſaid againſt him.

66 And vvhen it vvas day, there aſſembled the auncients of the people and cheef Prieſts and Scribs, and they brought him into their councel, ſaying.

67 If thou be Chriſt tel vs. And he ſaid to them, If I tel you, you vvil not beleeue me.

68 If alſo I aske, you vvil not anſvver me, nor dimiſſe me.

69 But from heneeforth the Sonne of man ſhal be ſitting on the right hand of the povver of God.

70 And they al ſaid; Art thou then the Sonne of God? VVho ſaid; You ſay that I am.

71 But they ſaid; vvhat need vve teſtimonie any further? For our ſelues haue heard of his ovvne mouth.

CHAP.

CHAP. XXIII.

1 AND al the multitude of them risin vp, led him to Pilate.
2 And they began to accuse him, saying: Vve haue found this man subuerting our nation, & prohibiting to giue tributs to Cæsar, and saying that he is Christ the king.
3 And Pilate asked him, saying: Art thou the king of the Ievves? But he answering said; thou sayest.
4 And Pilate said to the cheef Priests and multitudes, I find no cause in this man.
5 But they were more earnest, saying; He stirreth the people teaching through out al Ievvrie, beginning from Galilee euen hither.
6 But Pilate hearing Galilee, asked if the man were of Galilee.
7 And when he vnderstood that he was of Herods iurisdiction, he sent him back to Herod, who was also him self at Hierusalem in those daies.
8 And Herod seeing Iesus, was very glad, for he was desirous of a long time to see him, for because he heard many things of him; and he hoped to see some signe wrought by him.
9 And he asked him in many words. But he answered him nothing.
10 And there stood the cheef Priests and the Scribs constantly accusing him.
11 And Herod with his armie set him at naught; and he mocked him, putting on him a white garment, & sent him back to Pilate.
12 And Herod and Pilate were made friends that day. for before they were enemies one to an other.
13 And Pilate calling together the cheef Priests and magistrats, and the people.
14 Said to them: You haue presented vnto me this man, as auerting the people, and behold I examining him before you, haue found no cause in this man of those things wherein you accuse him.
15 No, nor Herod neither. for I sent you to him, and behold, nothing worthie of death is done to him.
16 I will chasten him therfore and dimisse him.
17 And he of necessitie had to lease vnto them vpon the feast one.
18 But the whole multitude together cried out, saying: Dispatch him and release vs Barrabas.
19 Who was for a certaine sedition made in the citie and murder, cast into prison.
20 And Pilat againe spake to them desirous to release Iesus.
21 But they cried againe, saying: Crucifie, crucifie him.
22 And he the third time said to them: why, what euil hath this man done? I find no cause of death in him. I will correct him therfore and let him go.
23 But they were instant with loud voices requiring that he might be crucified. And their voices preuailed.
24 And Pilat adiudged their petition to be done.
25 And he released vnto them him that for murder and sedition had been cast into prison, whom they demaunded: but Iesus he deliuered to their pleasure.
26 And when they led him, they took one Simon of Cyrene comming from the countrie: and they laid the Crosse vpon him to carie after Iesus.
27 And there followed him a great multitude of people, and of women which bewailed & lamented him.
28 But Iesus turning to them, said: Daughters of Hierusalem, weep not vpon me, but weep vpon your selues, and vpon your children.
29 For behold the daies shal come, wherein they will say: Blessed are the barren, & the wombs that haue not borne, and the paps that haue not giuen suck.
30 Then shal they begin to say to the mountaines, Fal vpon vs: and to the hilles, Couer vs.
31 For if in the green wood they do these things, in the drie what shal be done?
32 And there were led also other two malefactours with him, to be executed.
33 And after they came to the place which is called Caluarie, there they crucified

fied him: and the theeues, one on the right hand, and the other on the left.

34 And Iesus said: Father, ‡ forgiue them, for they knovv not vvhat they do. But they deuiding his garments, did cast lots.

35 And the people stood beholding, and the princes vvith them derided him, saying: Others he hath saued, let him saue him self, if this be Christ, the elect of God.

36 And the souldiars also mocked him comming to him, and offering him vinegre.

37 Saying: If thou be the king of the Ievves, saue thy self.

38 And there vvas also a superscription vvritten ouer him in Greek, and Latine, and Hebrevv letters: This is the king of the Ievves.

39 And one of those theeues that vvere hanged, blasphemed him, saying. If thou be Christ, saue thy self, and vs.

40 But the other answvering, rebuked him, saying: Neither dost thou feare God, vvhere as thou art in the same damnation?

41 And vve in deed iustly, for vve receiue vvorthie of our doings: but this man hath done no euil.

42 And he said to Iesus: Lord, remember me vvhen thou shalt come into thy kingdom.

43 And Iesus said to him: Amen I say to thee: this day thou shalt be vvith me ‡ in paradise.

44 And it vvas almost the sixt houre: and there vvas made darkenesse vpō the vvhole earth vntil the ninth houre.

45 And the ‡ sunne vvas darkned: & the veile of the Temple vvas rent in the middes.

46 And Iesus crying vvith a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gaue vp the ghost.

47 And the Centurion seing that vvhich vvas done, glorified God, saying: In deed this man vvas iust.

48 And al the multitude of them that vvere present together at that sight, and savv the things that vvere done, returned knocking their breasts.

49 And al his acquaintance stood a far of: and the vvomen that hath folovved him from Galilee, seeing these things.

50 And behold a man named Ioseph, vvhich vvas a senatour, a good man and a iust.

51 He had not consented to their counseil and doings, of Arimathæa a citie of Ievvrie, vvho also him self expected the kingdom of God.

52 This man came to Pilat, & asked the body of Iesus.

53 And taking it dovvne, vvrapped it in sindon, and laid him in a monument hevved of stone, ‡ vvherein neuer yet any man had been laid.

54 And it vvas the day of Parasceue, and the Sabboth drevv neere.

55 And the vvomen that vvere come vvith him from Galilee, folovving after ‡ savv the monument, & hovv his body vvas laid.

56 And returning they prepared spices and ointments: and on the Sabboth they rested according to the commaundement.

CHAP. XXIV.

1 AND in the ‡ first of the Sabboth very early they came to the monument, carying the spices vvhich they had prepared.

2 And they found the stone rolled back from the monument.

3 And going in, they found not the body of our Lord Iesus.

4 And it came to passe: as they vvere astonied in their mind at this, behold tvvo men stood beside them in glistering apparel.

5 And vvhen they feared and cast dovvne their countenance tovvard the ground, they said vnto them: VVhy seek you the liuing vvith the dead?

6 He is not here, but is risen. remember hovv he spake to you, vvhen he yet vvas in Galilee.

7 Saying: That the Sonne of man must be deliuered into the handes of sinners and be crucified, and the third day rise againe.

8 And they remembrd his vvords.

9 And going back from the monument, they told al these things to

those eleuen, and to al the rest.
10 And it vvas Marie Magdalene, & Ioane, and Marie of Iames, and the rest that vvere vvith them, vvhich said these things to the Apostles.
11 And these vvords seemed before them as dotage, and they did not beleeue them.
12 But Peter rising vp ranne to the monument: and stouping dovvne he savv the linen cloths lying alone, and vvent avvay marueiling vvith him self at that vvhich vvas done.
13 And behold, tvvo of them vvent the same day into a tovvne vvhich vvas the space of sixtie furlongs from Hierusalem, named Emmaus.
14 And they talked betvvixt them selues of al those things that had chaunced.
15 And it came to passe: vvhile they talked and reasoned vvith themselues, Iesus also him self approching vvent vvith them.
16 But their eyes vvere held that they might not knovv him.
17 And he said to them: VVhat are these communications that you conferre one vvith an other vvalking, & are sad?
18 And one vvhose name vvas Cleophas, answering, said to him: Art thou only a stranger in Hierusalem, and hast not knovven the things that haue been done in it, these daies?
19 To vvhom he said; vvhat things? And they said; concerning Iesus of Nazareth, vvho vvas a mā a Prophet, mightie in vvork and vvord before God and al the people.
20 And hovv our cheef Priests and Princes deliuered him into condemnation of death, & crucified him.
21 But vve hoped that it vvas he that should redeeme Israel: and novv besides al this, to day is the third day since these things vvere done.
22 But certaine vvomen also of ours, made vs afraid: vvho before it vvas light, vvere at the monument.
23 And not finding his body, came, saying that they savv a visiō also of Angels, vvho say that he is aliue.
24 And certaine men of ours vvent to the monument: and they found it so as the vvomen said, but him they found not.
25 And he said to them; O fools and slovv of hart to beleeue, in all things vvhich the Prophets haue spoken.
26 Ought not Christ to haue suffered these things, and so to enter into his glorie?
27 And beginning from Moyses and al the Prophets, he did interpret to them in al the scriptures the things that vvere concerning him.
28 And they drevv nigh to the tovvne vvhither they vvent: and he made semblaunce to go further.
29 And they forced him, saying: Tarie vvith vs, because it is tovvard night, & the day is novv farre spent. And he vvent in vvith them.
30 And it came to passe, vvhiles he sate at the table vvith them, he took bread, and blessed and brake, and did reach to them.
31 And their eyes vvere opened, and they knevv him: and he vanished out of their sight.
32 And they said one to the other: VVas not our hart burning in vs, vvhiles he spake in the vvay, & opened vnto vs the scriptures?
33 And rising vp the same hour they vvent back into Hierusalem: and they found the eleuen gathered together, and those that vvere vvith them.
34 Saying: That our Lord is risen in deed, and hath appeared to Simon.
35 And they told the things that vvere done in the vvay: and how they knevv him in the breaking of bread.
36 And vvhiles they speak these things, Iesus stood in the midde of them, and he saith to them: Peace be to you: it is I. feare not.
37 But they being troubled & frighted, imagined that they savv a spirit.
38 And he said to them: VVhy are you troubled, and cogitations ascend into your harts?
39 See my hands, and feet, that it is I my self. handle, and see: for a spirit hath not flesh and bones, as you see me to haue.
40 And vvhen he had said this, he shevved them his hands and feet.
41 But they yet not beleeuing and

meruailing for ioy, he said: Haue you here any thing to be eaten?
42 But they offred him a peece of fish broiled, and a honie combe.
43 And vvhen he had eaten before them, taking the remaines he gaue to them.
44 And he said to them: These are the vvords vvhich I spake to you, vvhen I vvas yet vvith you that al things must needs be fulfilled, vvhich are vvritten in the lavv of Moyses, and the Prophets, and the Psalmes, of me.
45 Then he opened their vnderstanding, that they might vnderstand the Scriptures.
46 And he said to them: That so it is vvritten, and so it behoued Christ to suffer, and to rise againe from the dead the third day.
47 ‡ And ‡ penance to be preached in his name and remission of sinnes vnto al nations, beginning from Hierusalem.
48 And you are vvitnesses of these things.
49 And I send the promes of my Father vpon you: but you, tarie in the citie, til you be endued vvith povver from high.
50 And he brought them forth abrode into Bethania: and lifting vp his handes ‡ he blessed them.
51 And it came to passe, vvhiles he blessed them, he departed from them, and vvas caried into heauen.
52 And they adoring vvent back into Hierusalem vvith great ioy.
53 And they vvere alvvaies in the temple praising and blessing God. Amen.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

1 IN the beginning ‡ vvas the vvord, and the vvord vvas ‡ vvith God, and ‡ God vvas the vvord.
2 This vvas in the beginning vvith God.
3 Al things vvere made ‡ by him: & vvithout him vvas made nothing. That vvhich vvas made.
4 In him vvas life, and the life vvas the light of men.
5 And the light shineth in darknesse, and the darknesse did not comprehend it.
6 There vvas a man sent from God, vvhose name vvas Iohn.
7 This man came for testimonie: to giue testimonie of the light, that al might beleeue through him.
8 He vvas not the light, but to giue testimonie of the light.
9 It vvas the true light, vvhich lighteth euery man that commeth into this vvorld.
10 He vvas in the vvorld, and the vvorld vvas made by him, and the vvorld knevv him not.
11 He came into his ovvne, and his ovvne receiued him not.
12 But as many as receiued him, ‡ he gaue them ‡ povver to be made the sonnes of God, to those that beleeue in his name.
13 VVho, not of bloud, nor of the vvil of flesh, nor of the vvil of man, but of God are borne.
14 And ‡ the vvord vvas made flesh, and dvvelt in vs (and vve savv the glorie of him, glorie as it vvere of the only-begotten of the Father) ful of grace and veritie.
15 Iohn giueth testimonie of him, & crieth saying: This vvas he of vvhom I spake, He that shal come after me, ‡ is made before me: becavse he vvas before me.
16 And of his fulnes vve al haue receiued, and grace for grace.
17 For the lavv vvas giuen by Moyses, grace and veritie vvas made by Iesus Christ.
18 God ‡ no man hath seen at any time: the only begotten Sonne vvhich is in the bosome of the father, he hath declared.
19 And this is Iohns testimonie, vvhe

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the Ievves sent from Hierusalem Priests and Leuits to him, that they should aske him, vvho art thou?
20 And he confessed, and did not denie: and he confessed, That I am not Christ.
21 And they asked him, vvhat then? Art thou Elias? And he said, I am not. Art thou ‡ the Prophet? And he answered, No.
22 They said therefore vnto him, vvho art thou, that vve may giue an answer to them that sent vs? vvhat saiest thou of thy self?
23 He said: I am the voyce of one crying in the desert, make straight the vvay of our Lord, as Esaie the prophet said.
24 And they that vvere sent vvere of the Pharises.
25 And they asked him, and said to him, vvhy then dost thou baptize, if thou be not Christ, nor Elias, nor the Prophet?
26 Iohn answered them, saying: ‡ I baptize in vvater: but there hath stood in the middes of you vvhom you knovv not.
27 The same is he that shal come after me, that is made before me: vvhose latchet of his shoe I am not vvorthie to loose.
28 These things vvere done in Bethania beyond Iordan, vvhere Iohn vvas baptizing.
29 The next day Iohn savv Iesus comming to him, and he saith: Behold the Lambe of God, behold him that taketh avvay the sinne, of the vvorld.
30 This is he of vvhom I said: After me there commeth a man, vvhich is made before me: because he vvas before me.
31 And I knevv him not, but that he may be manifested in Israel, therfore came I baptizing in vvater.
32 And Iohn gaue testimonie, saying: That I savv ‡ the Spirit descending as a doue from heauen, and he remained vpon him.
33 And I knevv him not: but he that sent me to baptize in vvater, he said to me: He vpon vvhom thou shalt see the Spirit descending and remaining vpon him, he it is that baptizeth in the Holy Ghost.
34 And I savv, and I gaue testimonie that this is the sonne of God.
35 The next day againe Iohn stood and tvvo of his disciple.
36 And beholding Iesus vvalking he saith: Behold the lambe of God.
37 And the tvvo Disciples heard him speaking, and they folovved Iesus.
38 And Iesus turning, and seeing them folovving him, saith to them: VVhat seek you? VVho said to him: Rabbi (vvhich is called by interpretation, Maister) vvhere dvvellest thou?
39 He saith to them, Come & see. They came, and savv vvhere he abode & they taried vvith him that day: & it vvas about the tenth houre.
40 And Andrevv the brother of Simon Peter vvas one of the tvvo that had heard of Iohn, & folovved him.
41 He findeth first his brother Simon, and saith to him: VVe haue found ‡ Messias, vvhich is being interpreted, Christ.
42 And he brought him to Iesus. And Iesus ‡ looking vpon him, said: Thou art Simon the sonne of Iona: thou shalt be called ‡ Cephas, vvhich is interpreted, Peter.
43 On the morovv he vvould go forth into Galilee, and he findeth Philip. And Iesus saith to him, Follovv me.
44 And Philip vvas of Bethsaida, the citie of Andrevv and Peter.
45 Philip findeth Nathanael, & saith to him: Him vvhom Moyses in the lavv, and the Prophets vvrot of: we haue found Iesus the sonne of Ioseph, of Nazareth.
46 And Nathanael said to him: Can any good thing be in Nazareth can there be any good? Philip saith to him: Come and see.
47 Iesus savv Nathanael coming to him, and he saith of him: Behold an Israelite in very deed, in vvhom there is no guile.
48 Nathanael saith to him: From vvhence knovvest thou me? Iesus answered and said to him: Before that Philip did cal thee, vvhen thou vvast vnder the figtree, I savv thee.
49 Nathanael answered him, and saith, Rabbi, thou art the sonne of God, thou art the king of Israel.
50 Iesus answered, and said to

cause I said vnto thee, I saw thee vnder the figtree, thou beleeuest: greater then these things shalt thou see.

51 And he saith to him: Amen Amen I say to you, You shal see the heauen opened, and the Angels of God ascending and descending, vpon the Sonne of man.

CHAP. II.

1 AND the third day there vvas a mariage made in Cana of Galilee: and the mother of Iesus vvas there.

2 And ‡ Iesus also vvas called, and his Disciples to the mariage.

3 And the vvine failing, the mother of Iesus saith to him: ‡ They haue no vvine.

4 And Iesus saith to her: ‡ VVhat is to me and thee vvoman? my houre commeth not yet.

5 His mother saith to the ministers, ‡ VVhatsoeuer he shal say to you, do ye,

6 And there vvere set there six vvater-pots of stone, according to the purification of the Ievves, holding euery one vvo or three measures.

7 Iesus saith to them: Fil the vvater-pots vvith vvater. And they filled them vp to the toppe.

8 And Iesus saith to them: Drawv nowv, and carie to the cheef stevvard. And they caried it.

9 And after the cheef stevvard tasted the ‡ vvater made vvine, and knevv not vvhence it vvas, but the ministers knevv that had drawn the vvater: the cheef stevvard calleth the bridegrome.

10 And sayth to him euery man first seueth the good vvine: & vvhen they haue vvel drunk, then that vvhich is vvorse. But thou hast keept the good vvine vntil nowv.

11 This beginning of miracles did Iesus in Cana of Galilee: and he manifested his glorie, and his Disciples beleeued in him.

12 After this he vvent dovvne to Capharnaum him self and his mother, and his brethren, and his disciples: and there they remained not many daies.

13 And the Pasche of the Ievves vvas at hand, and Iesus vvent vp to Hierusalem.

14 And he found in the Temple them that sold oxen and sheep and doues, and the bankers sitting.

15 And vvhen he had made as it vvere a vvhippe of litle cords, he ‡ cast them al out of the Temple, the sheep also and the oxen, and the money of the bankers he povvred out, and the tables he ouerthrevv.

16 And to them that sold doues, he said: Take avvay these things hence, & make not the house of my father, a house of marchandise.

17 And his disciples remembred that it is vvritten: The zeale of thy house hath eaten me.

18 The Ievves therfore answvered & said to him: VVhat signe dost thou shevv vs, that thou dost these things?

19 Iesus answvered & said to them: Dissolue this temple, and in three daies I vvil raise it.

20 The Ievves therfore said: In fourtie and six yeres vvas this Temple built, and vvilt thou raise it in three daies?

21 But he spake of the temple of his body.

22 Therfore vvhē he vvas risen againe from the dead, his Disciples remembred, that he said this, and they beleeued the scripture and the vvord that Iesus did say.

23 And vvhen he vvas at Hierusalē in the Pasche, vpon the festiual day, many beleeued in his name, seing his signes vvhich he did.

24 But ‡ Iesus did not commit him self vnto them, for that he knevv al.

25 And because it vvas not needful for him that any should giue testimonie of man: for he knevv vvhat vvas in man.

CHAP. III.

1 AND there vvas a man of the Pharises, named Nicodemus, a prince of the Ievves.

2 This man came to Iesus by night, and said to him: Rabbi, vve knovv that thou art come from God a maister, for no man can do these signes vvhich thou dost, vnles God be vvith him.

3 Iesus answvered, and said to him:

Amen, Amen I say to thee, Vnles a man be borne againe, he can not see the kingdom of God.
4 Nicodemus said to him: Hovv can a man be borne, vvhen he is old? can he enter into his mothers vvombe againe and be borne?
5 Iesus answered: Amen, Amen I say to thee, Vnles a man be ‡ borne againe of vvater and the Spirit, he can not enter into the kingdom of God.
6 That vvhich is borne of the flesh, is flesh: & that vvhich is borne of the spirit, is spirit.
7 Maruel not, that I said to thee, You must be borne againe.
8 The spirit breatheth vvhere ‡ he vvil: and thou heareſt his voice, but thou knovveſt not vvhence he cometh and vvhither he goeth: so is euery one that is borne of the Spirit.
9 Nicodemus answered, & said to him: Hovv can these things be done?
10 Iesus answered, and said to him: Thou art a Maister in Israel, and art thou ignorant of these things?
11 Amen, Amen I say to thee, that vve speak that vvhich vve knovv, & that vvhich vve haue seen vve testifie, and our testimonie you receiue not.
12 If I haue spoken to you earthly things, and you beleeue not: hovv if I shal speak to you heauenly things, vvil you beleeue?
13 And no man hath ascended into heauen, but he that descended from heauen, the Sonne of man vvhich is in heauen.
14 And as Moyses exalted the serpent in the desert, so must the Sonne of man be exalted.
15 That euery one vvhich beleeueth in him, perish not, but may haue life euerlasting.
16 For so God loued the vvorld, that he gaue his only-begotten sonne: that euery one that beleeueth in him, perish not, but may haue life euerlasting.
17 For God sent not his sonne into the vvorld, to iudge the vvorld, but that the vvorld may be saued by him.
18 He that beleeueth in him, is not iudged, but he that doth not beleue, ‡ is already iudged: becauſe he not beleeued in the name of the ly-begotten sonne of God.
19 And this is the iudgment: because the light is come into the vvorld, men haue loued the darkneſſe rather then the light: for their vvorks vvere euil.
20 For euery one that doth il, hateth the light, and commeth not to the light, that his vvorks may not be controuled.
21 But he that doth veritie, Commeth to the light, that his vvorks may be made manifeſt, becauſe they vvere done in God.
22 After these things Iesus came and his Disciples into the coūtrie of Iewrie: and there he abode vvith them, & baptized.
23 And Iohn also vvas baptizing in AEnon beside Salim: becauſe there vvas much vvater there, and they came, and vvere baptized.
24 For Iohn vvas not yet cast into prison.
25 And there rose a queſtion of Iohns disciples vvith the Ievves concerning purification.
26 And they came to Iohn, and said to him: Rabbi, he that vvas with thee beyond Iordan, to vvhom thou didſt giue testimonie, behold he baptizeth, and al come to him.
27 Iohn answered and said: A man can not receiue any thing, vnles it be giuen him from heauen.
28 Your selues do beare me vvitneſſe, that I said, I am not Christ: but that I am sent before him.
29 He that hath the bride, is the bridgrome: but the friend of the bridgrome that standeth and heareth him, reioyceth vvith ioy for the vvoice of the bridgrome. This my ioy therefore is filled.
30 He must increaſe, and I diminish.
31 ‡He that commeth from aboue, is aboue al. He that is of the earth, of the earth he is, and of the earth he speaketh. He that commeth from heauen, is aboue al.
32 And vvhat he hath seen and heard, that he testifieth: and his testimonie no man receiueth.
33 He that hath receiued his testi-

…ith ſigned, that God is true.
34 For he vvhom God hath ſent, ſpeaketh the vvords of God. for God doth not giue the ſpirit by meaſure.
35 The Father loueth the Sonne: and he hath giuen al things in his hand.
36 He that beleeueth in the Sonne, hath life euerlaſting: but he that is incredulous to the Sonne, ſhal not ſee life, but the vvrath of God remaineth vpon him.

CHAP. IV.

1 VVHen Ieſus therfore vnderſtood that the Phariſes heard that Ieſus maketh mo Diſciples, and baptizeth them Iohn.
2 Howbeit ‡ Ieſus did not baptize, but his Diſciples.)
3 He left Ievvrie, and vvent againe into Galilee.
4 And he had of neceſsitie to paſſe through Samatia.
5 He commeth therfore into a citie of Samaria vvhich is called Sichar: beſide the Manour that Iacob gaue to Ioſeph his ſonne.
6 And there vvas there the fountaine of Iacob. Ieſus therfore vvearied of his iourney, ſate ſo vpon the fountaine. It vvas about the ſixt houre.
7 There cometh ‡ a vvoman of Samaria to dravv vvater. Ieſus ſaith to her: Giue me to drink.
8 For his Diſciples vvere gone into the citie, to buie meats.
9 Therfore that Samaritane vvoman ſaith to him: Hovv doſt thou being a Ievve, aske of me to drink, vvhich am a Samaritane vvoman? For the Ievves ‡ do not communicate vvith the Samaritanes.
10 Ieſus anſvvered, and ſaid to her: If thou didſt knovv the gift of God, and vvho he is that ſaith vnto thee, Giue me to drink: thou perhaps vvouldeſt haue asked of him, and he vvould haue giuen the liuing vvater.
11 The vvoman ſaith to him: Sir, neither haſt thou vvherein to dravv, and the vvel is deep: vvhence haſt thou the liuing vvater?
12 Art thou greater then our father Iacob, vvho gaue vs the vvel, and him ſelf drank of it, and his children, and his cattel?
13 Ieſus anſvvered, and ſaid to her: Euery one that drinketh of this vvater, ſhal thirſt againe: but he that ſhal drink of the vvater that I vvil giue him, ſhal not thirſt for euer.
14 But the vvater that I vvil giue him, ſhal become in him a fountaine of vvater ſpringing vp vnto life euerlaſting.
15 The vvoman ſaith to him: Lord giue me this vvater, that I may not thirſt, nor come hither to dravv.
16 Ieſus ſaith to her, Goe, cal thy husband and come hither.
17 The vvoman anſvvered and ſaid: I haue no husband. Ieſus ſaith to her: Thou haſt ſaid vvel, that I haue no husband.
18 For thou haſt had fiue husbands and he vvhom thou novv haſt, is not thy husband. this thou haſt ſaid truely.
19 The vvoman ſaith to him: Lord, I perceiue that thou art a Prophet.
20 ‡ Our fathers adored in this mountaine, & you ſay that at Hieruſalem is the place vvhere men muſt adore.
21 Ieſus ſaith to her: VVoman beleeue me, that the houre ſhal come, vvhen you ſhal neither in this mountaine, nor in Hieruſalem adore the Father.
22 You adore that you knovv not: vve adore that vve knovv, for ſaluation is of the Ievves.
23 But the houre commeth, and novv it is, vvhē the true adorers ſhal adore the Father ‡ in ſpirit and veritie. for the Father alſo ſeeketh ſuch, to adore him.
24 God is a ſpirit, and they that adore him, muſt adore in ſpirit and veritie.
25 The vvoman ſaith to him: I knovv that Meſſias commeth, (vvhich is called Chriſt:) therfore vvhen he commeth, he vvil shevv vs al things.
26 Ieſus ſaith to her, I am he, that ſpeak vvith thee.
27 And incontinent his Diſciples came: and they marueiled that he talked vvith a vvoman. No man for al that ſaid, VVhat ſeekeſt thou, or vvhy talkeſt thou vvith her?

vvoman therfore left her vvater-pot: and she vvent into the citie, and saith to those men.

29 Come, and see a man that hath told me al things vvhatsoeuer I haue done. Is not he Christ?

30 They vvent forth therfore out of the citie, and came to him.

31 In the meane time the Disciples desired him, saying: Rabbi eate.

32 But he said to them; I haue meat to eate vvhich you knovv not.

33 The Disciples therfore said one to an other; Hath any man brought him for to eate?

34 Iesus saith to them; My meat is to do the vvil of him that sent me, to perfit his vvork.

35 Do not you say that yet there are foure moneths, and harueſt commeth? Behold I say to you, lift vp your eyes, and see the countries, that they are vvhite already to harueſt.

36 And he that reapeth, receiueth hire, and gathereth fruit vnto life euerlasting; that both he that sovveth, and he that reapeth, may reioyce together.

37 For in this is the saying true; that it is one man that sovveth, and it is an other that reapeth.

38 I haue sent you to reap that vvhich you laboured not; others haue laboured, and you haue entred into their labours.

39 And of that citie many beleeued in him of the Samaritans, for the vvord of the ‡ vvoman giuing testimonie, that he told me al things vvhatsoeuer I haue done.

40 Therfore vvhen the Samaritans vvere come to him, they desired him that he vvould tarie there, And he tarried there tvvo daies.

41 And many moe beleeued for his ovvne vvord.

42 And they said to the vvoman; That novv not for thy saying do vve beleeue; for our selues haue heard, & do knovv that this is the Sauiour of the vvorld in deed.

43 And after the tvvo daies he departed thence; and vvent into Galilee.

44 For Iesus him self gaue testimonie that a Prophet hath not honour in his ovvne countrie.

45 Therfore vvhen he vvas come to Galilee, the Galilæans receiued him, vvhereas they had seen all things that he had done at Hierusalem in the festiual day; for them selues also came to the festiual day.

46 He came againe therfore into Cana of Galilee, VVhere he made vvater vvine. And there vvas a certaine lord vvhose sonne vvas sick at Capharnaum.

47 He hauing heard that Iesus came from Ievvrie into Galilee, vvent to him, and desired him that he vvould come dovvne & heale his sonne. for he began to die.

48 Iesus therfore said to him; Vnlesse you see signes and vvonders, you beleeue not.

49 The lord saith to him; Lord, come dovvne before that my sonne die.

50 Iesus saith to him; Go, thy sonne liueth. The man beleeued the vvord that Iesus said to him, and vvent.

51 And as he vvas novv going dovvne, his seruants met him; and they brought vvord, saying, That his sonne liued.

52 He asked therfore of them the houre, vvherein he vvas amended. And they said to him: hat yesterday at the seuenth houre the feuer left him.

53 The father therfore knevv that it vvas in the same houre vvherein Iesus said to him; Thy sonne liueth. and him self beleeued and his vvhole house.

54 This againe the second signe did Iesus, vvhen he vvas come from Ievvrie into Galilee.

CHAP. V.

1 AFter these things there vvas a festiual day of the Ievves, and Iesus vvent vp to Hierusalem.

2 And there is at Hierusalem vpon ‡ Probatica a ‡ pond vvhich in hebrevv is surnamed Bethsaida, hauing fiue porches.

3 In these lay a great multitude of sick persons, of blind, lame, vvithered, expecting the stirring of the vvater.

4 And an Angel of our Lord descended a

and the vvater vvas ſtirred. And he that had gone dovvne firſt into the pond after the ſtirring of the vvater, vvas made vvhole of vvhatſoeuer infirmitie he vvas holden.

5 And there vvas a certaine man there that had been eight and thirtie yeres in his infirmitie:

6 Him vvhen Ieſus had ſeen lying, & knevv that he had novv a long time, he ſaith to him: vvilt thou be made vvhole?

7 The ſick man anſvvered him, Lord, I haue no man, vvhen the vvater is troubled, to put me into the pond. For vvhiles I come, an other goeth dovvne before me.

8 Ieſus ſaith to him, Ariſe, take vp thy bed, and vvalk.

9 And forthvvith he vvas made vvhole: and he took vp his bed, and vvalked. And it vvas the Sabboth that day.

10 The Ievves therfore ſaid to him that vvas healed. It is the Sabboth, thou maiſt not take vp thy bed.

11 He anſvvered them, He that made me vvhole. he ſaid to me: Take vp thy bed, and vvalk.

12 They asked him therfore, vvhat is that man that ſaid to thee: Take vp thy bed, and vvalk.

13 But he that vvas made vvhole, knevv not vvho it vvas. For Ieſus shronk aſide from the multitude ſtanding in the place.

14 Aftervvard Ieſus findeth him in the Temple, and ſaid to him: Behold thou art made vvhole: ‡ ſinne no more, leſt ſome vvorſe thing chance to thee.

15 That man vvent his vvay, and told the Ievves that it vvas Ieſus that made him vvhole.

16 Thereupon the Ievves perſecuted Ieſus, becauſe he did theſe things on the Sabboth.

17 But Ieſus anſvvered them: My father vvorketh vntil novv: and I doe vvork.

18 Thereupon therefore the Ievves ſought the more to kil him: becauſe he did not only break the Sabboth, but alſo he ſaid God vvas his father, making him ſelf æqual to God.

19 Ieſus therfore anſvvered, and ſaid to them: Amen, amen I ſay to you, The Sonne can not do any thing of him ſelf, but that vvhich he ſeeth the Father doing. For vvhat things ſoeuer he doth, theſe the Sonne alſo doth in like maner.

20 For the Father loueth the Sonne, and shevveth him al things that him ſelf doth, and greater vvorks then theſe vvil he shevv him, that you may marueil.

21 For as the Father doth raiſe the dead and quickneth: ſo the Sonne alſo quickneth vvhom he vvil.

22 For neither doth the Father iudge any man: but al iudgment he hath giuen to the Sonne.

23 That al may honour the Sonne, as they do honour the Father. He that honoureth not the Sonne, doth not honour the Father, vvho ſent him.

24 Amen, amen I ſay to you, that he vvhich heareth my vvord, and beleeueth him that ſent me, hath life euerlaſting. and he commeth not into iudgment, but shal paſſe from death into life.

25 Amen, amen I ſay to you, that the houre commeth, and novv it is vvhen the dead shal heare the voice of the Sonne of God, and they that haue heard, shal liue.

26 For as the Father hath life in him ſelf: ſo he hath giuen to the Sonne alſo to haue life in him ſelf:

27 And he hath giuen him povver to do iudgment alſo becauſe he is the Sonne of man.

28 Marueil not at this, becauſe the houre commeth vvherein al that are in the graues, shal heare his voice.

29 And they that haue ‡ done good things, shal come forth into the reſurrection of life: but they that haue done euil into the reſurrection of iudgment.

30 I can not of my ſelf doe any thing. As I heare, ſo I iudge: and my iudgment is iuſt. becauſe I ſeek not my vvil, but the vvil of him that ſent me.

31 If I giue teſtimonie of my ſelf, my teſtimonie is not true.

32 There is an other that giueth teſtimonie of me: and I knovv that the

teſtimonie is true vvhich he giueth of me.
33 You ſent to Iohn: and he gaue teſtimonie to the truth.
34 But ‡ I receiue not teſtimonie of man: but I ſay theſe things that you may be ſaued.
35 He vvas the lamp burning and ſhining. And you vvould for a time reioyce in his light.
36 But I haue a greater teſtimonie then Iohn. For the vvorks vvhich the Father hath giuen me to perfit them: the very vvorks them ſelues vvhich I do, giue teſtimonie of me, that the Father hath ſent me.
37 And the Father that ſent me, him ſelf hath giuen teſtimonie of me: neither haue you heard his voice at any time, nor ſeen his ſhape.
38 And his vvord you haue not remaining in you: becauſe vvhom he hath ſent, him you beleeue not.
39 Search the ‡ ſcriptures, for you think in them to haue life euerlaſting: and the ſame are they that giue teſtimonie of me.
40 And you vvil not come to me that you may haue life.
41 Glorie of men I receiue not.
42 But I haue knovven you, that the loue of God you haue not in you?
43 I am come in the name of my Father, and you receiue me not: if ‡ an other shal come in his ovvne name, him you vvil receiue.
44 Hovv can you beleeue, that receiue glorie one of an other: and the glorie vvhich is of God only, you ſeek not.
45 Think not that I vvil accuſe you to the Father. there is that accuſeth you, Moyſes, in vvhom you truſt.
46 For if you did beleeue Moyſes: you vvould perhaps beleeue me alſo. for of me he hath vvritten.
47 And if you do not beleeue his vvritings: hovv vvil you beleeue my vvords?

CHAP. VI.

1 AFter theſe things Ieſus vvent beyõd the ſea of Galilee, vvhich is of Tiberias.
2 And a great multitude folovved him, becauſe they ſavv the ſignes vvhich he did vpon thoſe that vvere ſick.
3 Ieſus therfore vvent vp into the mountaine, and there he ſate vvith his Diſciples.
4 And the Paſche vvas at hand, the feſtiual day of the Ievves.
5 VVhen Ieſus therfore had lifted vp his eyes, and ſavv that a very great multitude commeth to him, he ſaith to Philip: VVhence ſhal vve buie bread: that theſe may eate?
6 And this he ſaid, tempting him, for him ſelf knevv vvhat he vvould do.
7 Philip anſvvered him: Tvvo hundred penievvorth of bread is not ſufficient for them, that euery man may take a litle peece.
8 One of his Diſciples, Andrevv the brother of Simon Peter, ſaith to him.
9 There is a boy here that hath fiue barley loaues, & tvvo fiſhes: but vvhat are theſe among ſo many?
10 Ieſus therfore ſaith: Make the men to ſit dovvne. And there vvas much graſſe in the place. The men therfore ſate dovvne, in number about fiue thouſand.
11 Ieſus therfore took the loaues: and vvhen he had giuen thanks, he diſtributed to them that ſate. in like maner alſo of the fiſhes as much as they vvould?
12 And after they vvere filled, he ſaid to his Diſciples: Gather the fragments that are remaining, leſt they be loſt.
13 They gathered therfore, and filled tvvelue baskets vvith fragments of the fiue barley loaues, vvhich remained to them that had eaten.
14 Thoſe men therfore vvhen they had ſeen vvhat a ſigne Ieſus had done, ſaid: That this is the Prophet indeed that is to come into the vvorld.
15 Ieſus therfore vvhen he knevv that they vvould come to take him, and make him king, he fled againe into the mountaine him ſelf alone.
16 And vvhen euen vvas come, his Diſciples vvent dovvne to the ſea.
17 And vvhen they vvere gone vp into the ship, they came beyond the ſea into Capharnaum, and novv it vvas dark and Ieſus vvas not come vnto them.

18 And

by reason of a great vvind that blevv.

19 VVhen they had rovved therfore about fiue and tvventie or thirtie furlongs, they see Iesus vvalking vpon the sea, & to dravv nigh to the ship, and they feared.

20 But he said to them: It is I, feare not.

21 They vvould therfore haue taken him into the ship: and forthvvith the ship vvas at the land to vvhich they vvent.

22 The next day, the multitude that stood beyond the sea, savv that there vvas no other boat there but one, and that Iesus had not entred into the boat vvith his Disciples, but that his Disciples only vvere departed.

23 But other boats came in from Tiberias beside the place vvhere they had eaten the bread, our Lord ‡ giuing thanks.

24 VVhen therfore the multitude savv that Iesus vvas not there, nor his Disciples they vvent vp into the boats, & came to Capharnaum seeking Iesus.

25 And vvhen they had found him beyond the sea, they said to him: Rabbi, vvhen cameſt thou hither?

26 Iesus answered them, and said: Amen, amen I say to you, you seek me not becauſe you haue seene signes, but becauſe you did eate of the loaues, and vvere filled.

27 ‡ VVork not the meat that perisheth, but that endureth vnto life euerlasting, vvhich the Sonne of man vvil giue you. For him the Father, God, hath signed.

28 They said therfore vnto him: VVhat shal vve do that vve may vvork the vvorks of God?

29 Iesus answered, and said to them: This is the vvork of God, that you beleeue in him vvhom he hath sent.

30 They said therfore to him: VVhat signe therfore doſt thou, that vve may see, & may beleeue thee? vvhat vvorkeſt thou?

31 Our fathers did eate Manna in the desert as it is vvritten; Bread from heauen he gaue them to eate.

32 Iesus therfore said to them; ‡ Amen, amen I say to you, Moyses gaue you not the bread from heauen, but my Father giueth you ‡ the true bread from heauen.

33 For the bread of God it is that descendeth from heauen, and giueth life to the vvorld.

34 They said therfore vnto him; Lord, giue vs alvvaies this bread.

35 And Iesus said to them; I am the bread of life, he that commeth to me, shal not hunger; and he that beleeueth in me, shal neuer thirſt.

36 But I said to you that both you haue seen me and you beleeue not.

37 Al that the Father giueth me, shal come to me; and him that commeth to me I vvil not caſt forth.

38 Becauſe I descended from heauen, not to do mine ovvne vvil, but the vvil of him that sent me.

39 For this is the vvil of him that sent me, the Father; that al that he hath giuen me I leeſe not thereof, but raiſe it in the laſt day.

40 And this is the vvil of my Father that sent me; that euery one that seeth the Sonne, and beleeueth in him, haue life euerlasting, and I vvil raiſe him in the laſt day.

41 The Ievves therfore murmured at him, becauſe he had said, I am the bread vvhich descended from heauen.

42 And they said; Is not this Iesus the sonne of Ioseph, vvhoſe father and mother vve knovv? Hovv then saith he, That I descended from heauen?

43 Iesus therfore answvered and said to them, Murmure not one to an other.

44 No man can come to me, vnles the Father that sent me, ‡ dravv him and I vvil raiſe him vp in the laſt day.

45 It is vvritten in the Prophets, And al shal be docible of God. Euery one that hath heard of the Father, & hath learned, commeth to me.

46 Not that any man hath seen the Father, but he vvhich is of God: this hath seen the Father.

47 Amen, amen I say to you, He that beleeueth in me, hath life euerlasting.

48 I am the bread of life.

49 Your fathers did eate ‡ Manna in the deſert: and they died.
50 This is the bread that deſcendeth from heauen: that if any man eate of it, he die not.
51 I am the liuing bread, that came dovvne from heauen. If any man eate of this bread, he shal liue for euer: and the bread vvhich I vvil giue, is my flesh for the life of the vvorld.
52 The Ievves therfore ſtroue among them ſelues, ſaying: ‡ Hovv cā this man giue vs his flesh to eate?
53 IESVS therfore ſaid to them: Amen, amen I ſay to you, ‡ Vnles you eate the flesh of the Sonne of man, ‡ and drink his bloud, ‡ you shal not haue life in you.
54 He that eateth my flesh, and drinketh my bloud, hath life euerlaſting: and ‡ I vvil raiſe him vp in the laſt day.
55 For my flesh, is ‡ meat in deed: and my bloud is drink in deed.
56 He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him.
57 As the liuing Father hath ſent me, and I liue by the Father: and he that eateth me, the ſame alſo shal liue by me.
58 This is the bread that came dovvne from heauen. Not as your fathers did eate Manna, and died. ‡ He that eateth this bread, shal liue for euer.
59 Theſe things he ſaid teaching in the Synagogue, in Capharnaum.
60 Many therfore of his diſciples hearing it, ſaid: This saying is hard, and vvho can heare it?
61 But IESVS knovving vvith him ſelf that his diſciples murmured at this, he ſaid to them: Doth this ſcandalize you?
62 ‡ If then you shal ſee the Sonne of man aſcēd vvhere he vvas before?
63 It is the ſpirit that quickneth, ‡ the flesh profiteth noting. The vvords that I haue ſpokē to you, be ſpirit & life. 64 But there be certaine of you ‡ that beleeue not. For Ieſus knevv from the beginning vvho they vvere that did not beleue, and vvho he vvas that vvould betray him.
65 And he ſaid: Therfore did I ſay to you, that no man can come to me, vnles it be giuē him of my Father.
66 After this many of his diſciples vvent back: and novv they vvalked not vvith him.
67 IESVS therfore ſaid to the Tvvelue: VVhat, vvil you alſo depart?
68 Simon ‡ Peter therfore anſvvered him: Lord, to vvhō shal vve go? thou haſt the vvords of eternal life.
69 And vve beleeue and haue knovven that thou art Chriſt the Sonne of God.
70 Ieſus anſvvered them: Haue not I choſen you the Tvvelue: and of you one is a diuel?
71 And he meant Iudas Iſcariot, Simons ſonne: for this ſame vvas to betray him, vvhereas he vvas one of the Tvvelue.

CHAP. VII.

1 AFter theſe things Ieſus vvalked into Galilee, for he vvould not vvalk into Ievvrie: becauſe the Ievves ſought to kil him.
2 And the feſtiual day of the Ievves ‡ Scenopegia, vvas at hand.
3 And his brethren ſaid to him: Paſſe from hence, and go into Ievvrie that thy Diſciples alſo may ſee thy vvorks vvhich thou doſt.
4 For no man doth any thing in ſecret, and ſeeketh him ſelf to be in publike. If thou do theſe things, manifeſt thy ſelf to the vvorld.
5 For neither did his brethren beleeue in him.
6 Ieſus therfore ſaith to them; My time is not yet come: but your time is alvvaies readie.
7 The vvorld can not hate you, but me it hateth: becauſe I giue teſtimonie of it, that the vvorks thereof are euil.
8 Go you vp to this feſtiual day; I go not vp to this feſtiual day; becauſe my time is not yet accompliſhed.
9 VVhen he had ſaid theſe things him ſelf taried in Galilee.
10 But after his brethren vvere gone vp, then he alſo vvent vp to the feſtiual day, not openly, but as it vvere in ſecret.
11 The Ievves therfore ſought him in the feſtiual day, & ſaid VVhere is he?

And

12 And there vvas much murmuring in the multitude of him. For certaine said, That he is good. And others said, No; but he seduceth the multitudes.
13 Yet no man spake openly of him for feare of the Ievves.
14 And vvhen the festiuitie vvas novv halfe done, Iesus vvent vp into the Temple, and taught.
15 And the Ievves marueiled, saying: Hovv doth this man knovv letters, vvhereas he hath not learned?
16 IESVS answvered them, and said: My doctrine is not mine, but his that sent me.
17 If any man ‡ vvil do the vvil of him, he shal vnderstand of the doctrine vvhether it be of God, or I speak of my self.
18 ‡He that speaketh of him self, seeketh his ovvne glorie. But he that seeketh the glorie of him that sent him, he is true, and iniustice in him there is not.
19 Did not Moyses giue you the Lavv, & none of you doth the lavv?
20 VVhy seek you to kil me? The multitude answvered, and said: ‡ Thou hast a diuel, vvho seeketh to kil thee?
21 Iesus answvered, and said to thē: One vvork I haue done: and you do all marueil.
22 Therfore Moyses gaue you circumcision: not that it is of Moyses, but of the fathers, and in the Sabboth you circumcise a man.
23 If a man receiue circumcision in the Sabboth, that the Lavv of Moyses be not broken: are you angry at me because I haue healed a mā vvholy in the Sabboth?
24 Iudge not according to the face, but iudge iust iudgment.
25 Certaine therfore of Hierusalem said: Is not this he vvhom they seek to kil?
26 And behold, he speaketh openly, and they say nothing to him. Haue the Princes knovven in deed that this is Christ?
27 But this man vve knovv vvhēce he is. But vvhen Christ commeth, no man knovveth vvhence he is.
28 Iesus therfore cried in the Temple teaching, and saying: Both me you do knovv, and vvhence I am you knovv. And of my self I am not come, but he is true that sent me, vvhom you knovv not.
29 I knovv him, because I am of him, and he sent me.
30 They sought therfore to apprehend him: and no man laid hands vpon him, because his houre vvas not yet come.
31 But of the multitude many beleeued in him, and said: Christ vvhen he commeth, shal he do more signes then these vvhich this man doth?
32 The Pharises heard the multitude murmuring these things touching him: and the Princes and Pharises sent ministers to apprehend him.
33 Iesus therfore said to them. Yet a litle time I am vvith you, and I go to him that sent me.
34 You seek me, and shal not find: and vvhere I am, you can not come.
35 The Ievves therfore said among themselues, vvhither vvil this man go, that vve shal not find him? vvil he go into the dispersion of the Gentils, and teach the Gentils?
36 VVhat is this saying that he hath said: You shal seek me, and shal not find: And vvhere I am, you can not come.
37 And in the last, the great day of the festiuitie Iesus stood, and cried, saying: If any man thirst, let him come to me, and drink.
38 He that beleeueth in me, as the scripture saith: Out of his belly shal flovv riuers of liuing vvater.
39 (And this he said of the Spirit that they should receiue vvhich beleeued in him, ‡ for as yet the Spirit vvas not giuen: because Iesus vvas not yet glorified.)
40 Of that multitude therfore, vvhē they had heard these vvords of his, some said: This is the Prophet in deed.
41 Others said: This is Christ. But certaine said: VVhy, doth Christ come from Galilee.
42 Doth not the scripture say, That of the seed of Dauid, and from Bethlehem the tovvne vvhere Dauid vvas Christ doth come.
43 Therfore there arose diuision

to the multitude for him.
44 And certaine of them vvould haue apprehended him; but no man laid hands vpon him.
45 The ministers therfore came to the cheef priests and the Pharises. And they said to them; VVhy haue you not brought him.
46 The ministers answered; Neuer did there man so speak, as this man.
57 The Pharises therfore answered them; VVhy, are you also seduced?
48 Hath any of the Princes beleeued in him, or of the Pharises?
49 But this multitude that knovveth not the Lavv, are accursed.
50 Nicodemus said to them, ‡ he that came to him by night, vvho vvas one of them.
51 Doth our Lavv iudge a man, vnles it first heare him, & knovv vvhat he doth?
52 They answered, & said to him; VVhy, art thou also a Galilæan? Search, & see that from Galilee a Prophet riseth not.
53 And euery man returned to his house.

CHAP. VIII.

1. AND Iesus vvent into the Mount-oliuet.
2 And early in the morning againe he came into the Temple, and the people came to him, and sitting he taught them.
3 And the Scribs and Pharises bring a vvoman taken in aduoutrie; and they did set her in the middes.
4 And said to him; Maister, this vvoman vvas euen novv taken in aduoutrie.
5 And in the lavv Moyses commaunded vs to stone such. VVhat saiest thou therfore?
6 And this they said tempting him; that they might accuse him. But Iesus bovving him self dovvne, vvith his finger vvrot in the earth.
7 VVhen they therfore continued asking him: he lifted vp him self, and said to them; ‡ He that is vvithout sinne of you, let him first throvv the stone at her.
And againe bovving him self, he vvrot in the earth.
9 And they hearing, vvent out by one, beginning at the seniours; & Iesus alone remained, and the vvoman standing in the middes.
10 And Iesus lifting vp him self, said to her; VVoman, vvhere are they that accused thee; hath no man condemned thee?
11 VVho said: Noman, Lord. And Iesus said, ‡ Neither vvil I condemne thee. Go and novv sinne no more.
12 Againe therfore IESVS spake to them, saying: I am the light of the vvorld: he that folovveth me, vvalketh not in darknesse: but shal haue the light of life.
13 The Pharises therfore said to him: Thou giuest testimonie of thy self: thy testimonie is not true.
14 Iesus answered, and said to the: Although I doe giue testimonie of my self, my testimonie is true: because I knovv vvhence I came, & vvither I go: but you knovv not vvhence I come, or vvhither I go.
15 You iudge according to the flesh: I do not iudge any man.
16 And if I do iudge, my iudgment is true: because I am not alone, but I and he that sent me, the Father.
17 And in your lavv it is vvritten: that the testimonie of tvvo men is true.
18 I am he that giue testimonie of my self: and he that sent me, the Father, giueth testimonie of me.
19 They said therfore to him: VVhere is thy Father? Iesus answered: Neither me do you knovv, nor my Father. If you did knovv me: perhaps you might knovv my Father also.
20 These vvords Iesus spake in the Treasurie, teaching in the Temple: & no man apprehended him, because his houre vvas not yet come.
21 Againe therfore Iesus said to them; I go, and you shal seek me, and shal die in your sinne. VVhither I go, you can not come.
22 The Ievves therfore said; VVhy, vvil he kil him self, because he saith; VVhither I go, you can not come?
23 And he said to them; You are from beneath, I am from aboue. you are of this vvorld, I am not of this vvorld.

The

therfore I said to you that you shal die in your sinnes. for if you beleeue not that I am he, you shal die in your sinne.

25 They said therfore to him: VVho art thou? Iesus said to them: ‡The beginning vvho also speak to you.

26 Many things I haue to speak and iudge of you, but he that sent me, is true: and vvhat I haue heard of him, these things I speak in the vvorld.

27 And they knevv not that he said to them that his Father vvas God.

28 Iesus therfore said to them. vvhen you shal haue exalted the Sonne of man, then you shal knovv that I am he, and of my self I doe nothing, but as the Father hath taught me, these things I speak.

29 And he that sent me, is vvith me: and he hath not left me alone, because the things that please him I do alvvaies.

30 VVhen he spake these things, many beleeued in him.

31 Iesus therfore said to them that beleeued him, the Ievves: If you ‡abide in my vvord, you shal be my disciples in deed.

32 And you shal knovv the truth, & the truth shal make you free.

33 They answered him: VVe are the seed of Abraham, and vve neuer serued any man: hovv saiest thou, You shal be free?

34 Iesus answvered them: ‡Amen, amen I say to you, that euery one vvhich committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the house for euer: the sonne abideth for euer.

36 If therfore the Sonne make you free, you shal be ‡free in deed.

37 I knovv that you are the children of Abraham: but you seek to kil me, because my vvord taketh not in you.

38 I speak that vvhich I haue seen vvith my Father: and you do the things that you haue seen vvith your father.

39 They answvered, and said to him: Our father is Abraham. Iesus saith to them: If you be the children of Abraham, ‡do the vvorks of Abraham.

40 But novv, you seek to kil me, a man that haue spoken the truth to you, vvhich I haue heard of God. this did not Abraham.

41 You do the vvorks of your father. They said therfore to him: VVe vvere not borne of fornication. vve haue one father, God.

42 Iesus therfore said to them: If God vvere your father: verely you vvould loue me. for from God I proceded, and came: for I came not of my self, but he sent me.

43 VVhy do you not knovv my speach? Because you can not heare my vvord.

44 You are of your father the Diuel, and the desires of your father you vvil do, he vvas a ‡mankiller from the beginning, and he stood not in the veritie: because veritie is not in him, vvhen he speaketh a lie, he speaketh of his ovvne, because he is a lyer, and the father thereof.

45 But because I say the veritie, you beleeue me not.

46 VVhich of you ‡shal argue me of sinne? If I say the veritie: vvhy do you not beleeue me?

47 He that is of God, heareth the vvords of God. Therfore you heare not, because you are not of God.

48 The Ievves therfore answvered, & said to him; Do not vve say vvel that thou art a Samaritane, and hast a diuel?

49 Iesus answvered; ‡I haue no diuel; but I do honour my Father, and you haue dishonoured me.

50 But I seek not mine ovvne glorie. there is that seeketh and iudgeth.

51 Amen, amen I say to you, If any man keep my vvord, he shal not see death for euer.

52 The Ievves therfore said; Novv vve haue knovven that thou hast a diuel. Abraham is dead, & the Prophets; and thou saiest; If any man keep my vvord, he shal not tast death for euer.

53 VVhy, art thou greater then our father Abraham, vvho is dead? and the Prophets are dead. VVhom dost thou make thy self.

54 Iesus answered: If I do glorifie my self, my glorie is nothing. it is my Father that glorifieth me, whom you say that he is your God.
55 And you haue not knowen him, but I know him. And if I shal say that I know him not: I shal be like to you, a lyer. But I do know him, and do keep his word.
56 Abraham your father reioyced that he might see my day: and he saw, and was glad.
57 The Iewes therfore said to him: Thou hast not yet fiftie yeres, and hast thou seen Abraham?
58 Iesus said to them: Amen, amen I say to you, before that Abraham was made, I am.
59 They took stones therfore to cast at him. but Iesus hid him self, and went out of the Temple.

CHAP. IX.

1 AND Iesus passing by, saw a man blind from his natiuitie.
2 And his disciples asked him, Rabbi, who hath sinned, this man, or his parents, that he should be borne blind?
3 Iesus answered: ‡ Neither hath this man sinned, nor his parents: but that the works of God may be manifested in him.
4 I must work the works of him that sent me, while it is day. The night commeth, ‡ when no man can work.
5 As long as I am in the world, I am the light of the world.
6 When he had said these things, he spit on the ground, and ‡ made clay of the spettle, and spred the clay vpon his eyes.
7 And said to him: Go, ‡ wash in the poole of Siloe, which is interpreted, Sent. he went therfore, & washed: and he came seeing.
8 Therfore the neighbours, and they which had seē him before, that he was a begger, said: Is not this he that sate, and begged? Others said, That this is he.
9 But others: No, not so, but he is like him. But he said, That I am he.
10 They said therfore to him: How are thine eyes opened?
11 He answered: That man that is called Iesus, made clay: and anointed mine eyes, and said to me, Go poole of Siloe, and wash. And went, and washed, and saw.
12 And they said to him: Where is he? He saith, I know not.
13 They bring him that had been blind, to the Pharises.
14 And it was the Sabboth when Iesus made the clay, and opened his eyes.
15 Againe therfore the Pharises asked him, how he saw. But he said to them: He put clay vpon mine eyes, & I washed: and I see.
16 Certaine therfore of the Pharises said, This man is not of God, that keepeth not the Sabboth. But others said: How can a man that is a sinner do these signes? And there was a schisme among them.
17 They say therfore to the blind againe, Thou, what saiest thou of him that opened thine eyes? And he said: That he is a Prophet.
18 The Iewes therfore did not beleeue of him, that he had been blind and saw: vntil they called the parents of him that saw.
19 And asked them, saying: Is this your sonne, whom you say that he was borne blind? how then doth he now see?
20 His parents answered them, and said: we know that this is our sonne, & that he was borne blind.
21 But how he now seeth, we know not, or who hath opened his eyes, we know not, aske him self: he is of age, let him self speak of him self.
22 These things his parents said, because they feared the Iewes. for the Iewes had now conspired, that if any man should confesse him to be Christ, he should be ‡ put out of the Synagogue.
23 Therfore did his parents say: That he is of age, aske him self.
24 They therfore againe called the man that had been blind, and said to him: ‡ Giue glorie to God. we know that this man is a sinner.
25 He therfore said to them, whether he be a sinner, I know not: one thing I know, that whereas I was blind, now I see.
26 They said therfore to him: What did he to thee? how did he open thine eyes?

them: I haue nowv
you, and you haue heard: vvhy
will you heare it againe? vvil you al-
so become his diſciples?
28 They reuiled him therfore, and
ſaid: Be thou his diſciple: but vve are
the diſciples of Moyſes.
29 VVe knowv that to Moyſes God
did ſpeak: but this man vve knowv
not vvhence he is.
30 The man anſvvered and ſaid to
them: For in this it is maruelous
that you knowv not vvhence he is,
and he hath opened mine eyes.
31 And vve knowv that ſinners
God doth not heare. but if a man be
a ſeruer of God, and do the vvil of
him, him he heareth.
32 From the beginning of the vvorld
it hath not been heard that any man
hath opened the eyes of one borne
blind.
33 Vnles this man vvere of God,
he could not do any thing.
34 They anſvvered, and ſaid to him,
Thou vvaſt vvholy borne in ſinnes,
and doſt thou teach vs? And they did
caſt him forth.
35 IESVS heard that they caſt him
forth: and vvhen he had found
him, he ſaid to him: Doſt thou be-
leeue in the Sonne of God?
36 He anſvvered, and ſaid: vvho is
he Lord, that I may beleeue in
him?
37 And Ieſus ſaid to him: Both thou
haſt ſeen him: and he that talketh
vvith thee, he it is.
38 But he ſaid: I beleeue Lord.
And falling dovvne he adored him.
39 And Ieſus ſaid to him: For iud-
gement came I into this vvorld. ‡
that they that ſee not, may ſee: and
they that ſee, may become blind.
40 And certaine of the Phariſes
that vvere vvith him, heard: and they
ſaid to him: VVhy, are vve alſo
blind?
41 IESVS ſaid to them: If you
vvere blind you ſhould not haue
ſinne. but novv you ſay, That vve ſee.
Your ſinne remaineth.

CHAP. X.

1 AMEN, amen I ſay to you, he
that entreth not by the dore
into the fold of the sheep, but ‡
climeth vp an other vvay: he is
a theef and a robber.
2 But he that entreth by the dore,
is the Paſtor of the sheep.
3 To this man the porter openeth:
& the sheep heare his voice: and he
calleth his ovvne sheep by name,
and leadeth them forth.
4 And vvhen he hath let forth his
ovvne sheep, he ‡ goeth before thē:
and the sheep folovv him, becauſe
they knovv his voice.
5 But a ſtranger they folovv not,
but flee from him: becauſe they
knovv not the voice of ſtrangers.
6 This prouerb IESVS ſaid to them.
But they knevv not vvhat he ſpake
to them.
7 Ieſus therfore ſaid to them againe:
Amen, amen I ſay to you, that
I am the dore of the sheep.
8 And hovv many ſoeuer haue co-
me, are theeues and robbers: but
the sheep heard them not.
9 I am the dore. By me if any en-
ter, he shal be ſaued: and he shal go
in and shal go out, and shal find
paſtures.
10 The theef commeth not but to
ſteale and kil and deſtroy. I came
that they may haue life, and
may haue more aboundantly.
11 I am the good Paſtor.
12 ‡ The good Paſtor giueth his life
for his sheep. But the hireling &
he that is not the Paſtor, vvhoſe
ovvne the sheep are not, ſeeth the
vvulfe comming, and leaueth the
sheep, and fleeth: and the vvulfe ra-
ueneth, and diſperſeth the sheep.
13 And the hireling ‡ fleeth becau-
ſe he is a hireling and he hath no
care of the sheep.
14 I am the good Paſtor: and I
knovv mine, and mine knovv
me.
15 As the Father knovveth me, and
I knovv the Father: and ‡ I yeld my
life for my sheep.
16 And other sheep I haue that are
not of this fold: them alſo I muſt
bring, and they shal heare my voi-
ce, and there shal be made one fold
and one Paſtor.
17 Therfore the Father loueth me:
becauſe I yeld my life, that I may
take

take it agdine.
18 No man taketh it avvay from me: but I yeld it of my ſelf. and I haue povver to yeld it: and I haue povver to take it againe. This commandement I receiued of my Father.
19 A diſſenſion roſe againe among the Ievves for theſe vvords.
20 And many of them ſaid: He hath a diuel and is mad: vvhy heare you him?
21 Others ſaid: Theſe are not the vvords of one that hath a diuel. can a diuel open the eyes of blind men?
22 And ‡ the Dedication vvas in Hieruſalem: and it vvas vvinter.
23 And Ieſus vvalked in the Temple, in Salomons porch.
24 The Ievves therfore compaſſed him round about, and ſaid to him: Hovv long doſt thou hold our ſoule in ſuſpenſe? if thou be Chriſt, tel vs openly.
25 Ieſus anſvvered them: I ſpeak to you: and you beleeue not. the vvorks that I doin the name of my Father, they giue teſtimonie of me.
26 But you do not beleeue, becauſe your are not of my sheep.
27 My sheep heare my voice: and I knovv them, and they folovv me.
28 And I giue them life euerlaſting: and they ſhal not perish for euer, and no man ſhal pluck them out of my hand.
29 My father, ‡ that vvhich he hath giuen me, is greater then al: and no man can pluck them out of the hand of my father.
30 I and the Father are one.
31 The Ievves took vp ſtones, to ſtone him.
32 Ieſus anſvvered them: Many good vvorks I haue shevved you from my father, for vvhich of thoſe vvorks do you ſtone me?
33 The Ievves anſvvered him: For a good vvork vve ſtone thee not, but for blaſphemie, and becauſe thou being a man, makeſt thy ſelf God.
34 Ieſus anſvvered them: Is it not vvritten in your lavv, that I ſaid, you are goddes?
35 If he called them goddes, to vvhom the vvord of God vvas made, and the ſcripture can not be broken.
36 VVhom the Father hath ſanctified and ſent into the vvorld, ſay you That thou blaſphemeſt, becauſe I ſaid I am the ſonne of God?
37 If I do not the vvorks of my father, beleeu me not.
38 But if I do, and if you vvil not beleeue me, beleeue the vvorks: that you may knovv and beleeue that the Father is in me, and I in the Father.
39 They ſought therfore to apprehend him: and he vvent forth out of their hands.
40 And he vvent againe beyond Iordan into that place vvhere Iohn vvas baptizing firſt: and he taried there.
41 And many came to him. and they ſaid: That Iohn in deed did no ſigne. But al things vvhatſoeuer Iohn ſaid of this man, vvere true.
42 And many beleued in him.

CHAP. XI.

1 AND there vvas a certaine ſick man Lazarus of Bethania, of the tovvne of Marie & Martha her ſiſters.
2 (And Marie vvas she that anointed our Lord vvith ointement, and vviped his feet vvith her heare: vvhoſe brother Lazarus vvas ſick.
3 His ſiſters therfore ſent to him ſaying: Lord behold, he vvhom thou loueſt, is ſick.)
4 And Ieſus hearing, ſaid to them: This ſickneſſe is not to death, but for the gloric of God: that the ſonne of God may be glorified by it.
5 And Ieſus loued Martha, and her ſiſter Marie, and Lazarus.
6 As he heard therfore that he vvas ſick, then he taried in the ſame place tvvo daies.
7 Then after this he ſaith to his Diſciples: Let vs go into Ievvrie againe.
8 The Diſciples ſay to him, Rabbi, novv the Ievves ſought to ſtone thee: and goeſt thou thither againe?
9 IESVS anſvvered: Are there not tvvelue houres of the day: If a man vvalk in the day, he ſtumbleth not: becauſe he ſeeth the light of this vvorld.

10 But if he walk in the night, he stumbleth, because the light is not in him.
11 These things he said: and after this he saith to them, Lazarus our friend sleepeth: but I go that I may raise him from sleep.
12 His Disciples therfore said: Lord, if he sleep, he shal be safe.
13 But IESVS spake of his death: & they thought that he spake of the sleeping of sleep.
14 Then therfore Iesus said to them plainly, Lazarus is dead.
15 And I am glad for your sake, that you may beleeue, because I was not there, but let vs go to him.
16 Thomas therfore, who is called Didymus, said to his condisciples: Let vs also go, to die with him.
17 Iesus therfore came, and found him now hauing been foure daies in the graue.
18 And Bethania was nigh to Hierusalem about fiftene furlonges.)
19 And many of the Ievves were come to Martha and Marie, to comfort them concerning their brother.
20 Martha therfore, when she heard that Iesus was come, went to meet him: but Marie sat at home.
21 Martha therfore said to Iesus: Lord if thou hadst been here, my brother had not died.
22 But now also I know that what things soeuer thou shalt aske of God, God will giue thee.
23 Iesus saith to her: Thy brother shal rise againe.
24 Martha saith to him: I know that he shal rise againe in the resurrection in the last day.
25 IESVS said to her: I am the resurrection and the life: he that beleeueth in me, although he be dead, shal liue.
26 And euery one that liueth, and beleeueth, in me, shal not die for euer, Beleeuest thou this?
27 She saith to him: Yea Lord, I haue beleeued that thou art CHRIST the sonne of God that art come into this world.
28 And when she had said these things, she went, and called Marie her sister secretly, saying, The maister is come, & calleth thee.
29 She, when she heard, riseth quickly, & commeth to him.
30 For Iesus was not yet come into the towne: but he was yet in that place where Martha had met him.
31 The Ievves therfore that were with her in the house and did comfort her. when they saw Marie that she rose quickly and went forth, followed her, saying: That she goeth to the graue, to weep there.
32 Marie therfore when she was come where Iesus was, seeing him, fel at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died.
33 Iesus therfore when he saw her, weeping, and the Ievves that were come with her, weeping, he groned in spirit, and troubled him self.
34 And said: Where haue you laid him? They say to him; Lord, come and see.
35 And Iesus wept.
36 The Ievves therfore said: Behold how he loued him.
37 But certaine of them said: Could not he that opened the eyes of the blind mā, make that this man should not die?
38 Iesus therfore againe groning in him self, commeth to the graue, and it was a caue: and a stone was laid ouer it.
39 Iesus saith: Take away the stone. Martha the sister of him that was dead, said to him: Lord, now he stinketh, for he is now of foure daies.
40 Iesus saith to her, Did not I say to thee, that if thou beleeue, thou shalt see the glorie of God.
41 They took therfore the stone away. And Iesus lifting his eyes vpward, said: Father, I giue thee thanks that thou hast heard me.
42 And I did know that thou dost alwaies heare me, but for the people that standeth about, haue I said it, that they may beleeue that thou hast sent me.
43 When he had said these things, he cried with a loud voice: Lazarus, come forth.
44 And forthwith he came forth that had been dead, bound feet and hands with winding bands, and his face was tied with a napkin

again. Iesus said to them: ‡ Loose him, and let him go.

45 Many therfore of the Ievves that vvere come to Marie and Martha, & had seen the things that Iesus did, beleeued in him.

46 And certaine of them vvent to the Phariſes, & told them the things that Iesus did.

47 The cheef prieſts therfore and the phariſes gathered a councel, and ſaid: VVhat do vve, for this man doth many ſignes.

48 If vve let him alone ſo, al vvil beleeue in him: and the Romanes vvil come, and ‡ take avvay our place and nation.

49 But one of them named Caiphas, being the high prieſt of that yere, ſaid to them: You knovv nothing.

50 Neither do you conſider: that it is expedient for vs that one man die for the people, and the vvhole nation perish not.

51 And this he ſaid not of him ſelf: but ‡ being the high prieſt of that yere he prophecied that Iesus ſhould die for the nation.

52 And not only for the nation, but to gather into one the children of God that vvere diſperſed.

53 From that day therfore they deuiſed to kil him.

54 IESVS therfore vvalked no more openly among the Ievves, but he vvent into the countrie beſide the deſert vnto a citie that is called Ephrem, and there he abode vvith his Diſciples.

55 And the Paſche of the Ievves vvas at hand: and many of the coũtrie vvent vp to Hieruſalem before the Paſche to ſanctifie them ſelues.

56 They ſought Iesus therfore: and they communed one vvith an other, ſtanding in the Temple, VVhat think you, in that he is not come to the feſtiual day? And the cheef Prieſts & Phariſes had giuen commaundement that if any man ſhould knovv vvhere he vvas, he ſhould tel, that they might apprehend him.

CHAP. XII.

1 IESVS therfore ſixe daies before the Paſche came to Bethania, vvhere Lazarus vvas that had been dead, vvhom IESVS raiſed.

2 And they made him a ſupper there: and Martha miniſtred, but Lazarus vvas one of them that ſate at the table vvith him.

3 ‡ Marie therfore took a povvnd of ointment of right ſpiknard, pretious, and anointed the feet of Ieſus, and vviped his feet vvith her heare: and the houſe vvas filled of the odour of the ointment.

4 One therfore of his diſciples, Iudas Iſcariot, he that vvas to betray him, ſaid.

5 ‡ VVhy vvas not this ointment ſold for three-hundred pence, and giuen to the poore?

6 And he ſaid this, not becauſe he cared for the poore: but becauſe he vvas ‡ a theef, and hauing the purſe, caried the things that vvere put in.

7 IESVS therfore ſaid: Let her alone that she may keep it for the day of my ‡ burial.

8 For the poore you haue alvvaies vvith you: but me ‡ you shal not haue alvvaies.

9 A great multitude therfore of the Ievves knevv that he vvas there: and they came, not for Ieſus only, but that they might ſee Lazarus, vvhom he raiſed from the dead.

10 But the cheef Prieſts deuiſed for to kil Lazarus alſo.

11 Becauſe many for him of the Ievves vvent avvay, and beleeued in Ieſus.

12 And on the morovv a great multitude that vvas come to the feſtival day vvhen they had heard that Ieſus commeth to Hieruſalem.

13 They took the boughs of palmes, and vvent forth to meet him and cried: Hoſanna, bleſſed is he that commeth in the name of our Lord, the king of Iſrael.

14 And IESVS found a yong aſſe, and ſate vpon it, as it is vvritten.

Feare

15 Feare not daughter of Sion: behold, thy king commeth sitting vpõ an asses colt.
16 These things his disciples did not knovv at the first: but vvhen Iesus vvas glorified, then they remembred that these things had been vvritten of him, and these things they did to him.
17 The multitude therfore gaue testimonie, vvhich vvas vvith him vvhen he called Lazarus out of the graue, and raised him from the dead.
18 For therfore also the multitude came to meet him, because they heard that he had done this signe.
19 The Pharises therfore said among them selues: Do you see that vve preuaile nothing? behold, the vvhole vvorld is gone after him.
20 And there vvere certaine Gentiles of them that ‡ came vp to adore in the festiual day.
21 These therfore came to Philip vvho vvas of Bethsaida of Galilee, & desired him, saying: Sir, vve are desirous to see Iesus.
22 Philip commeth and telleth Andrevv. Againe Andrevv & Philip told Iesus.
23 But Iesus answered them, saying: The houre is come, that the Sonne of man shal be glorified.
24 Amen, amen I say to you, vnles the graine of vvheat falling into the ground, die: it self remaineth alone. but if it die, it bringeth much fruit.
25 He that loueth his life, shal lose it: and he that hateth his life in this vvorld, doth keep it to life euer lasting.
26 If any man minister to me, let him folovv me: and vvhere I am, there also shal my minister be. If any man minister to me, my father vvil honour him.
27 Novv my soule is troubled. And vvhat shal I say? Father, saue me from this houre. But therfore came I into this houre.
28 Father, glorifie thy name. A voice therfore came from heauen, Both I haue glorified it, and againe I vvil glorifie it.
29 The multitude therfore that stood & had heard, said that it thundered. Others said: An Angel spake to him.
30 Iesus answered, and said: This voice came not for me, but for your sake.
31 Novv is the iudgment of the vvorld: novv the Prince of this vvorld shal be cast forth.
32 And I, if I be exalted from the earth, vvil draw al things to my self.
33 And this he said, signifying vvhat death he should die.)
34 The multitude answered him: VVe haue heard out of the law, that Christ abideth for euer: and hovv saiest thou: The Sonne of man must be exalted? VVho is this Sonne of man?
35 Iesus therfore said to them: Yet a litle vvhile, the light is among you. VValk vvhiles you haue the light, that the darknesse ouer take you not. And he that vvalketh in darknesse, knovveth not vvhither he goeth.
36 VVhiles you haue the light, beleeue in the light, that you may be the children of light. These things IESVS spake and he vvent avvay and hid him self from them.
37 And vvhereas he had done so many signes before them, they beleeued not in him.
38 That the saying of Esay the Prophet might be fulfilled, vvhich he said: Lord, vvho hath beleeued the hearing of vs? And the arme of our Lord to vvhom hath it bene reuealed?
39 Therfore they ‡ could not beleeue, because Esay said againe:
40 He hath blinded their eyes, and indurated their hart: that they may not see vvith their eyes, nor vnderstand vvith their hart, and be conuerted, and I heale them.
41 These things said Esaie, vvhen he savv his glorie, & spake of him.
42 But yet of the Princes also many beleeued in him: but ‡ for the Pharises they did not confesse, that they might not be cast out of the Synagogue.
43 For they loued the glorie of men more, then the glorie of God.

44 But Iesus cried, and said: He that beleeueth in me, doth not beleeue in me, but in him that sent me.
45 And he that seeth me, seeth him that sent me.
46 I a light am come into this vvorld that euery one vvhich beleeueth in me, may not remaine in the darknesse.
47 And if any mā heare my vvords and keep them not: I do not iudge him. for I came not to iudge the vvorld, but to saue the vvorld.
48 He that despiseth me, & receiueth not my vvords, hath that iudgeth him. the vvord that I haue spoke, that shal iudge him in the last day
49 Because of my self I haue not spoken, but the Father that sent me, he gaue me commaundement vvhat I should say, and vvhat I should speak.
50 And I knovv that his commaundement is life euerlasting. The things therfore that I speak: as the Father said to me, so do I speak.

CHAP. XIII.

1 AND before the festiual day of Pasche, Iesus knovving that his houre vvas come that he should passe out of this vvorld to his Father vvhereas he had loued his that vvere in the vvorld, vnto the end he loued them.
2 And vvhen ‡ supper vvas done, vvhereas the diuel novv had put into the hart of Iudas Iscariot the sonne of Simon, to betray him:
3 Knovving that the Father gaue him al things into his handes, & that he came from God, & goeth to God;
4 He riseth from supper, and laieth aside his garment, and hauing taken a tovvel, girded him self.
5 After that. he put vvater into a bason, and ‡ began to vvash the feet of the disciples, and to vvipe them vvith the tovvel vvhere vvith he vvas girded.
6 He commeth therfore to Simon Peter. And Peter saith to him. Lord, dost thou vvash my feet?
7 Iesus answered and said to him: That vvhich I do, thou knovvest not novv, hereafter thou shalt knovv.
8 Peter said to him: Thou shalt not vvash my feet for euer. Iesus answered him: If I vvash thee not, thou shalt not haue part vvith me.
9 Simon Peter saith to him: Lord not only my feet, but also hands and head.
10 IESVS saith to him: He that is vvashed, needeth not but ‡ to vvash his feet, but is cleane vvholy. And you are cleane, but not al.
11 For he knevv vvho he vvas that vvould betray him. therfore he said: You are not cleane al.
12 Therfore, after he had vvashed their feet, and taken his garments, being set dovvne, againe he said to them: Knovv you vvhat I haue done to you?
13 You cal me, Maister, and Lord: and you say vvel, for I am so.
14 If then I haue vvashed your feet, Lord and Maister ‡, you also ought to vvash one an others feet.
15 For I haue giuen you an exemple that as I haue done to you, so you do also.
16 Amen, amen I say to you, a seruant is not greather then his lord neither is an apostle greater then he that sent him.
17 If you knovv these things, you shal be blessed if you do them.
18 I speak not of you al: I knovv vvhom I haue chosen. But that the scripture may be fulfilled, He that eateth bread vvith me, shal list vp his heele against me.
19 From this time I tel you, before it come to passe: that vvhen it shal come to Passe, you may beleeue, that I am he.
20 Amen, amen, I say to you, he that receiueth any that I send, receiueth me; & he that receiueth me, receiueth him that sent me.
21 VVhen Iesus had said these things, he vvas troubled in spirit: and protested, and said: Amen, amen I say to you: that one of you shal betray me.
22 The disciples therfore looked one vpon an other, doubting of vvhom he spake.
23 There vvas therfore one of his disciples leaning in the bosome

whom Iesus loued.
25 Therfore Simon Peter beckneth to him, and said to him: Who is it of whom he speaketh?
26 He therfore leaning vpon the breast of Iesus saith to him: Lord, who is he?
Iesus answered: He it is to whom I shal reach the dipped bread. And when he had dipped the bread, he gaue it to Iudas Iscariot Simons sonne.
27 And after the morsel, then Satan entred into him. And Iesus saith to him: That which thou doest, do it quickly.
28 But no man knew of those that sate at table to what purpose he said this vnto him.
29 For certaine thought, because Iudas had the ‡ purse, that Iesus had said to him: Buie those things which are needful for vs to the festiual day: or that he should giue some thing to the poore.
30 He therfore hauing receiued the morsel, incontinent went forth. And it was night.
31 When he therfore was gone forth, Iesus said: Now the Sonne of man is glorified, and God is glorified in him.
32 If God be glorified in him, God also will glorifie him in himself, and incontinent will he glorifie him.
33 Litle children, yet a litle while I am with you. You shal seek me, & as I said to the Iewes, Whither I go, you can not come: to you also I say now.
34 A ‡ new commaundement I giue to you, That you loue one an other: as I haue loued you, that you also loue one an other.
35 In this al men shal know that you are my disciples, if you haue loue one to an other.
36 Simon Peter saith to him: Lord, whither goest thou? Iesus answered, whither I go, thou canst not now follow me, but hereafter thou shalt follow.
37 Peter saith to him: Why can not I follow thee now? I will yeld my life for thee.
38 Iesus answered him: Thy life wilt thou yeeld for me? Amen, amen I say to thee, the cock shal not crow vntil thou denie me thrise.

CHAP. XIV.

1 LEt not your hart be troubled. You beleeue in God, beleeue in me also.
2 In my fathers house there be ‡ many mansions. If not, I would haue told you, Because I go to prepare you a place.
3 And if I go, and prepare you a place: I come againe and will take you to my self, that where I am, you also may be.
4 And whither I go you know, and the way you know.
5 Thomas saith to him: Lord, we know not whither thou goest: and how can we know the way?
6 IESVS saith to him: I am the way and the veritie, and the life. no man commeth to the Father, but by me.
7 If you had known me, my father also certes you had known: and from hence forth you shal know him, and you haue seen him.
8 Philip saith to him: Lord shew vs the Father, and it sufficeth vs.
9 Iesus saith to him; So long time I am with you, & haue you not known me? Philip, he that seeth me, seeth the Father also How saiest thou, Shew vs the father?
10 Dost thou not beleeue that I am in the Father, & the Father, in me? The words that I speak to you, of my self I speak not. But my Father that abideth in me, he doth the works.
11 Beleeue you not, that I am in the Father and the Father in me? Otherwise for the works them selues beleeue.
12 Amen, amen I say to you, he that beleeueth in me, the works that I do, he also shal do, and ‡ greater then these shal he do.
13 Because I go to the Father, and whatsoeuer you shal aske in my name, that will I do; that the Father may be glorified in the Sonne.
14 If you aske me any thing in my name, that will I do.
15 If you ‡ loue me, keep my commaundements.
16 And I will aske the father, and he will giue you an other Paracle-

clete, that he may abide vvith you ‡ for euer.
17 ‡ The Spirit of truth, vvhom the vvorld can not receiue, becauſe it ſeeth him not, neither knovveth him but you knovv him: becauſe he ſhal abide vvith you, and ſhal be in you.
18 I vvil not leaue you orphanes: I vvil come to you.
19 Yet a litle vvhile: and the vvorld ſeeth me no more. But you ſee me: becauſe I liue, and you ſhal liue.
20 In that day you ſhal knovv that I am in my father, and you in me, and I in you.
21 He that hath my commaundements, and keepeth them: he it is that loueth me. And he that loueth me, ſhal be loued of my father: & I vvil loue him; and vvil manifeſt my ſelfe to him.
22 Iudas ſaith to him, not that Iſcariot, Lord, vvhat is done, that thou vvilt manifeſt thy ſelf to vs, and not to the vvorld?
23 IESVS anſvvered, and ſaid to him, If any loue me, he vvil keep my vvord, and my father vvil loue him, and vve vvil come to him, and vvil make abode vvith him.
24 He that loueth me not, keepeth not my vvords. And the vvord vvhich you haue heard, is not mine: but his that ſent me, the Fathers.
25 Theſe things haue I ſpoken to you abiding vvith you.
26 But the Paraclete the Holy Ghoſt vvhom the Father vvil ſend in my name, he ſhal ‡ teach you al things & ſuggeſt vnto you al things vvhatſoeuer I ſhal ſay to you.
27 Peace I leaue to you, my peace I giue to you. not as the vvorld giueth, do I giue to you. Let not your hart be troubled, nor feare.
28 You haue heard that I ſaid to you: I go and I come to you. If you loued me, you vvould be glad verily that I go to the Father: becauſe the ‡ Father is greater then I.
29 And novv I haue told you before it come to paſſe: that vvhen it ſhal come to paſſe, you may beleeue.
30 Novv I vvil not ſpeak many things vvith you. for the prince of this vvorld commeth, and in hath not any thing.
31 But that the vvorld may that I loue the Father: and Father hath giuen me comm dement, ſo do I: Ariſe, let hence.

CHAP. XV.

1 I AM the true vine: and my Fa is the huſban-man.
2 ‡ Euery branch in me, not be fruit, he vvil take it avvay: and one that beareth fruit, he vvil it, that it may bring ‡ more fru
3 Novv you are cleane for th vvord vvhich I haue ſpoken to
4 Abide in me: and I in you. the branch can not beare fruit ſelf, ‡ vnles it abide in the vi you neither, ‡ vnles you abid me.
5 I am the vine: you the bran he that abideth in me, & I in him ſame beareth much fruit; for vv thout me you can do nothing.
6 If any abide not in me: he be caſt forth as the branch, and vvither, and they ſhal gather vp, and caſt him into the fire, burneth.
7 If you ‡ abide in me, and vvords abide in you: you ſhal a vvhat thing ſoeuer you vvil, and ſhal be done to you.
8 In this my Father is glorified: you bring very much fruit, and come my Diſciples.
9 As my Father hath loued me alſo haue loued you. Abide in loue.
10 If you ‡ keep my precepts, ſhal abide in my loue: as I alſo kept my Fathers precepts, and bide in his loue.
11 Theſe things I haue ſpoken to that my ioy may be in you, and ioy may be filled.
12 This is my precept, that you lo one an other, as I haue loued you.
13 Greater loue then this no hath, that a man yeld his life his friends.
14 You are my friends, if you the things that I commaund you.
15 Novv I cal you not ſeruants

the ſeruant knovveth not vvhat his lord doth. But you I haue called friends: becauſe al things vvhatſoeuer I heard of my father, I haue notified vnto you.

16 You choſe not me, but I choſe you: and haue appointed you: that you go, & bring fruit: and your fruit abide: that vvhatſoeuer you aske the Father in my name, he may giue it you. 17 Theſe things I commaũd you, that you loue one an other.

18 If the vvorld hate you: knovv ye that it hath hated me before you.

19 If you had been of the vvorld, the vvorld vvould loue his ovvne. but becauſe you are not of the vvorld, but I haue choſen you out of the vvorld, therefore the vvorld hateth you.

20 Remembre my vvord that I ſaid to you, The ſeruant is not greater then his maiſter. If they haue perſecuted me, you alſo vvil they perſecute. if they haue kept my vvord, ‡ yours alſo vvil they keep.

21 But al theſe things they vvil do to you for my name ſake: becauſe they knovv not him that ſent me.

22 If I had not come, and ſpoken to them, they ſhould not haue ſinne: but novv they haue no excuſe of their ſinne.

23 He that hateth me, hateth my Father alſo.

24 ‡ If I had not done among the vvorks that no other man hath done, they ſhould not haue ſinne: but novv both they haue ſeen, and they doe hate both me and my Father.

25 But that the vvord may be fulfillod, vvhich is vvritte in their lavv: That they hated me gratis.

26 But vvhen the Paraclete commeth ‡ vvhom I vvil ſend you from the Father, the Spirit of truth, vvhich procedeth from the Father, he shal giue teſtimonie of me.

27 And ‡ you shal giue teſtimonie, becauſe you are vvith me from the beginning.

CHAP. XVI.

1 THESE things haue I ſpoken to you, that you be not ſcandalized.

2 Out of the ſynagogs they vvil ‡ caſt you: but the houre commeth, that euery on vvhich killeth you, shal think that he doeth ſeruice to God.

3 And theſe things they vvil do to you becauſe they haue not knovven the Father, nor me.

4 But theſe things I haue ſpoken to you: that vvhen the houre shal come, you may remember them that I told you.

5 But I told you not theſe things from the beginning. becauſe I vvas vvith you. And novv I go to him that ſent me, and none of you asketh me: VVhither goeſt thou?

6 But becauſe I haue ſpoken theſe things to you, ſorovv hath filled your hart.

7 But I tel you the truth. it is expedient for you that I go. For if I go not, the Paraclete shal not come to you but if I go, I vvil ſend him to you.

8 And vvhen he is come, he shal argue the vvorld of ſinne, and of iuſtice, and of iudgment.

9 Of ſinne: becauſe they beleeued not in me.

10 But of iuſtice: becauſe I go to the Father: and novv you shal not ſee mee.

11 And of iudgment: becauſe the prince of this vvorld is novv iudged

12 ‡ Yet many things I haue to ſay to you: but you can not beare them novv.

13 But vvhen he, ‡ the Spirit of truth, commeth, ‡ he shal teach you al truth. for he shal not ſpeak of himſelf: but vvhat things ſoeuer he shal heare, he shal ſpeak: and the things that are to come he shal shevv you.

14 He shal glorifie me: becauſe he shal receiue of mine, and shal shevv to you.

15 Al things vvhatſoeuer the Father hath, be mine. Therfore I ſaid: that he shal receiue of mine, and shal shevv to you.

16 A litle vvhile, and novv you shal not see me: and againe a litle vvhile, and you shal ſee me: becauſe I go to the Father.

17 Some therfore of his diſciple ſaid one to an other: VVhat is this that he ſaith to vs: A litle vvhile, &

you shal not see me: and againe a litle vvhile, and you shal see me, and because I go to the Father?

18 They said therfore. VVhat is this that he saith, A litle vvhile? vve knovv not vvhat he speaketh.

19 And Iesus knevv, that they vvould aske him: & he said to thē: Of this you do questiō amōg your selues, because I said to you, A litle vvhile, and you shal not see me: and againe a litle vvhile, and you shal see me.

20 Amen, amen I say to you, that you shal vveep and lament, but the vvorld shal reioyce: and you shal be made sorovvful, but your sorovv shal be turned into ioy.

21 A vvoman vvhen she trauaileth, hath sorovv, because her houre is come: but vvhen she hath brought forth the child, novv she remembreth not the anguish for ioy, that a man is borne into the vvorld.

22 And you therfore, novv in deed you haue sorovv, but I vvil see you againe, and your hart shal reioyce: & your ioy no man shal take frō you.

23 And in that day me you shal not aske any thing. Amen, amen I say to you, if you aske the Father any thing ‡ in my name, he vvil giue it you.

24 Vntil novv you haue not asked any thing in my name. Aske and you shal receiue: that your ioy may be ful.

25 These things in prouerbs I haue spoken to you. The houre commeth vvhen in prouerbs I vvil no more speak to you, but plainly of the Father I vvil shevv you.

26 In that day you shal aske in my name: and I say not to you, that I vvil aske the Father for you.

27 For the Father him self loueth you, because you haue loued me, and haue beleeued that I came forth from God.

28 I came forth frō the Father, and came into the vvorld: againe I leaue the vvorld, and I go to the Father.

29 His disciples say to him: Behold novv thou speakest plainely, and saiest no prouerbe.

30 Novv vve knovv that thou knovvest al things, and thou needest not that any man aske thee. In this beleeue that thou camest forth from God.

31 Iesus answered them: Novv do you beleeue?

32 Behold the houre commeth, and it is novv come, that you shal be scattered euery man into his ovvne, and me you shal leaue alone: and I am not alone, because the Father is vvith me.

33 These things I haue spoken to you, that in me you may haue peace. In the vvorld you shal haue distresse: but haue confidence, I haue ouercome the vvorld.

CHAP. XVII.

1 THese things spake Iesus: and lifting vp his eyes into heauen, he said: Father, the houre is come, glorifie thy sonne, that thy sonne may glorifie thee.

2 As thou hast giuen him povver ouer al flesh that al vvhich thou hast giuen him, to them he may giue life euerlasting.

3 And this is ‡ life euerlasting that they knovv thee, the only true God, and vvhom thou hast sent Iesus Christ.

4 I haue glorified thee vpon the earth: I haue consummated the vvork vvhich thou gauest me to do:

5 And novv glorifie thou me O Father vvith thy self, vvith the glorie vvhich I had before the vvorld vvas vvith thee.

6 I haue manifested thy name to the men vvhom thou gauest me out of the vvorld. Thine they vvere, and to me thou gauest them: and they haue kept thy vvord.

7 Novv they haue knovven that al things vvhich thou gauest me are from thee.

8 Because the vvords vvhich thou gauest me, I haue giuen thē: and they haue receiued, and knovven in verie deed that I came forth from thee, and haue beleeued that thou didst send me.

9 For them do I pray: Not for the vvorld do I pray, but for them vvhom thou hast giuen me.

10 Because they be thine: and al

things be thine, and thine be mine: and I am glorified in them. And now I am not in the world, and these are in the world, and I come to thee.
11 Holy father, ‡ keep them in thy name, whom thou hast giuen me: that they may be one, as also we.
12 When I was with them, I kept them in thy name. Those who thou gauest me, haue I kept: and none of them perished, but the sonne of perdition, that the scripture may be fulfilled.
13 And now I come to thee: and these things I speak in the world, that they may haue my ioy filled in themselues.
14 I haue giuen them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world.
15 I pray not that thou take them away out of the world, but that thou preserue them from euil.
16 Of the world they are not: as I also am not of the world.
17 ‡ Sanctifie the in truth. Thy word is truth.
18 As thou didst send me into the world, I also haue sent them into the world.
19 And for them I do ‡ sanctifie my self: that they also may be sanctified in truth.
20 And not for them only do I pray, ‡ but for them also that by their word shal beleeue in me:
21 That they al may be one, as thou (Father) in me and I in thee, that they also in vs may be one: that the world may beleeue that thou hast sent me.
22 And the glorie that thou hast giuen me, haue I giuen to them: that they may be one as we also are one
23 I in them, and thou in me: that they may be consummate in one: I and the world may know that thou hast sent me, and hast loued them, as me also thou hast loued.
24 Father, whom thou hast giuen me, I will, that where I am, they also may be with me: that they may see my glorie which thou hast giuen me, because thou hast loued me before the creation of the world.
25 Iust Father, the world hath not knowen thee. but I haue knowen thee: and these haue known, that thou didst send me.
26 And I haue notified thy name to them, and will notifie it: that the loue wherewith thou hast loued me may be in them, and I in them.

CHAP. XVIII.

1 WHen Iesus had said these things, he went forth with his disciples beyond the Torrent-Cedron, where was a garden, into the which he entred and his Disciples.
2 And Iudas also, that betraid him, knew the place: because Iesus had often resorted thither together with his Disciples.
3 Iudas therfore hauing receiued the band of men, and of the cheef Priests and the Pharises, ministers, commeth thither with lanterns and torches and weapons.
4 Iesus therfore knowing al things that should come vpon him, went forth, and said to them: Whom seek ye?
5 They answered him: Iesus of Nazareth. Iesus saith to them, I am he. And Iudas also that betraied him, stood with them.
6 As sone therfore as he said to them, I am he: they went backward and fel to the ground.
7 Againe therfore he asked them: Whom seek ye? And they said; Iesus of Nazareth.
8 Iesus answered, I haue told you that I am he. if therfore you seek me, let these go their waies.
9 That the word might be fulfilled which he said: That of them whom thou hast giuen me, I haue not lost any.
10 Simon Peter therfore hauing a sword, drew it out: and smot the seruant of the high priest: & cut of his right care. And the name of the seruant was Malchus.
11 Iesus therfore said to Peter: Put vp thy sword into the scabbard. The chalice which my father hath giuen me, shal not I drink it?
12 The bād therfore & the Tribune & the ministers of the Iewes apprehēd.

Iesus, and bound him:
13 And they brought him to Annas firſt, for he vvas father in lavv to Caiphas, vvho vvas the high prieſt of that yere.
14 And Caiphas vvas he that had giuen the counſel to the Ievves, That it is expedient that one man die for the people.
15 And Simon Peter folovved Ie. ſus, and an other diſciple. And that Diſciple vvas knovven to the high prieſt, and vvent in vvith Ieſus into the court of the high Prieſt.
16 But Peter ſtood at the dore vvithout. The other diſciple therfore that vvas knovven to the high Prieſt vvent forth, and ſpake to the portreſſe, and brought in Peter.
17 The vvench therfore that vvas portreſſe, ſaith to Perer: Art not thou alſo of this mans diſciples? He ſaith to her, ‡ I am not.
18 And the ſeruants and miniſters ſtood at a fire of coles, becauſe it vvas cold, and vvarmed them ſelues. And vvith them vvas Peter alſo ſtanding and vvarming him ſelf.
19 The high prieſt therfore asked Ieſus of his diſciples, and of his doc ſtrine.
20 Ieſus anſvvered him: I haue openly ſpoken to the vvorld: I haue alvvaies taught in the ſynagogue, and in the Temple vvhither al the Ievves reſort together: and in ſecret I haue ſpoken nothing.
21 VVhy askeſt thou me? aske them that haue heard vvhat I haue ſpoken vnto them: behold they knovv vvhat things I haue ſaid.
22 VVhen he had ſaid theſe things, one of the miniſters ſtanding by, gaue Ieſus a blovv, ſaying: Anſvvereſt thou the high prieſt ſo?
23 Ieſus anſvvered him: If I haue ſpoken il, giue teſtimonie of euil: but if vvel, vvhy ſtrikeſt thou me?
24 And Annas ſent him bound to Caiphas the high prieſt.
25 And Simon Peter vvas ſtanding, and vvarming him ſelf. They ſaid therfore to him; Art not thou alſo of his diſciples? He denied and ſaid: I am not.
26 One of the ſeruants of the high prieſt ſaith to him, his coſin vvhoſe eare Peter did cut of, Did not I ſee thee in the garde vvith him?
27 Againe therfore Peter denied, and forthvvith the cock crevv.
28 They therfore bring Ieſus from Caiphas into the Palace. And it vvas morning: and they vvent not in into the Palace, that they might not be contaminated, but that they might eate the Paſche.
29 Pilate therfore vvent forth to them vvithout, and ſaid: VVhat accuſation bring you againſt this man?
30 They anſvvered and ſaid to him: If he vvere not a malefactour, vve vvould not haue deliuered him vp to thee.
31 Pilate therfore ſaid to them: Take him you, and according to your lavv iudge him. The Ievves therfore ſaid to him: It is not lavvful for vs to kil any man.
32 That the vvord of Ieſus might be fulfilled vvhich he ſaid, ſignifying vvhat death he ſhould die.
33 Pilate therfore vvent into the Palace againe, and called Ieſus, and ſaid to him: Art thou the king of the Ievves?
34 IESVS anſvvered: Saieſt thou this of thy ſelf, or haue others told it thee of me?
35 Pilate anſvvered: VVhy, am I a Ievve? ‡ Thy nation, and the cheef prieſts haue deliuered thee vp to me: vvhat haſt thou done?
36 Ieſus anſvvered: My kingdom is not of this vvorld. If my kingdom vvere of this vvorld, my miniſters verily vvould ſtriue that I ſhould not be deliuered to the Ievves. but novv my kingdom is not from hence.
37 Pilate therfore ſaid to him: Art thou a king then? Ieſus anſvvered: Thou ſaieſt, that I am a king. For this vvas I borne, and for this came I into the vvorld: that I ſhould giue teſtimonie to the truth. Euery one that is of the truth, heareth my voice.
38 Pilate ſaith to him, VVhat is truth?
And vvhen he had ſaid this, he vvēt forth againe to the Ievves, and ſaith to them: I find no cauſe in him.
39 But

39 But you haue a cuſtome that I ſhould releaſe one to you in the Paſche: vvil you therfore that I releaſe vnto you the king of the Ievves?

40 They al therfore cried againe, ſaying: Not him but Barabbas. And Barabbas vvas a theef.

CHAP. XIX.

1 THen therfore Pilate took Ieſus and ſcourged him.

2 And the ſouldiars platting a crovvne of thornes, put it vpon his head: and they put about him a purple garment.

3 And they came to him, and ſaid: Haile king of the Ievves, and they gaue him blovves.

4 Pilate vvent forth againe, and ſaith to them: Behold I bring him forth vnto you, that you may knovv that I find no cauſe in him.

5 IESVS therfore vvent forth carying the crovvne of thornes, and the purple veſtiment. And he ſaith to them: Loe the man.

6 VVhen the cheef Prieſts therfore and the miniſters had ſeen him, they cried, ſaying: Crucifie, crucifie him. Pilate ſaith to them, Take him you, and crucifie him. for I find no cauſe in him.

7 The Ievves anſvvered him: VVe haue a Lavv: and according to the Lavv he ought to die, becauſe he hath made him ſelf the of God.

8 VVhen Pilate therfore had heard this ſaying, he feared more.

9 And he entred into the Palace againe: and he ſaith to Ieſus VVhence art thou? But IESVS gaue him no anſvver.

10 Pilate therfore ſaith to him: Speakeſt thou not to me? knovveſt thou not that I haue povver to crucifie thee, and I haue povver to releaſe thee?

11 Ieſus anſvvered: Thou ſhouldeſt not haue any povver againſt me, vnles it vvere giuen thee from aboue. Therfore he that hath betraied me to thee, hath the greater ſinne.

12 From thence forth Pilate ſought to releaſe him. But the Ievves cried, ſaying: If thou releaſe this man, thou art not Cæſars friend. euery one that maketh him ſelf a king, ſpeaketh againſt Cæſar.

13 But Pilate vvhen he had heard theſe vvordes, brought forth Ieſus: and he ſate in the iudgment ſeat, in the place that is called Lithoſtrotos, and in Hebrevv Gabbatha.

14 And it vvas the Paraſceue of Paſche, about the ‡ ſixt houre, and he ſaith to the Ievves: Loe your king.

15 But they cried, Avvay avvay vvith him crucifie him. Pilate ſaith to thē: Shal I crucifie your king? The cheef prieſts anſvvered: VVe haue no king, but Ceſar.

16 Then therfore he deliuered him vnto them for to be crucified.

17 And they took Ieſus, and led him forth.

And bearing his ovvne ‡ croſſe he vvent forth into that vvhich is called the place of Caluarie, in Hebrevv Golgotha.

18 VVhere they crucified him, and vvith him tvvo others, on the one ſide and on the other, and in the mides Ieſus.

19 And Pilate vvrot a title alſo: and he put it vpon the croſſe. And it vvas vvritten, Ieſus of Nazareth the king of the Ievves.

20 This title therfore many of the Ievves did read: becauſe the place vvhere Ieſus vvas crucified, vvas nigh to the citie: & it vvas vvritten in ‡ Hebrevv, in Greek, and in Latin.

21 The cheef Prieſts therfore of the Ievves ſaid to Pilate: VVritte not, The king of the Ievves: but that he ſaid, I am king of the Ievves.

22 Pilate anſvvered: That vvhich I haue vvritten, I haue vvritten.

23 The ſouldiars therfore vvhē they had crucified him, took his garmēts (and they made foure partes, to euery ſouldiar a part) & his coat. And his ‡ coat vvas vvithout ſeame, vvrought from the top through out.

24 They ſaid therfore one to an other: Let vs not cut it, but let vs caſt lottes for it vvhoſe it ſhal be. That the ſcripture might be fulfilled ſaying: They haue parted my garments among them: and vpon my veſture they

they haue cast lott. And the souldiars did these things.

25 And there stood beside the crosse of Iesus, ‡ his mother, and his mothers sister, Marie of Cleophas, & Marie Magdalene.

26 VVhen Iesus therfore had seen his mother and the disciple standing vvhom he loued, he saith ‡ to his mother: VVoman, behold thy sonne.

27 After that, he saith ‡ to the disciple, Behold thy mother. And from that houre the disciple took her to his ovvne.

28 Aftervvard Iesus knovving that al things vvere novv consummate, that the scripture might be fulfilled, he saith, I thirst.

29 A vessel therfore stood there ful of vinegre. And they putting a spongeful of vinegre about hissop, offered it to his mouth.

30 Iesus therfore vvhen he had taken the vinegre, said: It is consummate. And bovving his head, he gaue vp the ghost.

31 The Ievves therfore (becaus it vvas the Parascene) that the bodies might not remaine vpon the crosse on the Sabboth (for that vvas a great Sabboth day) they desired Pilate that their legges might be broken, and they might be taken avvay.

32 The souldiars therfore came: and of the first in deed they brake the legges, and of the other that vvas crucified vvith him.

33 But after they vvere come to Iesus, vvhen they savv that he vvas dead, they did not break his legges,

34 But one of the souldiars vvith a speare oped his side, and incontinent there came forth ‡ bloud and vvater.

35 And he that savv it, hath giuen testimonie: and his testimonie is true. And he knovveth that he saith true, that you also may beleeue.

36 For these things vvere done that the scripture might be fulfilled: You shal not break a bone of him.

37 And againe an other scripture saith: They shal look on him vvhom they pearsed.

38 And after these things Ioseph of Arimathæa (becaus he vvas a disciple of Iesus, but secret for feare of the Ievves) desired Pilate that he might take avvay the body of Iesus. And Pilate permitted. He came therfore, & took avvay the body of Iesus.

39 Nicodemus also came, he that at the first came to Iesus by night, bringing a mixture of myrrhe and aloes, about an hundred poundes.

40 They took therfore the body of Iesus, and bound it in linnen cloths vvith the spices, as the maner is vvith the Ievves to burie.

41 And there vvas in the place vvhere he vvas crucified, a garden; and in the garden a nevv monument, vvhere in no man yet had been laid.

42 There therfore becaus of the Parascene of the Ievves, they laid Iesus, becaus the monument vvas hard by.

CHAP. XX.

1 ANe the ‡ first of the Sabboth, Marie Magdalene commeth early, vvhen it vvas yet dark, vnto the monument: and she savv the stone taken avvay from the monument.

2 She ranne therfore and commeth to Simon Peter, and to the other disciple vvhom Iesus loued, and saith to them: They haue taken out Lord out of the monument, and vve knovv not vvhere they haue laid him.

3 Peter therfore vvent forth & that other disciple, and they came to the monument.

4 And both ranne together, and that other disciple did out-runne Peter, and came first to the monument.

5 And vvhen he had stouped dovvne, he savv the linnen cloths lying: but yet he vvent not in.

6 Simon Peter therfore commeth, folovving him, and vvent into the monument and savv the linnen clothes lying.

7 And the napkin that had been vpō his head, not lying vvith the linnen cloths, but apart, vvrapped vp into one place.

8 Thē therfore vvēt in that other disciple also vvhich came first to the monumēt: & he savv, and beleeued.

9 For as yet they knevv not the scrip-

ture

sure that he should rise againe from the dead.

10 The disciples therfore departed againe to them selues.

11 But Marie stood at the ‡ monument vvithout, vveping. Therfore as she vvas vveeping, she stouped dovvne, & looked into the monument.

12 And she savv tvvo Angels in vvhite, sitting, one at the head, and one at the feet, vvhere the body of Iesus had been laid.

13 They say to her, VVoman, vvhy vveepest thou? She saith to the: Becau se they haue taken avvay my Lord, & I knovv not vvhere they haue put him.

14 VVhen she had said thus, she turned backvvard, and savv Iesus standing: and she knevv not that it is Iesus.

15 Iesus saith to her: VVoman, vvhy vveepest thou? vvhom seekest thou? She thinking that it vvas the gardiner, saith to him, Sir, if thou hast caried him avvay, tel me vvhere thou had laid him: & I vvil take him avvay

16 Iesus saith to her, Marie. She turning saith to him: Rabboni (vvhich is to say, Maister.)

17 IESVS said to her, Do not touch me, for I am not yet ascended to my Father: but go to my brethren, and say to them: I ascend to my Father and your Father, my God and your God.

18 Marie Magdalene commeth and telleth the disciples, That I haue seen our Lord, and thus he said vnto me.

19 Therfore vvhen it vvas late that day, the first of the Sabboths, and ‡ the dores vvere shut, vvhere the disciples vvere gathered together for feare of the Ievves, Iesus came and stood in the middes, and saith to them: Peace be to you.

20 And vvhen he had said this, he shevved them his hands and side. The Disciples therfore vvere glad vvhen they savv our Lord.

21 He said therfore to them againe: ‡ Peace be to you. ‡ As my Father hath sent me, I also do send you.

22 VVhen he had said this, ‡ he breathed vpon them: and he said to them Receiue ye the Holy Ghost.

23 ‡ VVhose sinnes you shal forgiue, they are forgiuen them: and vvhose you shal reteine, They are reteined.

24 But Thomas one of the Tvvelue vvho is called Didymus, vvas not vvith them vvhen Iesus came.

25 The other disciples therfore said to him: VVe haue seen our Lord. But he said to them: Vnles I see in his hands the dint of the nailes, and put my finger into the place of the nailes, and put my hand into his side: I vvil not beleeue.

26 And after eight daies, againe his disciples vvere vvithin: and Thomas vvith them. IESVS commeth ‡ the dores being shut, and stood in the middes, and said: Peace be to you.

27 Then he saith to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand and put it into my side: & be not incredulous but faithful.

28 Thomas answered, & said to him My Lord, & my God.

29 Iesus saith to him: Becaufe thou haft seen me, Thomas, thou haft beleeued: ‡ blessed are they that haue not seen & haue beleeued.

30 Many other signes also did IESVS in the sight of his disciples, vvhich are not vvritten in this book.

31 And these are vvritten, that you may beleeue that Iesus is Christ the sonne of God: and that beleeuing, you may haue life in his name.

CHAP. XXI.

1 AFter Iesus manifest him self againe to the Disciples at the sea of Tiberias. And he manifested thus.

2 There vvere together Simon Peter and Thomas vvho is called Didymus, and Nathanael vvhich vvas of Cana in Galilee, and the sonnes of Zebedee, and tvvo others of his disciples.

3 Simon Peter said to them: I go to fish. They say to him: VVe also come vvith thee. And they vvent forth and got vp into the boat: and

that night they took nothing.
4 But vvhen morning vvas novv come, IESVS ſtood on the ſhore: yet the diſciples knevvv not that it vvas Ieſus.
5 Ieſus therfore ſaith to them: Children, haue you any meat? They anſvvered him, No.
6 He ſaith to them, Caſt the nette on the right ſide of the boat: and you ſhal find. They therfore did caſt it: & novv they vvere not able to dravv it for the multitude of fiſhes.
7 That diſciple therfore vvhom Ieſus loued, ſaith to Peter: It is our Lord. ‡ Simon Peter vvhen he had heard that it is our Lord, girded his coat vnto him (for he vvas naked) and caſt him ſelf into the ſea.
8 But the other diſciples came in the boat (for they vvere not farre from the land, but as it vvere tvvo hundred cubits) dravving the nette of fiſhes.
9 Therfore after they came dovvne to land, they ſavv hote cōles lying, and fiſh laid thereon, and bread.
10 IESVS ſaith to them: Bring hither of the fiſhes that you took novv.
11 Simon Peter vvent vp, and drevv the nette to the land, ful of great fiſhes, an hundred fiftie three. And although they vvere ſo many, the nette vvas not broken.
12 IESVS ſaith to them: Come, dine And none of them that ſate at meat, durſt aske him, VVho art thou? knovving that it is our Lord.
13 And Ieſus commeth and taketh the bread and giueth them, and the fiſh in like maner.
14 This novv the ‡ third time Ieſus vvas manifeſted to his diſciples, after he vvas riſen from the dead.
15 Therfore vvhen they had dined, Ieſus ſaith to Simon Peter, Simon of Iohn, loueſt thou me more then the ſe? He ſaith to him: Yea Lord: thovv knovveſt that I loue thee. He ſaith to him, Feed my Lambes.
16 He ſaith to him againe: Simon of Iohn, loueſt thou me? he ſaith to him Yea Lord, thou knovveſt that I loue thee. He ſaith to him, Feede my Lambes.
17 He ſaith to him the tird time: Simō of Iohn, loueſt thou me? Peter vvas ſtroken ſad, becauſe he ſaid vnto him the third time, Loueſt thou me? And he ſaid to him, Lord, thou knovveſt al things: thou knovveſt that I loue thee, He ſaid to him, ‡ Feed my ſhep
18 Amen amen I ſay to thee. vvhen thou vvaſt yonger, thou didſt girde thy ſelf, and didſt vvalk vvhere thou vvouldeſt. but vvhen thou ſhalt be old, thou ſhalt ſtretch forth thy hāds and ‡ an other ſhal gird thee, and lead thee vvither thou vvilt not.
19 And this he ſaid, ſignifying by vvhat death he ſhould glorifie God. And vvhen he had ſaid this, he ſaith to him: Folovv me.
20 Peter turning, ſavv that diſciple vvhom Ieſus loued, folovving, vvho alſo leaned at the ſupper vpon his breaſt, and ſaid, Lord, vvho is he that ſhal betray thee?
21 Him therfore vvhen Peter had ſeen, he ſaith to Ieſus: Lord, and this mā vvhat?
22 Ieſus ſaith to him, ‡ So I vvil haue him to remaine til I come, vvhat to thee? folovv thou me.
23 This ſaying therfore vvent abrode among the brethren, that that diſciple dieth not. And Ieſus did not ſay to him, he dieth not: but: So I vvil haue him to remaine til I come, vvhat to thee?
24 This is that diſciple vvhich giueth teſtimonie of theſe things, and hath vvritten theſe things: and vve knovv that his teſtimonie is true,
25 But there are many ‡ other things alſo vvhich Ieſus did: vvhich if they vvere vvritten in particular, neither the vvorld it ſelf I think vvere able co conteine thoſe books that ſhould be vvritten.

THE

THE ACTES OF THE APOSTLES.

CHAP. I.

1 THE firſt treatiſe I made of ‡ al things, O Theophilus, vvhich Ieſus began to do and to teach.
2 Vntil the day vvherein ‡ giuing commaundement by the Holy Ghoſt to the Apoſtles vvhom he choſe, he vvas aſſumpted:
3 To vvhom he shevved alſo him ſelf aliue after his paſſion in many arguments, for fourtie daies appearing to them, and ſpeaking of the kingdom of God.
4 And eating vvith them, he commaunded them, that they ſhould not depart from Hieruſalem, but ſhould expect the promiſſe of the Father, vvhich you haue heard (ſaith he) by my mouth:
5 For Iohn in deed baptized vvith ‡ vvater, but you ſhal be ‡ baptized vvith the Holy Ghoſt after theſe fevv daies.
6 They therfore that vvere aſſembled, asked him, ſaying: Lord vvhether at this time vvilt thou reſtore the kingdom to Iſrael?
7 But he ſaid to them: ‡ It is not for you to knovv times or moments vvhich the Father hath put in his ovvne povver.
8 But you ſhal receiue the vertue of the Holy Ghoſt comming vpon you, and you ſhal be vvitneſſes vnto me in Hieruſalem, and in al Ievvrie and Samaria, and euen to the vtmoſt of the earth.
9 And ‡ vvhen he had ſaid theſe things, in their ſight he vvas eleuated: and a cloud receiued him out of their ſight.
10 And vvhen they beheld him going into heauen, behold tvvo men ſtood beſide them in vvhite garments.
11 VVho alſo ſaid: Ye men of Galilee, vvhy ſtand you looking in to heauen? This Ieſus vvich is ‡ aſſumpted from you into heauen, ſhal ſo come as you haue ſeen him going into heauen.
12 Then they returned to Hieruſalem from the mount that is called Oliuet, vvhich is by Hieruſalem, diſtant a Sobboths iourney.
13 And vvhen they vvere entred in, they vvent vp into an vpper chamber vvhere abode ‡ Peter & Iohn, Iames and Andrevv, Philip and Thomas, Bartholomevv and Mathevv, Iames of Alphæus and Simon Zelotes, and Iude of Iames.
14 Al theſe vvere perſeuering vvith one mind in praier vvith the ‡ vvomen and ‡ Marie the mother of Ieſus and his brethren.
15 In thoſe daies ‡ Peter riſing vp in the middes of the brethren, ſaid: (and the multitude of perſons together, vvas almoſt an hundred and tvventie.)
16 You men, brethren, the ſcripture muſt be fulfilled vvhich the Holy Ghoſt ſpake before by the mouth of Dauid cõcerning Iudas, vvho vvas the captaine of them that apprehended Ieſus:
17 VVho vvas numbred among vs and obteined the lot of this miniſterie.
18 And he in deed hath poſſeſſed a field of the revvard of iniquitie, and being hanged he burſt in the middes, and al his bovvels gushed out.
19 And it vvas made notorious to al the inhabitants of Hieruſalem: ſo that the ſame field vvas called in their tonge, Hacel-dema, that is to ſay: the field of bloud.
20 For it is vvritten in the book of Pſalmes: Be their habitation made deſert, & be there none to dvvel in it. And his Bishoprike let an other take.
21 Therfore, of theſe men that haue aſſembled vvith vs, al the time that our Lord Ieſus vvent in and vvent out among vs.

22 Beginning from the baptisme of Iohn vntil the day vvherein he vvas assumpted from vs, ‡ there must one of these be made a vvitnes vvith vs of his resurrection.

23 And they appointed tvvo, Ioseph vvho vvas called Barsabas, vvho vvas surnamed Iustus: and Mathias.

24 And praying they said: Thou Lord that knovvest the harts of al men, shevv of these tvvo, one, vvhom thou hast chosen.

25 To take the place of this ministerie & Apostleship, from the vvhich Iudas hath prevaricated that he might go to his ovvne place.

26 And they gaue them ‡ lottes, and the lot fel vpō Matthias, and he vvas nūbered vvith the eleuen Apostles.

CHAP. II.

1 AND vvhen the daies of ‡ Pentecost vvere accōplished, they vvere altogether in one place:

2 And sodenly there vvas made a sound from heauen, as of a vehemēt vvind comming, & it filled the vvhole house vvhere they vvere sitting.

3 And there appered to them parted tongs as it vvere of fire, and it sate vpon euery one of them.

4 And they vvere ‡ al replenished vvith the Holy Ghost, and they began to speak vvith diuerse tongs, according as the Holy Ghost gaue them to speak.

5 And there vvere dvvelling at Hierusalem Ievves, deuout men of euery nation that is vnder heauen.

6 And vvhen this voice vvas made the multitude came together, and vvas astonied in mind, because euery man heard them speak in his ovvne tongue.

7 And they vvere al amased, and marueled saying: Are not, lo, al these that speak, Galileans?

8 And hovv haue vve heard, eche man our ovvne tongue vvherein vve vvere borne?

9 Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, Ievvrie, and Capadocia, Pontus, and Asia.

10 Phrygia, and Pamphilia, AEgypt and the parts of Lybia that is about Cyrenes, and strangers of Rome.

11 Ievves also, and Proselytes, Cretensians, and Aarbians: vve haue heard, them speak in our ovve tongs the great vvorks of God.

12 And they vvere al astonied, and marueled, saying one to an other, vvhat maneath this?

13 But others diriding said: That these are ful of nevv vvine.

14 But ‡ Peter standing vvith the Eleuen, lifted vp his voice, and spake to them: Ye men, Ievves, and al you that dvvel in Hierusalem, be this knovven to you, and vvith your eares receiue my vvords.

15 For these are not drunk, as you suppose vvhereas it is the third houre of the day.

16 But this it is that vvas said by the Prophet Ioel.

17 And it shal be, in the last daies (saith our Lord) of my Spirit I vvil povvre out vpon al flesh: and your sonnes and your daughters shal prophecie, and your yong men shal see visions, and your auncients shal dreame dreames.

18 And vpon my seruants truely, and vpon my handmaids vvil I povvre out in those daies, of my Spirit, and they shal prophecie.

19 And I vvil giue vvonders in the heauen aboue, and signes in the earth beneath, bloud and fire, & vapour of smoke.

20 The sunne shal be turned into darknes, and the moone into bloud before the great and manifest day of our Lord doth come.

21 And it shal be, euery one vvhosoeuer calleth vpon the name of our Lord, shal be saued.

22 Ye men of Israel heare these vvords, Iesus of Nazareth a man approued of God among yon, by miracles and vvonders and signes vvhich God did by him in the middes of you, as you also knovv.

23 This same, ‡ by the determinate counsel & prescience of God being deliuered, you by the handes of vvicked men haue crucified and slaine.

24 VVhom God hath raised vp ‡ loosing the sorovves of hel, according as it vvas impossible that he should be holden of it.

35 For Dauid faith concerning him: I fore ſavv the Lord in my ſight al vvaies: becauſe he is at my right hand that I be not moued.
36 For this, my hart hath been glad and my tongue hath reioyced moreouer my flesh alſo shal reſt in hope.
27 Becauſe thou vvilt not leaue ‡ my ſoul ‡ in hel, nor giue thy Holy one to ſee ‡ corruption.
28 Thou haſt made knovven to me the vvaies of life: thou shalt make me ful of ioyfulnes vvith thy face.
29 Ye men, brethren, let me boldly ſpeak to you of the Patriarch Dauid: that he died, and vvas buried: and his ſepulchre is vvith vs vntil this preſet day.
30 VVhereas therfore he vvas a Prophet, and knevv that by an othe God had ſvvorne to him that of the fruit of his loynes there should ſit vpon his ſeat.
31 Forſeeing he ſpake of the reſurrection of Chriſt. for neither vvas he left in hel, neither did his flesh ſee corruption.
32 This Ieſus hath God raiſed again vvhereof al vve are vvitneſſes.
33 Being exalted therfore by the right hand of God, and hauing receiued of his father the promiſſe of the Holy Ghoſt, he hath povvred out this vvhom you ſee and heare.
34 For Dauid aſcended not into heauen: but he ſaith: Our Lord hath ſaid to my Lord. ſit on my right hand.
35 Vntil I make thine enemies the foot-ſtoole of thy feet.
36 Therfore let al the houſe of Iſrael knovv moſt certainly that God hath made him both Lord, & Chriſt, this Ieſus, vvhom you haue crucified.
37 And hearing theſe things, they vvere compunct in hart and ſaid to peter and to the reſt of the Apoſtles: VVhat shal vve do men, brethren?
38 But peter ſaid to them: ‡ doe penance, and be euery one of you baptized in the name of Ieſus Chriſt for remiſsiō of your ſinnes: and you shal receiue the gift of the Holy Ghoſt.
39 For to you is the promiſſe, and to your children, and to al that are farre of, vvhomſoeuer the Lord our God shal cal.
40 VVith very many [illegible] alſo did he teſtifie, and exhorted them, ſaying: Saue your ſelues from this peruerſe generation.
41 They therfore that receiued his vvord, vvere baptized: and there vvere added in that day about ‡ three thouſand ſoules.
42 And they vvere perſeuering in the doctrine of the Apoſtles, and in the communication of ‡ the breaking of bread, and praiers.
43 And feare came vpon euery ſoul: many vvonders alſo and ſignes vvere done by the Apoſtles in Hieruſalem, and there vvas great feare in al.
44 Al they alſo that beleeued, vvere together, & had ‡ al things common.
45 Their poſſeſſions and ſubſtance they ſold, and deuided them to al, according as euery one had need.
46 Daily alſo continuing vvith one accord in the Temple, and breaking bread from houſe to houſe, they took their meat vvith ioy and ſimplicitie of hart.
47 Praiſing God, and hauing grace vvith al the people. And our Lord ‡ increaſed them that should be ſaued, daily together.

CHAP. III.

1 AND Peter and Iohn vvent vp in to the Temple, at the ‡ ninth houre of praier.
2 And a certaine man that vvas lame from his mothers vvomb: vvas carried: vvhom they laid euery day at the gate of the Temple, that is called Specious, that he might aske almes of them that vvent into the Temple.
3 He, vvhen he had ſeen Peter and Iohn about to enter into the temple, asked to receiue an almes.
4 But Peter vvith Iohn looking vpon him, ſaid: Look vpon vs.
5 But he looked earneſtly vpon the, hoping that he should receiue ſomething of them.
6 But Peter ſaid: Siluer and gold I haue not, but ‡ that vvhich I haue the ſame I giue to thee: In the name of Ieſus Chriſt of Nazareth ariſe, and vvalk.
7 And taking his right hand, he liſted him vp, and forthvvith his feet and ſoles vvere made ſtrong.

8 And ſpringing he ſtood, and vvalked: and vvent in vvith them into the temple vvalking, and leaping, and praiſing God. 9 And al the people ſavv him vvalking and praiſing God.
10 And they knevv him, that, it vvas he vvhich ſate for almes at the Speciouſ gate of the Temple: and they vvere excedingly aſtonied and agaſt at that that had chaunced to him.
11 And as he held Peter and Iohn, al the people ranne to them vnto the porch vvhich is called Salomons, vvondering.
12 But Peter ſeing them, made anſvver to the people: Ye men of Iſrael, vvhy marvel you at this, or vvhy look you vpon vs, as though ‡ by our povver or holines vve haue made this man to vvalk?
13 The God of Abraham, and the God of Iſaac, and the God of Iacob, the God of our fathers hath glorified his ſonne Ieſus, vvhom you in deed deliuered and denied before the face of Pilate, he iudging him to be releaſed.
14 But you denied the holy and the iuſt one, and asked a mankiller to begiuen vnto you.
15 But the authour of life you killed, vvhom God hath raiſed from the dead, of vvhich vve are vvitneſſes.
16 And in the ‡ faith of his name, this man vvhom you ſee and knovv, his name hath ſtrengthned: & the faith vvhich is by him, hath giuen this perfect health in the ſight of al you.
17 And novv (brethren) I knovv that you did it through ignorance, as alſo your princes.
18 But God vvho foreſhevved by the mouth of al the prophets, that his Chriſt ſhould ſuffer, hath ſo fulfilled it.
19 Be Penitent therfore & conuert, that your ſinnes may be put out.
20 That, vvhen the times ſhal come of refreſhing by the ſight of our Lord, and he ſhal ſend him that hath been preached vnto you Ieſus Chriſt.
21 VVhom ‡ heauen truly muſt receiue vntil the times of the reſtitution of al things, vvhich God ſpake by the mouth of his holy prophets from the beginning of the vvorld.
22 Moyſes in deed ſaid: That a prophet ſhal the Lord your God raiſe vp to you of your brethren, as my ſelf: him you ſhal heare according to al things vvhatſoeuer he ſhal ſpeak to you.
23 And it ſhal be, euery ſoule that ſhal not heare that prophet, ſhal be deſtroied out of the people.
24 And al the Prophets from Samuel and aftervvard that haue ſpoken, told of theſe daies.
25 You are the children of the Prophets & of the Teſtament vvhich God made to our fathers, ſaying to Abraham: And in thy ſeed ſhal al the families of the earth be bleſſed.
26 To you firſt God raiſing vp his ſonne, hath ſent him bleſſing you: that euery one ſhould conuert him ſelf from his naughtines.

CHAP. IV.

1 AND vvhen they vvere ſpeaking to the people, the Prieſts and Magiſtrats of the Temple and the Sadduces came vpon them.
2 Being greeued that they taught the people, and shevved in Ieſus the reſurrection from the dead:
3 And they layd hands vpon them, and put them into vvard, vntil the morovv, for it vvas novv euening.
4 And ‡ many of them that had heard the vvord, beleeued: and the number of the men vvas made fiue thouſand.
5 And it came to paſſe on the morovv, that their princes, and Auncients, and Scribs vvere gathered into Hieruſalem.
6 And Annas the high prieſt, and Caiphas and Iohn, and Alexander, and as many as vvere of the prieſts ſtock. 7 And ſetting them in the middes, they asked: In vvhat povver or in vvhat name haue you done this?
8 Then Peter replenished vvith the holy Ghoſt, ſaid to them: Ye princes of the people & Auncients.
9 If vve this day be examined for a good deed vpō an impotent man, in vvhat he hath been made vvhole.
10 Be it knovven to al you & to al the people of Iſrael, that in the name ‡ of IESVS CHRIST of Nazareth vvhom you did crucifie vvhom

God

God hath raised from the dead, in this same this man standeth before you vvhole.
11 This is the stone that vvas reiected of you the builders: vvhich is made into the head of the corner.
12 And there is not saluation in any other. for neither is there any other name vnder heauen giuen to men, vvherein vve must be saued.
13 And seing Peters ‡ constancie & Iohns, vnderstanding that they vvere men vnlettered, and of the vulgar sort, they marueled, and they knevv them that they had been vvith Iesus.
14 Seing the man also that had been cured, standing vvith them, they could say nothing to the contrarie.
15 But they commaunded them to go aside forth out of the councel: and they conferred together.
16 Saying: VVhat shal vve do to these men? for a notorious signe in deed hath been done by them, to al the inhabitants of Hierusalem: it is manifest, and vve can not denie it.
17 But that it be no further spred abrode among the people, let vs threaten them, that they speak no more in this name to any man.
18 And calling them, they charged them that they should not speak at al, nor teach in the name of Iesus.
19 But Peter and Iohn answvering, said to them: ‡If it be iust in the sight of God, to heare you rather then God, iudge ye.
20 For vve cannot but speak the things vvhich vve haue seen and heard.
21 But they threatning, dimissed them: not finding hovv they might punish them, for the people, because al glorified that vvhich had been done, in that vvhich vvas chaunced.
22 For the man vvas more then fourtie yeres old in vvhom that signe of health had been vvrought.
23 And being dimissed they came to theirs, and shevved al that the cheef priests and Auncients had said to them.
24 VVho hauing heard it, vvith one accord lifted vp their voice to God, and said: Lord, thou that didst make heauen & earth, the sea, and al things that are in them.
25 VVho in the holy Ghost by the mouth of our father Dauid thy seruant hast said: VVhy did the Gentils rage, and the people meditate vaine things.
26 The kings of the earth stand vp, and the princes assemble together against our Lord, and against his Christ?
27 For there assembled in deed in this citie against thy holy child Iesus vvhom thou hast anointed, Herod, & Pontius Pilate, vvith the Gentils and the people of Israel.
28 To do vvhat ‡ thy hand & thy counsel decreed to be done.
29 And novv Lord look vpon their threatnings, and giue vnto thy seruants vvith al confidence to speak thy vvord.
30 In that, that thou extend thy hand to cures & signes and vvonders to be done by thy name of thy holy sonne Iesus.
31 And vvhen they had praied, the place vvas moued vvherein they vvere gathered: and they vvere al replenished vvith the holy Ghost, & they spake the vvord of God vvith confidence.
32 And the multitude of beleeuers had one hart and one soule: neither did any one say that ought vvas his ovvne of those things vvhich he possessed, but al things vvere common vnto them.
33 And vvith great povver did the Apostles giue testimonie of the resurrection of Iesus Christ our Lord: and great grace vvas in al them.
34 For neither vvas there any one needie among them. For as many as vvere ovvners of lands or houses, ‡ sold and brought the prices of those things vvhich they sold.
35 And laid it before the feet of the Apostles. And to euery one vvas deuided according as euery one hade need.
36 And Ioseph vvho vvas surnamed of the Apostles Barnabas (vvhich is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne.
37 VVhereas he had a peece of land, sold it, and brought the price, & laid it ‡ before the feet of the Apostles.

CHAP. V.

1 BVt a certaine man named Ananias, vvith Saphira his vvife ſold a peece of land.

2 And ‡ defrauded of the price of the land, his vvife being priuie thereto: and bringing a certaine portion, laid it at the feet of the Apoſtles.

3 And ‡ Peter ſaid: Ananias, vvhy hath Satan tempted thy hart, that thou ſhouldeſt lie to the holy Ghoſt, and defraude of the price of the land?

4 Remaining, did it not remaine to thee: and being ſold, vvas it not ‡ in thy povver? VVhy haſt thou put this thing in thy hart? Thou haſt not lied ‡ to men, but to God.

5 And Ananias hearing theſe vvords, fel dovvne, and gaue vp the ghoſt. And there came great feare vpon al that heard it.

6 And yong men riſing vp, remoued him, and bearing him forth buried him.

7 And it vvas the ſpace as it vvere of three houres, and his vvife, not knovving vvhat vvas chaunced, came in.

8 And Peter anſvvered her: Tel me vvoman, vvhether did you ſel the land for ſo much? But ſhe ſaid; Yea, for ſo much.

9 And Peter vnto her: VVhy haue you agreed togeather to tempt the Spirit of our Lord? Behold, their feet that haue buried thy husband, at the dore, and they shal beare thee forth.

10 Forthvvith ſhe fel before his feet, and gaue vp the ghoſt. And the yong men going in, found her dead: and caried her forth, and buried her by her husband.

11 And there fel great ‡ feare in the vvhole Church, & vpon al that heard theſe things.

12 And by the hands of the Apoſtles vvere many ſignes and vvonders done among the people. And they vvere al vvith one accord in Salomons porch.

13 But of the reſt none durſt ioyne themſelues vnto them: but the people magnified them.

14 And the multitude of men and vvomen that beleeued in our Lord, vvas more increaſed.

15 So that they did bring forth the ſick into the ſtreats, and laid them in beddes and couches, that vvhen Peter came, ‡ his shadovv at the leaſt might ouershadovv any of them, and they al might be deliuered from their infirmities.

16 And there ranne together vnto Hieruſalem the multitude alſo of the cities adioyning, bringing ſick perſons and ſuch vs vvere vexed of vncleane ſpirits: vvho vvere al cured.

17 And the high prieſt riſing vp, and al that vvere vvith him, vvhich is the hereſie of the Sadduces, vvere replenished vvith zeale.

18 Laid hands vpon the Apoſtles, and put them in the common priſon.

19 But an Angel of our Lord by night opening the gates of the priſon, & leading them forth, ſaid.

20 Go: and ſtanding ſpeak in the Temple to the people al the vvords of this life.

21 VVho hauing heard this, early in the morning entred into the Temple, and taught. And the high prieſt coming, and they that vvere vvith him, called together the Councel & al the auncients of the children of Iſrael: and they ſent to the priſon that they might be brought.

22 But vvhen the miniſters vvere come, and opening the priſon, found them not: returning they told.

23 Saying: The Priſon truly vve found ſhut vvith al diligence, and the keepers ſtanding before the gates: but opening it, vve found no man vvithin.

24 And as ſoone as the Magiſtrate of the Temple and the cheef prieſts heard theſe vvords, they vvere in doubt of them, vvhat vvould befal.

25 And there came a certaine man and told them: That the men, loe, vvhich you did put in priſon, are in the Temple ſtanding, and teaching the people.

26 Then vvent the Magiſtrate vvith the miniſters, and brought them vvithout force, for they feared the people leſt they ſhould be ſtoned.

27 And vvhen they had brought them,

them, they ſet them in the Councel. And the high prieſt asked them.

28 Saying: Commaunding vve commaunded you that you ſhould not teach in this name: and behold you haue filled Hieruſalem vvith your doctrine, and you vvil bring vpon vs the bloud of this man.

29 But Peter anſvvering and the Apoſtles, ſaid: God muſt be obeied, rather then men.

30 The God of our Fathers hath raiſed vp Ieſus, vvhom you did kil, hanging him vpon a tree.

31 This Prince and Sauiour God hath exalted vvith his right hand, to giue repentance to Iſrael, and remiſſion of ſinnes.

32 And vve are vvitneſſes of theſe vvords, and the holy Ghoſt, vvhom God hath giuen to al that obey him.

33 Vvhē they had heard theſe things, it cut them to the hart, and they conſulted to kil them.

34 But one in the Councel riſing vp, a Phariſe named Gamaliel, a doctor of lavv honorable to al the people, commaunded the men to be put forth a vvhile.

35 And he ſaid to them: Ye men of Iſrael, take heed to your ſelues touching theſe men vvhat you meane to do.

36 For before theſe daies there roſe Theodas, ſaying he vvas ſome body, to vvhom conſented a numbre of men about foure hundred, vvho vvas ſlaine: and al that beleued him, vvere diſperſed, and brought to nothing.

37 After this fellovv there roſe Iudas of Galilee in the daies of the Enrolling, and drevv avvay the people after him, and he perished: and as many as euer conſented to him, vvere diſperſed.

38 And novv therfore I ſay to you, depart from theſe men and let them alone: for if this counſel or vvork be of men, it vvil be diſſolued.

39 But if it be ‡ of God, you are not able to diſſolue them, leſt perhaps you be found to reſiſt God alſo. And they conſented to him.

40 And calling in the Apoſtles, after they had ſcourged them, they charged them that they ſhould not ſpeak in the name of Ieſus, and diſmiſſed them.

41 And they vvent from the ſight of the councel reioycing, becauſe they vvere accounted vvorthy to ſuffer reproch for the name of Ieſus.

42 And euery day they ceaſed not in the Temple & from houſe to houſe to teach & euāgelize Chriſt Ieſus.

CHAP. VI.

1 AND in thoſe daies the numbre of diſciples increaſing, there aroſe a ‡ murmuring of the Greeks againſt the Hebrues, for that their vvidovves vvere deſpiſed in the daily miniſterie.

2 And the Tvvelue calling together the multitude of the diſciples, ſaid: It is not reaſō, that vve leaue the vvord of God, and ſerue tables.

3 Conſider therfore brethren, ‡ ſeuen men of you of good teſtimonie, ful of the holy Ghoſt and vviſedom, vvhom vve may appoint ouer this buſines.

4 But vve vvil be inſtant in prayer and the miniſterie of the vvord.

5 And the ſaying vvas liked before al the multitude. And they choſe Steuen a man ful of faith and of the holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a ſtranger of Antioch.

6 Theſe they did ſet in the preſence of the Apoſtles: and praying ‡ they impoſed hands vpon them.

7 And the vvord of God increaſed, and the number of the diſciples vvas multiplied in Hieruſalem exceedingly a great multitude alſo of the ‡ prieſts obeied the faith.

8 And Steuen ful of grace and fortitude did great vvonders & ſignes among the people.

9 And there aroſe certaine of that vvhich is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that vvere of Cilicia and Aſia, diſputing vvith Steuen.

10 And they could not reſiſt the vviſedom and the Spirit that ſpake.

11 Then they ſuborned men, to ſay they had heard him ſpeak vvords of blaſphemie againſt Moyſes and God.

12 They

12 They therfore ſtirred vp the people, and the Auncients, and the Scribs: and running together they took him, and brought him into the Councel.

13 And they ſet falſe vvitneſſes that ſaid: This man ceaſeth not to ſpeak vvords againſt the holy place and the Lavv.

14 For vve haue heard him ſay: that this ſame Ieſus of Nazareth ſhal deſtroy this place, and ſhal change the traditions, vvhich Moyſes deliuered vnto vs.

15 And al that ſate in the Councel beholding him, ſavv his face as it vvere ‡ the face of an Angel.

CHAP. VII.

1 AND the cheef prieſt ſaid, Are theſe things ſo?

2 VVho ſaid: Yemen, brethren and fathers, heare. The God of glorie appeared to our father Abraham vvhen he vvas in Meſopotamia, before that he abode in Charan.

3 And ſaid to him: Goe forth out of thy countrie, and out of thy kinred, and come into a land that I ſhal ſhevv thee.

4 Then vvent he forth out of the land of the Chaldes, and dvvelt in Charan. And from thence, after his father vvas dead, he tranſlated him into this land, vvherein you do novv dvvel.

5 And he gaue him no inheritance in it, no not the paſe of a foot: & he promiſed to giue it him in poſſeſſion, & to his ſeed after him, vvhen as he had no child.

6 And God ſpake to him: That his ſeed ſhal be a ſeiourner in a ſtrange countrie, and they ſhal ſubdue them to ſeruitude, and ſhal euil intreat them foure hundred yeres.

7 And the nation vvhich they ſhal ſerue, vvil I iudge, ſaid God. and after theſe things they ſhal go forth & ‡ ſhal ſerue me in this place.

8 And he gaue him the teſtament of circumciſion, & ſo he begat Iſaac, and circumciſed him the eight day: and Iſaac, Iacob: & Iacob, the tvvelue Patriarchs.

9 And the Patriarchs through emulation, ſold Ioſeph into Aegypt and God vvas vvith him.

10 And deliuered him out of al his tribulations, and he gaue him grace and vviſedom in the ſight of Pharao the king of AEgypt, and he appointed him Gouernour ouer AEgypt and ouer al his houſe.

11 And there came famin vpon al AEgypt and Chanaan, and great tribulation: and our fathers found no victuals.

12 But vvhen Iacob had heard that there vvas corne in AEgypt: he ſent our fathers firſt.

13 And at the ſecond time Ioſeph vvas knovvē of his brethrē, & his kinred vvas made knovven vnto Pharao.

14 And Ioſeph ſending, called thither Iacob his father and al his kinred in ſeuentie fiue ſoules.

15 And Iacob deſcended into AEgypt: and he died, and our fathers.

16 And they vvere ‡ tranſlated into Sichem, and vvere laid in the ſepulchre that Abraham bought for a price of ſiluer of the ſonnes of Hemor the ſonne of Sichem.

17 And vvhen the time drevv neere of the promiſſe vvhich God had promiſed to Abraham, the people increaſed and vvas multiplied in AEgypt.

18 Vntil an other king aroſe in AEgypt, that knevv not Ioſeph.

19 This ſame circumuenting our ſtock, afflicted our fathers: that they ſhould expoſe their children, to the end they might not be kept aliue.

20 The ſame time vvas Moyſes borne, and he vvas acceptable to God, vvho vvas nourished three moneths in his fathers houſe.

21 And vvhen he vvas expoſed, Pharaos daughter took him vp, and nourished him for her ovvne ſonne.

22 And Moyſes vvas inſtructed in al the vviſedom of the AEgyptians: and he vvas mightie in his vvords and vvorks.

23 And vvhen he vvas fully of the age of fourtie yeres, it came to his mind to viſite his brethren the children of Iſrael.

24 And vvhen he had ſeen one ſuffer vvrong, he defended him: and ſtriking the AEgyptian, he reuenged his quarel that ſuſteined the vvrong.

25 And

25 And he thought that his brethren did vnderſtand that God by his hand vvould ſaue them : but they vnderſtood it not.
26 And the day folovving he appeared to them being at ſtrife: and he reconciled them vnto peace , ſaying: Men, ye are brethren, vvherfore hurt you one an other?
27 But he that did the iniurie to his neighbour, repelled him, ſaying: VVho hath appointed thee prince and iudge ouer vs?
28 VVhat, vvilt thou kil me, as thou didſt yeſterday kil the AEgyptian?
29 And Moyſes fled vpon this vvord: and he became a ſeiourner in the lād of Madian, vvhere he begat tvvo ſonnes.
30 And after fourtie yeres vvere expired, there appeared to him in the deſert of mount Sina an Angel in the fire of the flame of a bush.
31 And Moyſes ſeing it , marueled at the viſion. And as he vvent neere to vevve it , the voice of our Lord vvas made to him.
32 I am the God of thy fathers, the God of Abraham, the God of Iſaac, & the God of Iacob. And Moyſes being made to tremble, durſt not vevve it.
33 And our Lord ſaid to him: Looſe of the shoe of thy feet : for the place vvherein thou ſtandeſt , is ‡ holy ground.
34 Seeing I haue ſeen the affliction of my people vvhich is in AEgypt, & I haue heard their groning and am deſcended to deliuer them. And novv come, and I vvil ſend thee into AEgypt.
35 This Moyſes , vvhom they denied, ſaying : VVho hath appointed thee prince and Captaine ? him God ſent prince & ‡ redeemer vvith the hand of the Angel that appeared to him in the bush.
36 He brought them forth doing vvonders and ſignes in the land of AEgypt, and in the red ſea, and in the deſert fourtie yeres.
37 This is that Moyſes vvhich ſaid to the children of Iſrael : A prophet vvil God raiſe vp to you of your ovvne brethren as my ſelf: him you ſhal heare.
38 This is he that vvas in the aſſemblie in the vvilderneſſe , vvith the Angel that ſpake to him in Mount Sina , and vvith our fathers : vvho receiued the vvords of life to giue vnto vs.
39 To vvhom our fathers vvould not be obedient : but they repelled him, and in their harts turned avvay into AEgypt.
40 Saying to Aaron : Make vs goddes that may go before vs. for this, Moyſes that brought vs out of the land of AEgypt, vve knovv not vvhat is befallen to him.
41 And they made a calf in thoſe daies, and offered ſacrifice to the Idol, and reioyced in the vvorks of their ovvne hands.
42 And God turned , and ‡ deliuered thē vp ‡ to ſerue the hoſt of heauen , as it is vvritten in the book of the Prophets: Did you offer victims & hoſtes vnto me fortie yeres in the deſert, O houſe of Iſrael?
43 And you took vnto you the tabernacle of Moloch, and the ſtarre of your God Rempha m, figures vvhich you made, to adore them. And I vvil tranſlate you beyond Babylon.
44 The tabernacle of teſtimonie vvas among our fathers in the deſert , as God ordained ſpeaking to Moyſes: that he ſhould make it according to the forme vvhich he had ſeen.
45 VVhich our fathers vvith Ieſus receiuing, brought it in alſo into the poſſeſſion of the Gentils, vvhich God expelled frō the face of our fathers, til in the daies of Dauid.
46 VVho found grace before God, & deſired that he might find a tabernacle for the God of Iacob.
47 And Salomon built him a houſe.
48 But the Higheſt dvvelleth ‡ not in houſes made by hand, as the prophet ſaith.
49 Heauen is my ſeat: and the earth the footſtole of my feet. VVhat houſe vvil you build me, ſaith our Lord or vvhat place is there of my reſting?
50 Hath not my hand made al theſe things?
51 You ſtiffe-necked and of vncircumciſed harts and eares , you alvvaies reſiſt the holy Ghoſt : as your fathers, your ſelues alſo.
52 VVhich of the prophets did not your

your fathers perſecuted? Et they slevv them that foretold of the comming of the Iuſt one, of vvhom novv.

53 You haue been betraiers and murderers: vvho receiued the Lavv by the diſpoſition of Angels, and haue not kept it.

54 And hearing theſe things they vvere cut in their harts, and they gnashed vvith their teeth at him.

55 But he being ful of the holy Ghoſt, looking ſtedfaſtly vnto heauen, ſavv the glorie of God, and Ieſus ſtanding on the right hand of God.

56 And he ſaid: Behold I ſee the heauens opened, and the Sonne of man ſtanding on the right hand of God.

57 And they crying out vvith a loud voice, ſtopped their eares, and vvith one accord ranne violently vpō him.

58 And caſting him forth vvithout the citie, they ‡ ſtoned him: and the vvitneſſes laid of their garments beſide the feet of a yong man that vvas called Saul.

59 And they ſtoned Steuen inuocating, and ſaying: Lord Ieſus, receiue my ſpiritt

60 And falling on his knees, he cried vvith a loude voice, ſaying: ‡ Lord, lay not this ſinne vnto them. And vvhen he had ſaid this, he fel a sleep. And Saul vvas cōſenting to his death.

CHAP. VIII.

1 AND the ſame day there vvas made a great perſecution in the Church, vvhich vvas at Hieruſalem, and al vvere diſperſed through the countries of Ievvrie and Samaria, ſauing the Apoſtles.

2 And ‡ deuout men ‡ took order for Steuens funeral, and made great mourning vpon him.

3 But Saul vvaſted the Church: entring in from houſe to houſe, and dravving men and vvomen, deliuered them into priſon.

4 They therfore that vvere diſperſed, paſſed through, ‡ euangelizing the vvord.

5 And Philip deſcending into the citie of Samaria, preached Chriſt vnto them.

6 And the multituds vvere attent to thoſe things vvhich vvere ſ[aid] Philip, vvith one accord hearing, [and] ſeing the ſignes that he did.

7 For many of them that had vncleane ſpirits, crying vvith a loud voice, vvent out. And many ſick of the palſey and lame vvere cured.

8 There vvas made therfore great ioy in that citie.

9 And a certaine man named Simon, vvho before had been in that citie a Magician, ſeducing the nation of Samaria, ſaying him ſelf to be ſome great one.

10 Vnto vvhom al harkned from the leaſt to the greateſt, ſaying: This man is the povver of God, that is called great.

11 And they vvere attent vpon him, becauſe a long time he had bevvitched them vvith his magical practiſes.

12 But vvhen they had beleeued Philip euangelizing of the kingdom of God, and of the name of Ieſus Chriſt, they vvere baptized, men and vvomen.

13 Then Simon alſo him ſelf beleeued: and being baptized, he cleaued to Philip. Seing alſo ſignes and very great miracles to be done, he vvas aſtonied vvith admiration.

14 And vvhen the Apoſtles vvho vvere in Hieruſalem, had heard that Samaria had receiued the vvord of God: they ‡ ſent vnto them ‡ Peter & Iohn.

15 Vvho vvhen they vvere come, praied for them, that they might receiue the holy Ghoſt.

16 For he vvas not yet come vpon any of them, But they vvere only baptized in the name of our Lord Ieſus.

17 Then did ‡ they impoſe their hands vpon them, and they ‡ receiued the holy Ghoſt.

18 And vvhen Simon had ſeen that by the impoſition of the hand of the Apoſtles, the holy Ghoſt vvas giuen, he ‡ offered them money.

19 Saying: Giue me alſo this povver, that on vvhomſoeuer I impoſe my hands, he may receiue the holy Ghoſt.

20 But Peter ſaid to him: Thy money be vvith thee vnto perdition becauſe thou haſt thought that the gift

gift of God is purchaſed vvith mo-
ney.
21 Thou haſt no part, nor lot in this
vvord. For thy hart is not right befo-
re God.
22 Doe ‡ penance therfore from
this thy vvickednesſe: & pray to God,
‡ if perhaps this cogitation of thy
hart may be remitted thee.
23 For I ſee thou art in the gal of
bitternes and the obligation of ini-
quitie.
24 And Simon anſvvering ſaid: ‡ Pray
you for me to our Lord, that nothing
come vpon me of theſe things vvhich
you haue ſaid.
25 And they in deed hauing teſti-
fied & ſpoken the vvord of our Lord,
returned to Hieruſalem, and euange-
lized to many countries of the Sama-
ritans.
26 And an Angel of our Lord ſpake
to Philip, ſaying: Ariſe, and go to-
vvard the South, to the vvay that
goeth dovvne from Hieruſalem into
Gaza: ‡ this is deſert.
27 And riſing he vvent. And behold,
a man of AEthiopia, an Eunuch, of
great authoritie vnder Candace the
Queene of the AEthiopians; vvho
vvas ouer al her treaſures, vvas come
to Hieruſalem ‡ to adore.
28 And he vvas returning and ſit-
ting vpon his chariot, and reading
Eſay the Prophet.
29 And the Spirit ſaid to Philip, Go
neere, and ioyne thy ſelf to this ſame
chariot.
30 And Philip running thereunto,
heard him reading Eſay the Prophet,
and he ſaid: Trovveſt thou that thou
vnderſtandeſt the things vvhich thou
readeſt?
31 VVho ſaid: And ‡ hovv can I, vn-
leſſe ſome man shevv me? & he deſi-
red Philip that he vvould come vp &
ſit vvith him.
32 And the place of the ſcripture
vvhich he did read, vvas this: As a
sheep to ſlaughter vvas he led: and as
a lamb before his shearer, vvithout
voice, ſo did he not open his mouth.
33 In humilitie his iudgement vvas
taken avvay. His generation vvho
shal declare, for from the earth shal
his life be taken?
34 And the Eunuch anſvvering Phi-
lip, ſaid: I beſeech thee, of vvhom
doth the Prophet ſpeak this? of him
ſelf, or of ſome other?
35 And Philip opening his mouth, &
beginning from this ſcripture, euan-
gelized vnto him Ieſus.
36 And as they vvent by the vvay,
they came to a certaine vvater: and
the Eunuch ſaid: Lo vvater, vvho
doth let me to be baptized?
37 And Philip ſaid: If thou beleeue
vvith al thy hart, thou maieſt. And he
anſvvering ſaid: I beleeue that Ieſus
Chriſt is the ſonne of God.
38 And he commaunded the chariot
to ſtay: and both vvent dovvne into
the vvater, Philip and the Eunuch, &
‡ he baptized him.
39 And vvhen they vvere come vp
out of the vvater, the Spirit of our
Lord took avvay Philip, and the Eu-
nuch ſavv him no more. And he vvēt
on his vvay reioycing.
40 But Philip vvas found in Azotus,
& paſſing through, he euangelized to
al the cities, til he came toe Cæſarea.

CHAP. IX.

1 AND Saul as yet breathing forth
threatnings & ſlaughter againſt
the diſciples of our Lord, came to the
high prieſt.
2 And asked letters of him vnto
Damaſcus to the ſynagogs that if he
had found any men and vvomen of
this vvay, he might bring them bo-
und vnto Hieruſalem.
3 And as he vvent on his iourney,
it chaūced that he drevv nigh to Da-
maſcus: and ſodenly a light from hea-
uen shined round about him.
4 And falling on the ground, he
heard a voice ſaying to him: ‡ Saul,
Saul vvhy perſecuteſt thou me?
5 VVho ſaid: VVho art thou Lord?
And he, I am Ieſus vvhom thou doſt
perſecute, it is hard for thee to kick
againſt the prick.
6 And trembling and being aſtonied
he ſaid: Lord, vvhat vvilt thou haue
me to do?
7 And our Lord to him, Ariſe and
go into the citie, and it shal be told
thee vvhat thou muſt do. But the mē
that vvent in companie vvith him,
ſtood amaſed, hearing the voice,

but

but ſeing no man.
8 And Saul roſe vp from the groũd, and his eyes being opened, he ſavv nothing. And they dravving him by the hands, brought him into Damaſcus.
9 And he vvas there three daies not ſeing, and he did neither eate nor drink.
10 And there vvas a certaine diſciple at Damaſcus, named Ananias: and our Lord ſaid to him in a viſion: Ananias. But he ſaid: Lo, here I am Lord.
11 And our Lord to him, Ariſe, and go into the ſtreat that is called Straight: and ſeek in the houſe of Iudas, one named Saul of Tarſus. for behold he prayeth.
12 And he ſavv a man named Ananias, comming in and impoſing hands vpon him for to receiue his ſight.)
13 But Ananias anſvvered: Lord, I haue heard by many of this man, hovv much euil he hath done to thy ſainctes in Hieruſalem.
14 And here he hath authoritie from the cheef prieſts to bind al that inuocate thy name.
15 And our Lord ſaid to him: Go, for a veſſel of election is this man vnto me, to carie my name before the Gentils, and kings, and the children of Iſrael.
16 For I vvil ſhevv him hovv great things he muſt ſuffer for my name.
17 And Ananias vvent, and entred into the houſe: and impoſing hands vpon him, he ſaid: Brother Saul; our Lord Ieſus hath ſent me, he that appeared to thee in the vvay that thou cameſt: that thou maiſt ſee and be filled vvith the Holy Ghoſt.
18 And forthvvith there fel from his eyes as it vvere ſcales, and he receiued ſight, and riſing he vvas ‡ baptized.
19 And vvhen he had taken meat, he vvas ſtrenghthned.
And he vvas vvith the diſciples that vvere at Damaſcus, for certaine daies.
20 And incontinent entring into the ſynagogs, he preached Ieſus, that this is the ſonne of God.
21 And al that heard, vvere aſtonied, and ſaid: Is not this he that expugned in Hieruſalem thoſe that inuocated this name: and came hither to this purpoſe that he might bring them bound to the cheef prieſts?
22 But Saul vvaxed mightie much more, and confounded the Ievves that dvvelt at Damaſcus, affirming that this is Chriſt.
23 And vvhen many daies vvere paſſed, the Ievves conſulted that they might kil him.
24 But their conſpiracie came to Sauls knovvledge. And they kept the gates alſo day and night, that they might kil him.
25 But the diſciples taking him in the night, conueied him avvay by the vval, letting him dovvne in a basket.
26 And vvhen he vvas come into Hieruſalem, he aſſaied to ioyne himſelf to the diſciples, & al feared him, not beleuing that he vvas a diſciple.
27 But Barnabas took him & brought him to the Apoſtles, and told them hovv in the vvay he had ſeen our Lord, and that he ſpake vnto him, and hovv in Damaſcus he dealt confidently in the name of Ieſus.
28 And he vvas vvith them going in and going out in Hieruſalem, and dealing confidently in the name of our Lord.
29 He ſpake alſo to the Gentils, & diſputed vvith the Greeks: but they ſought to kil him.
30 VVhich vvhen the brethren had knovven, they brought him dovvne to Cæſarea, and ſent him avvay to Tarſus.
31 The ‡ Church truely through al Ievvrie & Galilee and Samaria had peace, & vvas edified, vvalking in the feare of our Lord, and vvas repleniſhed vvith the conſolation of the Holy Ghoſt.
32 And it came to paſſe, that Peter as he paſſed through al, came to the ſainctes that dvvelt at Lydda.
33 And he found there a certaine man named AEneas, lying in his bed from eight yeres before, vvho had the palſey.
34 And Peter ſaid to him, AEneas, our Lord Ieſus Chriſt heale thee: ariſe, and make thy bed. And incontinent he aroſe.
35 And al that dvvelt at Lydda and Saron.

Simon, saw him: who conuerted to our Lord.

36 And in Ioppe there was a certaine disciple named Tabitha, which by interpretation is called Dorcas. This woman was ful of ‡ good works & almes-deeds which she did.

37 And it came to passe in those daies, that she was sick & died. Whom when they had washed, they laid her in an vpper chamber.

38 And whereas Lydda was nigh to Ioppe, the disciples hearing that Peter was in it, they sent two men vnto him, desiring him, He not loth to come so farre as to vs.

39 And Peter rising vp came with them. And when he was come, they brought him into the vpper chamber: and al the widowes stood about him weeping, ‡ and shewing him the coats and garments which Dorcas made them.

40 And al being put forth, Peter falling on his knees praied, and turning to the body he said: Tabitha, arise. And she opened her eyes: and seing Peter, she sate vp.

41 And giuing her his hand, he lifted her vp. And when he had called the saincts and the widowes, he presented her aliue.

42 And it was made knowē through out al Ioppe: and many beleued in our Lord.

43 And it came to passe that he abode many daies in Ioppe, with one Simon a tanner.

CHAP. X.

1 AND there was a certaine man in Cæsarea, named Cornelius, Centurion of that which is called the Italian band.

2 Religious, & fearing God with al his house, ‡ doing many almes-deeds to the people. And alwaies praying to God.

3 He saw in a vision manifestly, about the ninth houre of the day, an Angel of God comming in vnto him, and saying to him: Cornelius.

4 But he beholding him, taken with feare, said: Who art thou Lord? And he said to him: Thy praiers and thy almes-deeds are ascended into remembrance in the sight of God.

5 And now send men vnto Ioppe, and cal hither one Simon that is surnamed Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side. he wil tel thee what thou must do.

7 And when the Angel was departed that spake to him, he called two of his houshold, and a souldiar that feared our Lord, of them that were vnder him.

8 To whom when he had told al, he sent them vnto Ioppe.

9 And the next day whiles they were going on their iourney, and drawing nigh to the citie, Peter went vp into the higher partes, ‡ to pray about the sixt houre.

10 And being hungrie, he was desirous to take some what. And as they were preparing, there fel vpon him an excesse of mind.

11 And he saw the heauen opened, and a certaine vessel descending, as it were a great linnen sheet with foure corners let downe from heauen to the earth.

12 Wherein were al foure-footed beasts, and that creep on the earth, & foules of the aire.

13 And there came a voice to him, Arise Peter: kil, and eate.

14 But Peter said: God forbid: Lord for I did neuer eate any common and vncleane thing.

15 And ‡ a voice came to him againe the second time, That which God hath purified, do not thou cal common.

16 And this was done thrise. and forthwith the vessel was taken vp againe into heauen.

17 And whiles Peter doubted within him self, what the vision should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simons house, stood at the gate.

18 And when they had called, they asked, if Simon that is surnamed Peter, were lodged there.

19 And as Peter was thinking of the vision, the Spirit said to him: Behold three men do seek thee.

20 Arise therfore, & get thee downe, and go

andgo vvith them, doubting nothing: for I haue sent them.
21 And Peter going dovvne to the men, said: Behold, I am he vvhom you seek: vvhat is the cause, for the vvhich you are come?
22 VVho said: Cornelius the Centurion, a iust man & that feareth God, and hauing testimonie of al the nation of the Ievves, receiued an answer of an holy Angel to send for thee into his house, and to heare vvords of thee.
23 Therfore bringing them in, he lodged them.
And the day folovving he arose & vvent vvith them: and certaine of the brethren of Ioppe accompanied him.
25 And on the morovv he entred into Cæsarea. And Cornelius expected them, hauing called together his kinne, and special frends.
26 And it came to passe, vvhen Peter vvas come in, Cornelius came to meet him, & falling at his feet ‡ adored.
27 But Peter lifted him vp saying: Arise, my selfalso am a man.
28 And talking vvith him, he vvent in, and findeth many that vvere assembled.
29 And he said to them: You knovv hovv abominable it is for a man that is a Ievve, to ioyne, or to approch vnto a stranger: but God hath shevved to me, to cal no man common or vncleane.
30 For the vvhich cause, making no doubt, I came vvhen I vvas sent for. I demaund therfore, for vvhat cause you haue sent for me?
31 And Cornelius said: Foure daies since, vntil this houre, I vvas ‡ praying the ninth houre in my house, and behold ‡ a man stood before me in vvhite apparel.
32 And said: Cornelius, thy praier is heard, and thy almes-deeds are in memorie in the sight of God.
33 Send therfore to Ioppe, and cal hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side.
34 Immediatly therfore I sent to thee: & thou hast done vvel in coming. Novv therfore al vve are present in thy sight, to heare al things vvhatsoeuer are commaunded thee of the Lord.
35 And Peter opening his mouth, said: In very deed I perceiue that God is not an accepter of persons.
36 But in euery nation, he that feareth him, and ‡ vvorketh iustice, is acceptable to him.
37 The vvord did God send to the children of Israel, preaching peace by Iesus Christ (this is Lord of al.)
38 You knovv the vvord that hath been made through al Ievvrie, for beginning from Galilee, after the baptisme vvhich Iohn preached.
39 Iesus of Nazareth hovv God anointed him vvith the Holy Ghost & vvith povver, vvho vvent through our doing good and healing al that vvere oppressed of the Diuel, because God vvas vvith him.
40 And vve are vvitnesses of al things that he did in the countrie of the Ievves and in Hierusalem, vvhom they killed hanging him vpon a tree.
41 Him God raised vp the third day and ‡ gaue him to be made manifest.
42 Not to al the people, but to vs, vvho did eate and drink vvith him after he rose againe from the dead.
43 And he commaunded vs to preach to the people, & to testifie that it is he that of God vvas appointed iudge of the liuing and of the dead.
44 To him al the prophets giue testimonie, that al receiue remission of sinnes by his name, vvhich beleue in him.
45 As Peter vvas yet speaking these vvords, the Holy Ghost fel vpon al that heard the vvord.
46 And the faithful of the Circumcision that came vvith Peter, vvere astonied, for that the grace of the Holy Ghost vvas poured out vpon the Gentils also.
47 For they heard them speaking vvith tongues, and magnifying God. Then Peter answered.
48 Can any man forbid vvater, that these should not be ‡ baptized vvhich haue receiued the Holy Ghost as vvel as vve?
49 And he commaunded them to be bap-

baptized in the name of our Lord Iesus Christ. Then they desired him that he would tarie with them certaine daies.

CHAP. XI.

1 AND the Apostles and brethren that were in Ievvrie, heard that the Gentils also receiued the word of God.

2 And when Peter was come vp to Hierusalem, they that were of the Circumcision reasoned against him, saying:

3 Why didst thou enter into men vncircumcised, and didst eate with them?

4 But Peter began and declared to them the order, saying:

5 I was in the citie of Iop e praying, & I saw in an excesse of mind a vision, a certaine vessel descending as it were a great sheet with foure corners let downe from heauen, & it came euen vnto me.

6 Into which I looking considered, & saw foure footed beastes of the earth, & cattel, & such as creep, & foules of the aire.

7 And I heard also a voice saying to me, Arise Peter, kil and eate.

8 And I said, Not so Lord: for common or vncleane thing neuer entred into my mouth.

9 And a voice answered the second time from heauen: That which God hath made cleane, do not thou cal common.

10 And this was done thrise: and al were taken vp againe into heauen.

11 And behold, three men immediatly were come to the house wherein I was, sent to me from Cæsarea.

12 And the spirit said to me, that I should go with them, doubting nothing. And there came with me these six brethren also: and we went into the mans house.

13 And he told vs, how he had seen an Angel in his house, standing and saying to him: Send to Ioppe, & cal hither Simon, that is surnamed Peter.

14 Who shal speak to thee words wherein thou shalt be saued and al thy house.

15 And when I had begon to speak, the Holy Ghost fel vpon them, as vpon vs also in the beginning.

16 And I remembred the word of our Lord, according as he said: Iohn in deed baptized with water, but you shal be baptized with the Holy Ghost.

17 If therfore God hath giuen them the same grace, as to vs also that beleeued in our Lord Iesus Christ: who was I that might prohibit God?

18 Hauing heard these things, they ‡ held their peace: & glorified God, saying: God then to the Gentils also hath giuen repentance vnto life.

19 And they truly that had been dispersed by the tribulation that was made vnder Steuen, walked through out vnto Phœnice and Cypres & Antioch, speaking the word to none, but to the Ievves only.

20 But certaine of them were men of Cypres and Cyrene, who when they were entred into Antioch, spake to the Greeks, preaching our Lord Iesus.

21 And the hand of our Lord was with them: and a great number of beleuers was conuerted to our Lord.

22 And the report came to the eares of the Church that was at Hierusalem, touching these things: and they sent Barnabas as farre as Antioch.

23 Who when he was come, and saw the grace of God, reioyced: and he exhorted al with purpose of hart to continew in our Lord:

24 Because he was a good man, and ful of the Holy Ghost and faith. And a great ‡ multitude was added to our Lord.

25 And he went forth to Tarsus, to seek Saul:

26 Whom when he had found, he brought him to Antioch. And they conuersed there in the church a whole yere: and they taught a great multitude, so that the disciples were at Antioch first named ‡ Christians.

27 And in these daies there came Prophets from Hierusalem to An-

28 And one of them rising, named Agabus, did by the Spirit signifie a great famine that should be in the vvhole vvorld, vvhich fel vnder Claudius.

29 And the disciples according as ech man had, purposed euery one to send, for to serue the brethren that dvvelt in Ievvrie.

30 VVhich also they did, sending to the Auncients by the hands of Barnabas and Saul.

CHAP. XII.

1 AND at the same time Herod the king set his hands, to afflict certaine of the Church.

2 And he killed Iames the brother of Iohn vvith the svvord.

3 And seing that it pleased the Ievves, he added to apprehend Peter also. And it vvas the daies of the Azymes.

4 VVhom vvhen he had apprehended, he cast into prison, deliuering him to ‡ foure quaternions of souldiars to be kept, meaning after the Pasche to bring him forth to the people.

5 And Peter in deed vvas kept in prison. But ‡ praier vvas made of the Church vvithout intermission vnto God for him.

6 And vvhen Herod vvould haue brought him forth, the same night Peter vvas sleeping betvvene tvvo souldiars, bound vvith ‡ tvvo chaines: and the kepers before the dore kept the prison.

7 And behold an Angel of our Lord stood in presence: and light shined in the house: and striking Peters side, he raised him, saying: Arise quickly. And the chaines fel from his hands.

8 And the Angel said to him: Gird thee, and put on thy shoes. And he did so. And he said to him: Put thy garment about thee, & folovv me.

9 And going forth he folovved him, & he knevv not that it vvas true vvhich vvas done by the Angel: but he thought that he savv a vision.

10 And passing through the first & the second vvatch, they came to the yron gate that leadeth to the citie, vvhich of it self opened to them. And going out, they vvent forvvard one street: and incontinent the Angel departed from him.

11 And Peter returning to himself, said: Novv I knovv in very deed that our Lord hath sent his Angel, and deliuered me out of Herods hand, & from al the expectation of the people of the Ievves.

12 And considering, he came to the ‡house of Marie the mother of Iohn, vvho vvas surnamed Marke, vvhere many vvere gathered and praying.

13 And vvhen he knocked at the dore of the gate, there came forth a vvench to see, named Rhode.

14 And as she knevv Peters voice, for ioy she opened not the gate, but running in she told that Peter stood before the gate.

15 But they said to her: Thou art mad. But she affirmed that it vvas so. But they said: It is ‡his Angel.

16 And Peter continued knocking. And vvhen they had opened, they savv him, & vvere astonied.

17 And beckning vvith his hand to them, that they should hold their peace, he told hovv our Lord had brought him out of prison, and he said: ‡ Tel these things to Iames & to the brethren. And going forth he vvent ‡ into an other place.

18 And vvhen day vvas come, there vvas no litle a do betvvene the souldiars vvhat vvas become of Peter.

19 And Herod, vvhen he had sought him, and had not found, making inquisition of the kepers, commaunded them to be led avvay: & going dovvne from Ievvrie into Cæsarea, there he abode.

20 And he vvas angrie vvith the Tyrians and the Sidonians. But they vvith one accord came to him, and persuading Blastus that vvas cheef of the kings chamber, they desired peace, for that their countries vvere nourished by him.

21 And vpon a day appointed, Herod being araied vvith kingly attire, sate in the iudgement seat, and made an oration to them.

22 And the people made acclamation: The voices of a God, & not of a man.

23 And forthvvith an Angel of our Lord

Lord: ‡ ſtrook him, becauſe he had not giuē the honour to God: & being conſumed of vvormes, he gaue vp the ghoſt.

24 But the vvord of our Lord increaſed and multiplied.

25 And Barnabas and Saul returned from Hieruſalē, hauing accomplished their miniſterie, taking vvith them Iohn that vvas ſurnamed Marke.

CHAP. XIII.

1 AND there vvere in the Church vvhich vvas at Antioch, Prophets and Doctors, among vvhom vvas Barnabas, and Simon that vvas called Niger, and Lucius of Cyrene, and Manahen vvho vvas the foſterbrother of Herod the Tetrarch, and Saul.

2 And ‡ as they vvere ‡ miniſtring to our Lord, and faſting, the Holy Ghoſt ſaid: ‡ Separate me Saul and Barnabas vnto the vvork, vvhereto I haue taken them.

3 Then they ‡ faſting and praying, and ‡ impoſing hands vpon them, dimiſſed them.

4 And they being ‡ ſent of the Holy Ghoſt, vvent to Seleucia, and thence ſailed to Cypres.

5 And vvhen they vvere come to Salamina, they preached the vvord of God in the ſynagogs of the Ievves. And they had Iohn alſo in their miniſterie.

6 And vvhen they had vvalked through out the vvhole iland as farre as Paphos, they found a certaine man that vvas a magician, a falſe-prophet, a Ievv, vvhoſe name vvas Bar-Ieſu.

7 VVho vvas vvith the Proconſul Sergius Paulus a vviſe man. He ſending for Barnabas & Saul, deſired to heare the vvord of God.

8 But Elymas the magician (for ſo is his name interpreted) reſiſted thē, ſeking to auert the Proconſul from the faith.

9 But Saul, othervviſe Paul, replenished vvith the Holy Ghoſt, loking vpon him.

10 Said: O ful of al guile, and al deceit, ſonne of the diuel, enemie of al iuſtice, thou ceaſeſt not to ſubuert the right vvaies of our Lord.

11 And novv behold the hand of our Lord vpon thee, and thou ſhalt be blind, not ſeing the ſunne vntil a time. And forthvvith there fel dimneſſe and darkneſſe vpon him, and going about he ſought ſome body that vvould giue him his hand.

12 Then the Proconſul, vvhen he had ſeen that vvhich vvas done, beleeued marueling at the doctrine of our Lord.

13 And vvhen Paul and they that vvere vvith him had ſailed from Paphos, they came to Perge in Pamphylia. And Iohn departing from them, returned to Hieruſalem.

14 But they paſſing through Perge, came to Antioch in Piſidia: and entring into the ſynagogue on the day of the Sabboths, they ſate dovvne.

15 And after the leſſon of the Lavv and the Prophets, the princes of the Synagogue ſent to them, ſaying: Men brethren, if there be among you any ſermon of exhortation to the people, ſpeak.

16 And Paul riſing vp, and vvith his hand beckning for ſilence, ſaid: Ye men of Iſrael, and you that feare God, harken.

17 The God of the people of Iſrael choſe our fathers, and exalted the people vvhen they vvere ſeiourners in the land of AEgypt, & in a mightie arme brought them out thereof.

18 And for the ſpace of fourtie yeres tolerated their maners in the deſers.

19 And deſtroying ſeuen nations in the land of Chanaan, by lot he deuided their land among them.

20 As it vvere after foure hundred and fiftie yeres and after theſe things he gaue Iudges, vntil Samuel the prophet.

21 And thenceforth they deſired a king: and he gaue them Saul the ſonne of Cis, a man of the tribe of Beniamin, fourtie yeres.

22 And remouing him he raiſed them vp Dauid to be king: to vvhom giuing teſtimonie, he ſaid: I haue found Dauid the ſonne of Ieſſe, a man according to my hart, vvho ſhal do al my vvilles.

23 Of his ſeed God according to his promiſſe hath brought forth to Iſrael a Sauiour Ieſus.
24 Iohn preaching before the face of his comming, baptiſme of penance to al the people of Iſrael.
25 And vvhen Iohn fulfilled his courſe, he ſaid: VVhom do you think me to be? I am not he, but behold there commeth after me, vvhoſe ſhoes of his feet I am not vvorthie to looſe.
26 Men brethren, children of the ſtock of Abraham, & they among you that feare God, to you the vvord of this ſaluation vvas ſent.
27 For they that inhabited Hieruſalem, and the princes thereof, not knovving him, nor the voices of the prophets that are read euery Sabboth, iudging haue fulfilled them.
28 And finding no cauſe of death in him, deſired of Pilate, that they might kil him.
29 And vvhen they had conſummated al things that vvere vvritten of him, taking him dovvne from the tree, they put him in a monument.
30 But God raiſed him vp from the dead the third day.
31 VVho vvas ſeen for many daies of them that came vp together vvith him from Galilee into Hieruſalem, vvho vntil this preſent are his vvitneſſes to the people.
32 And vve preach vnto you that promiſſe vvhich vvas made to our fathers.
33 That God hath fulfilled this ſame to our children, raiſing vp Ieſus, as in the ſecond Pſalme alſo it is vvritten: My ſonne art thou, this day haue I begotten thee.
34 And that he raiſed him vp from the dead, not to returne novv any more into corruption, thus he ſaid: That I vvil giue you the holy things of Dauid faithful.
35 And therfore in an other place alſo he ſaith: Thou ſhalt not giue thy holy one to ſee corruption.
36 For Dauid in his generation vvhen he had ſerued, according to the vvil of God slept: and he vvas laid to his fathers & ſavv corruption.
37 But he vvhom God hath raiſed vp, ſavv no corruption.
38 Be it knovven therfore to you men brethren, that through him forgiueneſſe of ſinnes is preached to you, from al the things, from the vvhich you could not be iuſtified by the lavv of Moyſes.
39 In him euery one that beleeueth, is iuſtified.
40 Take heed therfore leſt that come vpon you vvhich is ſpoken in the prophets.
41 See ye contemners, and vvonder, and perish: becauſe I vvork a vvork in your daies, a vvork vvhich you vvil not beleeue, if any man shal tel it you.
42 And they going forth, they deſired them that the Sabboth folovving they vvould ſpeak vnto them theſe vvords.
43 And vvhen the ſynagogue vvas dimiſſed, many of the Ievves, and of the ſtrangers ſeruing God, folovved Paul & Barnabas: vvho ſpeaking exhorted them to continue in the grace of God.
44 But the next Sabboth the vvhole citie almoſt aſſembled to heare the vvord of God.
45 And the Ievves ſeing the multitudes, vvere replenished vvith enuy, & contradicted thoſe things vvhich vvere ſaid of Paul blaſpheming.
46 Then Paul and Barnabas conſtantly ſaid: To you it behoued vs firſt to ſpeak the vvord of God: but becauſe ‡ you repel it, and iudge your ſelues vnvvorthie of eternal life: behold vve turne to the Gentils.
47 For ſo our Lord commaunded vs: I haue put thee to be the light of the Gentils: that thou maieſt be ſaluation vnto the vtmoſt of the earth.
48 And the Gentils hearing it, vvere glad, and glorified the vvord of our Lord: and there beleued as many as vvere preordinate to life euerlaſting.
49 And the vvord of our Lord vvas ſpred through out the vvhole countrie.
50 But the Ievves ſtirred vp religious and honeſt vvomen, and the cheef of the citie, and raiſed perſecution againſt

vnſt Paul and Barnabas : and they did caſt them forth out of their coaſts.

51 But they ſhaking of the duſt of their feet againſt them, came to Iconium.

52 The diſciples alſo vvere repleniſhed vvith ioy and vvith the holy Ghoſt.

CHAP. XIV.

1 AND it came to paſſe at Iconium that they entred together into the ſynagogue of the Ievves, and ſo ſpake, that a very great multitude of Ievves and of the Greeks did beleue.

2 But the Ievves that vvere incredulous, ſtirred v and incenſed the harts of the Gentils to anger againſt the brethren.

3 A long time therfore they abode, dealing confidently in our Lord, vvho gaue teſtimonie to the vvord of his grace, graunting ſignes and vvonders to be done by their hands.

4 And the multitude of the citie vvas deuided : and certaine of them in deed vvere vvith the Ievves, but certaine vvith the Apoſtles.

5 And vvhen the Gentils and the Ievves vvith their princes had made an aſſault, to vſe them contumeliouſly, and to ſtone them.

6 Vnderſtanding it, they fled to the cities of Lycaonia, Lyſtra and Derbe, and the vvhole countrie about, and there they vvere euangelizing.

7 And a certaine man at Lyſtra impotent of his feet ſate there, lame from his mothers vvomb, that neuer had vvalked.

8 This ſame heard Paul ſpeaking. VVho loking vpon him, & ſeing that he had faith for to be ſaued.

9 He ſaid vvith a loud voice : Stand vp right on thy feet. And he leaped & vvalked.

10 And the multitudes vvhen they had ſeen vvhat Paul had done, lifted vp their voice in the lycanian tongue, ſaying: Gods made like to men, are deſcended to vs.

11 And they called Barnabas, Iupiter: but Paul Mercurie, becauſe he vvas the cheef ſpeaker.

12 The Prieſt alſo of ‡ Iupiter that vvas before the citie, bringing oxen and garlands before the gates, vvould vvith the people ‡ ſacrifice.

13 VVhich thing vvhen the Apoſtles Barnabas & Paul heard, renting their coats, they leaped forth into the multituds, crying.

14 And ſaying : Ye men, vvhy do you theſe things? VVe alſo are mortal men like vnto you, preaching to you for to conuert from theſe vaine things, to the liuing God that made the heauen, and the earth, & the ſea, and al things that are in them.

15 VVho in the generations paſt ſuffred al the Gentils to go their ovvne vvaies.

16 Hovvbe it he left not him ſelf ‡ vvithout teſtimonie, being beneficial from heauen, giuing raines, and fruitful ſeaſes, filling our harts vvith food and gladnes.

17 And ſpeaking theſe things, they ſcarſe appeaſed the multituds from ſacrificing to them.

18 But there came in certaine Ievves from Antioch and Iconium: and perſvvading the multituds, and ſtoning Paul, they drevv him out of the citie, thinking him to be dead.

19 But the diſciples compaſſing him round about, he riſing vp, entred into the citie, and the next day he vvent forth vvith Barnabas vnto Derbe.

20 And vvhen they had euangelized to that citie, and had taught many, they returned to Lyſtra and Iconium, and to Antioch.

21 Confirming the harts of the diſciples, and exhorting them to continue in the faith, and that by many tribulations vve muſt enter into the kingdom of God.

22 And vvhen ‡ they ‡had ordained to them ‡ Prieſts in euery Church, & had prayed vvith faſtings, they commended them to our Lord in vvhom they beleued.

23 And paſſing through Piſidia, they came into Pamphylia.

24 And ſpeaking the vvord of our Lord in Perge, they vvent dovvne into Attalia.

25 And from thence they ſailed to Antioch, vvhence they had bene deliuered to the grace of God vnto the vvork vvhich they accomplished.
26 And vvhen they vvere come, and had aſſembled the Church, they reported vvhat great things God had done vvith them, and that he had opened a dore of faith to the Gentils.
27 And they abode no litle time vvith the diſciples.

CHAP. XV.

1 AND certaine comming dovvne from Ievvrie, taught the brethren: That vnles you be circumciſed according to the maner of Moyſes, you can not be ſaued.
2 No litle ſedition therfore being riſen to Paul and Barnabas againſt them, they ‡ appointed that Paul and Barnabas ſhould go vp, & certaine others of the reſt, to the Apoſtles and ‡ prieſts vnto Hieruſalem, vpon this queſtion.
3 They therfore being brought on their vvay by the Church, paſſed through Phœnice & Samaria, reporting the conuerſion of the Gentiles: and they made great ioy to al the brethren.
4 And vvhen they vvere come to Hieruſalem, they vvere receiued of the Church and of the Apoſtles and ‡ Auncients, declaring vvhatſoeuer God had done vvith them.
5 And there aroſe certaine of the hereſie of the Phariſes that beleued, ſaying: That they muſt be circumciſed, commaunded alſo to keep the lavv of Moyſes.
6 And the ‡ Apoſtles and Auncients ‡ aſſembled to conſider of this vvord.
7 And vvhen there vvas made a great diſputation, ‡ Peter riſing vp ſaid to them: men brethren, you knovv that of old daies God among vs ‡ choſe, that by my mouth the Gentiles ſhould heare the vvord of the Goſpel, and beleue.
8 And God vvhich knovveth the harts, gaue teſtimonie, giuing vnto them the holy Ghoſt as vvel as to vs.
9 And hath put no difference betvven vs and them, ‡ by faith purifying their harts.
10 Novv therfore vvhy tempt you God, to put a yoke vpon the necks of the diſciples, vvhich neither our fathers nor vve haue been able to beare?
11 But by the grace of our Lord Ieſus Chriſt vve beleeue to be ſaued, in like maner as they alſo.
12 And al the multitude held their peace: and they heard Barnabas and Paul telling vvhat great ſignes and vvonders God had done among the Gentils by them.
13 And after they held their peace, ‡ Iames anſvvered, ſaying: Men brethren, heare me.
14 Simon hath told hovv God firſt viſited to take of the Gentils a people to his name.
15 And to this accord the vvords of the prophets, as it is vvritten.
16 After theſe things I vvil returne, and vvil reedifie the tabernacle of Dauid vvhich vvas fallen, and the ruines thereof I vvil reedifie, and ſet it vp.
17 That the reſidue of men may ſeek after the Lord, and al nations vpon vvhom my name is inuocated, ſaith the Lord that doth theſe things.
18 To our Lord vvas his ovvne vvork knovven from the beginning of the vvorld.
19 For the vvhich cauſe ‡ I iudge, that they vvhich of the Gentils are conuerted to God, are not to be diſquieted.
20 But to vvrite vnto them that they refraine them ſelues from the contaminations of Idols, & ‡ fornication, and ſtrangled things, & bloud.
21 For Moyſes of old times hath in euery citie them that preach him in the ſynagogs, vvhere he is read euery Sabboth.
22 Then it pleaſed the Apoſtles and Auncients vvith the vvhole Church, to choſe men out of them, & to ſend to Antioch vvith Paul and Barnabas, Iudas, vvho vvas ſurnamed Barſabas, & Silas, cheefe men among the brethren.
23 ‡ VVriting by their hands.
The Apoſtles and Auncients, the brethren, to the brethren of the Gen-

ilk that are at Antioch and in Syria and Cilicia, greeting.

24 Becauſe vve haue heard that certaine ‡ going forth from vs, haue troubled you vvith vvords, ſubuerting your ſoules, to vvhom vve gaue no commaundement.

25 It hath pleaſed vs being gathered in one, to choſe out men and to ſend them vnto you vvith our deereſt Barnabas and Paul.

26 Men that haue giuen their liues for the name of our Lord Ieſus Chriſt.

27 VVe haue ſent therfore Iudas and Silas vvho them ſelues alſo vvil in vvords report vnto you the ſame things.

28 For it hath ſeemed good ‡ to the holy Ghoſt and to vs, to lay no further burden vpon you then theſe neceſſarie things.

29 That you abſteine from the things immolated to Idols, and bloud, and that vvhich is ſtrangled, and fornication, from the vvhich things keping your ſelues, you shal do vvel. Fare ye vvel.

30 They therfore being dimiſſed vvēt dovvne to Antioch: and gathering the multitude, deliuered the epiſtle.

31 VVhich vvhen they had read, they ‡ reioyced vpon the conſolation.

32 But Iudas and Silas, them ſelues alſo being prophets, vvith many vvords comforted the brethren, and confirmed them.

33 And hauing ſpent ſome time there, they vvere vvith peace dimiſſed of the brethren vnto them that had ſent them.

34 But it ſeemed good vnto Silas to remaine there: and Iudas departed alone.

35 And Paul and Barnabas taried at Antioch, teaching and Euangelizing vvith many others the vvord of our Lord.

36 And after certaine daies, Paul ſaid to Barnabas: let vs returne and ‡ viſit our brethren in al cities vvherein vve haue preached the vvord of our Lord, hovv they do.

37 And Barnabas vvould haue taken vvith them Iohn alſo that vvas ſurnamed Mark.

38 But Paul deſired that he (as vvho had departed from them out of Pamphylia, and had not gone vvith them to the vvork) might not be receiued.

39 And there roſe a ‡ diſſention, ſo that they departed one frō an other, & that, Barnabas in deed taking Mark ſailed to Cypers.

40 But Paul choſing Silas departed, being deliuered of the brethren to the grace of God.

41 And he vvalked through Syria & Cilicia, confirming the Churches: ‡ commaunding them to keep the præcepts of the Apoſtles & the Auncients.

CHAP. XVI.

1 AND he came to Derbe and Lyſtra. And behold, there vvas a certaine diſciple there named Timothee, the ſonne of a vvidovv vvoman that beleued, of a father a Gentile.

2 To this man the brethren that vvere in Lyſtra and Iconium, gaue a good teſtimonie.

3 Him Paul vvould haue to go forth vvith him: and taking him he circumciſed him becauſe of the Ievves that vvere in thoſe places. For they al knevv that his father vvas a Gentile.

4 And vvhen they paſſed through the cities, they deliuered vnto them to keep the ‡ decres that vvere decred of the Apoſtles and Auncients vvhich vvere at Hieruſalem.

5 And the Churches vvere confirmed in faith, & did abound in number daily.

6 And paſſing through Phrygia and the countrie of Galatia, they vvere ‡ forbidden by the Holy Ghoſt to preach the vvord in Aſia.

7 And vvhen they vvere come into Myſia, they attempted to go into Bithynia: and the Spirit of Ieſus permitted them not.

8 And vvhē they had paſſed through Myſia, they vvent dovvne to Troas.

9 And a viſion by night vvas shevved to Paul: There vvas a certaine man of Macedonia ſtanding and beſeching him, and ſaying, paſſe into Macedonia, and help vs.

10 And as ſoone as he had ſeen the viſion, forthvvith vve ſought to go

into Macedonia, being assured that God had called vs to euangelize to them.

11 And sailing from Troas, vve came vvith a straight course to Samothracia, & the day folovving to Neapolis.

12 And from thence to Philippi, vvhich is the first citie of the part of Macedonia, a ‡ Colonia. And vve vvere in this citie certaine daies, abiding.

13 And vpon the day of the Sabboths, vve vvent forth vvithout the gate beside a riuer, vvhere it seemed that there vvas praier: & sitting vve spake to the vvomen that vvere assembled.

14 And a certaine vvoman named Lydia, a seller of purple of the citie of the Thyatirians, one that vvorshipped God, did heare: vvhose hart our Lord opened to attend to those things vvhich vvere said of Paul.

15 And vvhen she vvas baptized, and her house she besought vs, saying: If you haue iudged me to be faithful to our Lord, enter in vnto my house, and tarie. And she constrained vs.

16 And it came to passe as vve vvent to praier, a certaine vvench hauing a Pythonical spirit, met vs, that brought great gaine to her maisters by diuining.

17 This same folovving Paul and vs, cried saying, ‡ These men are the seruants of the high God, vvhich preach vnto you the vvay of saluation.

18 And this she did many daies. And Paul being sorie, and turning, said to the spirit: I commaund thee in the name of Iesus Christ to go out from her. And he vvent out the same houre.

19 But her maisters seing that the hope of their gaine vvas gone, apprehending Paul and Silas, brought them into the market place to the Princes.

20 And presenting them to the Magistrats, they said: These men trouble our citie, being Ievves.

21 And they preach a fashion vvhich it is not lavvful for vs to receiue, nor do, being Romanes.

22 And the people ranne against them: & the Magistrats tearing their coats, commaunded them to be beaten vvith roddes.

23 And vvhen they had laid many stripes vpon them, they did cast them into prison, commaunding the keper that he should keep them diligently.

24 VVho vvhen he had receiued such commaundement, cast them into the inner prison, and made their feet fast in the stocks.

25 And at mid-night Paul and Silas praying, did praise God. And they that vvere in prison, heard them.

26 But sodenly there vvas made a great earthquake, so that the foundations of the prison vvere shaken. And forthvvith al the dores vvere opened: and the bands of al vvere loosed.

27 And the keper of the prison vvaked out of his sleep, and seing the dores of the prison opened, drawing out his svvord, vvould haue killed him-self, supposing that the prisoners had been fled.

28 But Paul cried vvith a loud voice, saying: Do thy self no harme, for vve are al here.

29 And calling for light, he vvent in, and trembling fel dovvne to Paul and Silas at their feet.

30 And bringing them forth, he said: Maisters, vvhat must I do that I may be saued?

31 But they said: ‡ Beleue in our Lord Iesus: and thou shalt be saued and thy house.

32 And they preached the vvord of our Lord to him vvith al that vvere in his house.

33 And he taking them in the same houre of the night, ‡ vvashed their vvounds: and him-self vvas baptized and al his house incontinent.

34 And vvhen he had brought them into his ovvne house, he laid the table for them, and reioyced vvith al his house, beleuing God.

35 And vvhen day vvas come, the magistrats sent the sergeants, saying: Let those men go.

36 And the keper of the prison told these vvords to Paul, That the Magistrats haue sent that you should be let go, now therfore departing, go

ye in

ye in peace.
37 But Paul ſaid to them: Being vvhipped openly, vncondemned, men that are Romanes, they haue caſt vs into priſon: & novv do they ſend vs out ſecretly? Not ſo, but let them come, & let vs out them-ſelues.
38 And the ſergeants reported theſe vvords to the Magiſtrats. And they vveere afraid hearing that they vvere Romanes.
39 And comming they beſought them, & bringing them forth they deſired them to depart out of the citie.
40 And going out of the priſon, they entred in vnto Lydia: and hauing ſeen the brethren, they comforted them, and departed.

CHAP. XVII.

1 AND vvhen they had vvalked through Amphipolis & Apollonia, they came to Theſſalonica, vvhere there vvas a ſynagogue of the Ievves.
2 And Paul according to his cuſtome entred in vnto them, & three Sabboths he diſcourſed to them out of the Scriptures.
3 Declaring and inſinuating that it behoued Chriſt to ſuffer and to riſe againe from the dead: and that this is Ieſus Chriſt, vvhom I preach to you.
4 And certaine of them beleued, and vvere ioyned to Paul and Silas, and of the Gentils that ſerued God a great multitude, and noble vvomen not a fevv.
5 But the Ievves ‡ enuying, & taking vnto them of the raſcal ſort certaine naughtie men, and making a tumult, ſtirred the citie: and beſetting Iaſons houſe, ſought to bring them forth vnto the people.
6 And not finding them, they drevv Iaſon and certaine brethren to the princes of the citie crying: That theſe are they that ſtirre vp the vvorld, & are come hither.
7 VVhom Iaſon hath receiued, and al theſe do againſt the decrees of Cæſar, ſaying that there is an other king, Ieſus.
8 And they moued the people, and the princes of the citie hearing theſe things.
9 And taking a ſatisfaction of Iaſon and of the reſt, they dimiſſed them.
10 But the brethren forth-vvith by night ſent a vvay Paul and Silas vnto Berœa.

VVho vvhen they vvere come, entred into the ſynagogue of the Ievves.
11 (And theſe vvere more noble then they that are at Theſſalonica, vvho receiued the vvord vvith al gredines, daily ‡ſearching the ſcriptures, if theſe things vvere ſo.
12 And many ſurely of them beleued, and of honeſt vvomen Gentils, and men not a fevv.
13 And vvhen the Ievves in Theſſalonica vnderſtood, that at Berœa alſo the vvord of God vvas preached by Paul, they came thither alſo, mouing and troubling the multitude.
14 And then immediatly the brethren ſent avvay Paul, to go vnto the ſea: but Silas and Timothee remained there.
15 And they that conducted Paul, brought him as farre as Athens, and receiuing commaundement of him to Silas and Timothee, that they ſhould come to him very ſpedily, they departed.
16 And vvhen Paul expected them at Athens, his ſpirit vvas incenſed vvithin him, ſeing the citie giuen to Idolatrie.
17 He diſputed therfore in the ſynagogue vvith the Ievves, & them that ſerued God, and in the market-place, euery day vvith them that vvere there.
18 And certaine Philoſophers of the Epicures & the Stoiks diſputed vvith him, and certaine ſaid: vvhat is it that this ‡vvord-ſovver vvould ſay? But others, He ſeemeth to be a preacher of nevv gods, becauſe he preached to them Ieſus and the reſurrection.
19 And apprehending him, they led him to Areopagus, ſaying: May vve knovv vvhat this nevv doctrine is that thou ſpeakeſt of?
20 For thou bringeſt in certaine nevv things to our eares. VVe vvil knovv

therfore vvhat theſe things may meane.

21 (And al the Athenians, and the ſtrangers ſeiourning there, emploied them ſelues to nothing els but either to ſpeak, or to heare ſome newes.)

22 But Paul ſtanding in the middes of Areopagus, ſaid.

Ye men of Athens, in al things I perceiue you, as it vvere ‡ ſuperſtitious.

23 For paſſing by and ſeing your ‡Idols, I found an altar alſo vvhere vpon vvas vvritten To the vnknovven God. That therfore vvhich you vvorſhip, not knovving it, the ſame do I preach to you.

24 The God that made the vvorld & al things that are in it, he being Lord of heauen & earth dvvelleth ‡ not in Temples made vvith hand.

25 Neither is he ſerued vvith mens hands, neding any thing, vvheras him ſelf giueth life vnto al, & breathing, and al things.

26 And he made of one al mankind, to inhabit vpō the vvhole face of the earth, aſſigning ſet times, and the limits of their habitation.

27 For to ſeek God, if happily they may feele or find him, although he be not farre from euery one of vs.

28 For in him vve liue and moue & be, as certaine alſo of your ovvne poets ſaid: For of his kind alſo vve are.

29 Being therfore of Gods kind, vve may not ſuppoſe, ‡ the Diuinitie to be like vnto gold or ſiluer, or ſtone, the graving of art and deuiſe of man.

30 And the times truely of this ignorance vvhereas God diſpiſed, novv he denounceth vnto men that al euery vvhere do penance.

31 For that he hath appointed a day vvherein he vvil iudge the vvorld in equitie, by a man vvhom he hath appointed, giuing al men faith, rayſing him vp from the dead.

32 And vvhen they had heard the reſurrection of the dead, certaine in deed mocked, but certaine ſaid: VVe vvil heare thee againe concerning this point:

33 So Paul vvent forth out of the middes of them.

34 But certaine men ioyning vnto him, did beleue: among vvhom was alſo ‡ Dionyſius Areopagita, and a vvoman named Damaris, and others vvith them.

CHAP. XVIII.

1 AFter theſe things, departing from Athens, he came to Corinth.

2 And finding a certaine Ievv, named Aquila, borne in Pontus, vvho of late vvas come out of Italia, and Priſcilla his vvife (becauſe Claudius had commaunded al Ievves to depart from Rome,) he came to them.

3 And becauſe he vvas of the ſame craft, he remained vvith them, and vvrought, (& they vvere tentmakers by their craft.

4 And he diſputed in the ſynagogue euery Sabboth, interpoſing the name of our Lord Ieſus, and he exhorted the Ievves and the Greeks.

5 And vvhen Silas and Timothee vvere come from Macedonia, Paul vvas inſtant in preaching, teſtifying to the Ievves that Ieſus is Chriſt.

6 But they contradicting and blaſpheming, he shaking his garments, ſaid to them: Your bloud vpon your ovvne head: I being cleane, from hence forth vvil go to the Gentils.

7 And departing thence, he entred into the houſe of a certaine man, named Titus Iuſtus, one that ſerued God, vvhoſe houſe vvas adioyning to the ſynagogue.

8 And Criſpus the prince of the Synagogue beleued our Lord, vvith al his houſe: and many of the Corinthians hearing beleued, and vvere baptized.

9 And our Lord ſaid in the night by a viſion to Paul: Do not feare, but ſpeak, and hold not thy peace.

10 For becauſe I am vvith thee: and no man shal ſet vpon thee to hurt thee: for I haue much people in this citie.

11 And he ſate there a yere & ſix moneths, teaching among them the vvord of God.

12 But Gallio being Proconſul of Achaia, the Ievves vvith one accord roſe vp againſt Paul, & brought him to the iudgment ſeat.

13 Saying: That this man contrarie to the Lavv perſuadeth men to vvorship God.

14 And

14 And Paul beginning to open his mouth, Gallio said to the Ievves: If it vvere some iniust thing, or an heinous fact, O you mē Ievves, I should by reason tolerate you.
15 But if they be questions of vvord & names, and of your lavv your selues look vnto it: I vvil not be iudge of these things.
16 And he droue them from the iudgment seat.
17 And al apprehending Sosthenes the prince of the synagogue, strook him before the iudgment seat: & Gallio cared for none of those things.
18 But Paul vvhen he had staied yet many daies, taking his leaue of the brethren, sailed to Syria, (and vvith him Priscilla and Aquila,) vvho had shorne his head in Cenchris. for he had a vovv.
19 And he came vnto Ephesus, and them he left there. But him self entring into the synagogue, disputed vvith the Ievves.
20 And vvhen they desired him, that he vvould tarie a longer time, he consented not.
21 But taking his leaue, and saying: I vvil returne to you againe God vvilling, he departed from Ephesus.
22 And going dovvne to Cæsarea, he vvent vp, and saluted the Church, and came dovvne to Antioch.
23 And hauing taried there a certaine time, he departed, vvalking in order through the countrie of Galatia and Phrygia confirming al the disciples.
24 And a certaine Ievv, named Apollo, borne at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures.
25 This man vvas taught the vvay of our Lord: and being feruent in spirit he spake, and taught diligently those things that pertaine to Iesus, knowing only the baptisme of Iohn.
26 This man therfore began to deale confidently in the synagogue. VVhom vvhen Priscilla and Aquila had heard, they took him vnto them, and expounded to him the vvay of our Lord more diligently.
27 And vvhereas he vvas desirous to go to Achaia, the brethren exhorting vvrot to the disciples to receiue him. VVho, vvhen he vvas come, profited them much that had beleued.
28 For he vvith vehemencie conuinced the Ievves openly, shevving by the scriptures, that IESVS is CHRIST.

CHAP. XIX.

1 AND it came to passe vvhen Apollo vvas at Corinth, that Paul hauing gone through the higher partes came to Ephesus, and found certaine disciples.
2 And he said to them: Haue you receiued the Holy Ghost, beleuing? But they said to him: Nay, neither haue vve heard vvhether there be a Holy Ghost.
3 But he said: In vvhat then vvere you baptized? VVho said, ‡ In Iohns baptisme.
4 And Paul said: Iohn baptized the people vvith the baptisme of penāce saying: That they should beleeue in him that vvas to come after him, that is to say, ‡ in Iesus.
5 Hearing these things, they vvere baptized in the name of our Lord Iesus.
6 And vvhen Paul had ‡ imposed hands on them, the holy Ghost came vpon them, and they spake vvith tongues, and prophecied.
7 And al the men vvere about tvvelue.
8 And entring into he synagogue, he spake confidently for three monthes, disputing and exhorting of the kingdom of God.
9 But vvhen certaine vvere indurate, and beleued not, il-speaking the vvay of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the schole of one Tyrannus.
10 And this vvas done for the space of tvvo yeres, so that al vvhich dvvelt in Asia, heard the vvord of our Lord, Ievves and Gentils.
11 And God vvrought by the hand of Paul miracles not common:
12 So that there vvere also brought

from his body ‡ napkings or handkerchefs vpon the sick, and the diseases departed from them, and the vvicked spirits vvent out.

13 And certaine also of the Iudaicall exorcists that vvent about, assaied to inuocat vpon them that had euil spirits, the name of our Lord IESVS, saying: I adiure you by IESVS vvhom Paul preacheth.

14 And there vvere certaine sonnes of Sceua a Ievve, cheef Priest, seuen, that did this.

15 But the vvicked spirit answering said to them, IESVS I knovv, and ‡ Paul I knovv: but you, vvhat are ye?

16 And the man in vvhom the vvicked spirit vvas, leaping vpon them, and mastring both, preuailed against them, so that they fled out of that house naked and vvounded.

17 And this vvas made notorious to al the Ievves and the Gentils that dvvelt at Ephesus: and feare fel vpon al them, and the name of our Lord IESVS vvas magnified.

18 And many of them that beleued came confessing and declaring ‡ their deeds.

19 And many of them that had folovved ‡ curious things, brought together their ‡ books, and burnt them before al: and counting the prices of them, they found the money to be fiftie thousand pence.

20 So mightely increased the vvord of God and vvas confirmed.

21 And vvhen these things vvere ended, Paul purposed in the Spirit, vvhen he had passed through Macedonia and Achaia, to go to Hierusalem, saying: After I shal haue been there I must see ‡ Rome also.

22 And sending into Macedonia tvvo of them that ministred vnto him, Timothee and Erastus, him self remained for a time in Asia.

23 And at that time there vvas made no litle trouble about the vvay of our Lord.

24 For one named Demetrius, a silnersmith, that made siluer ‡ Temples of Diana, procured to the artificers no smal gaine.

25 VVhom calling together and them that vvere the same kind vvorkmen, he said: Sirs, you know that our gaine is of this occupation.

26 And you see, & heare that this same Paul by persuasion hath auerted a great multitude not only of Ephesus, but almost of al Asia, saying: That they are not gods vvhich be made by hands.

27 And not only vnto vs is this part in danger to be reproued, but also the Temple of great Diana shal be reputed for nothing, yea & her maiestie shal begin to be destroied, vvhom al Asia & the vvorld vvorshippeth.

28 Hearing these things, they vvere replenished vvith anger, and cried out saying, Great is Diana of the Ephesians.

29 And the vvhole citie vvas filled vvith confusion, & they ranne violently vvith one accord into the theatre, catching Gaius and Aristarchus Macedonians, Paules companions.

30 And vvhen Paul vvould haue entred in to the people, the disciples did not permit him.

31 And certaine also of the Princes of Asia that vvere his friends, sent vnto him, desyring that he vvould not aduenture him-self into the theatre.

32 And others cried an other thing. For the assemblie vvas confuse, & the more part knevv not for vvhat cause they vvere assembled.

33 And of the multitude they drevv forth Alexander, the Ievves thrusting him forvvard. But Alexander vvith his hand desiring silence, vvould haue giuen the people satisfaction.

34 VVhom as soone as they perceiued to be a Ievve, there vvas made one voice of al, almost for the space of tvvo houres crying out, Great is Diana of the Ephesians.

35 And vvhen the Scribe had appeased the multitudes, he saith. Ye men of Ephesus, for vvhat man is there that knovveth not the citie of the Ephesians to be a vvorshipper of great Diana, and ‡ Iupiters child?

36 For as much ther fore as these things can not be gainsaid, you must be quieted, and do nothing rashly.

37 For

37 For you haue brought these men being neither sacrilegious, nor blaspheming your Goddesse.

38 But if Demetrius and the artificers that are vvith him, haue matter to say against any man, there are Courts kept in the common place, & there are Proconsuls, let them accuse one an other.

39 And if you aske any other mat ter, it may be resolued in a lavvful assemblie.

40 For vve are in danger also to be accused for this daies sedition: vvhereas there is no man guilty by vvhom vve may giue an account of this concourse. And vvhen he had said these things, he dimissed the assemblie.

CHAP. XX.

1 AND after that the tumult vvas ceased, Paul calling the disciples, and exhorting them, took his leaue, and set forvvard to go into Macedonia.

2 And vvhē he had vvalked through those parts, & had exhorted them vvith much speach, he came to Greece.

3 VVhere vvhen he had spent three moneths, the Ievves laid vvait for him as he vvas about to saile into Syria: and he had counsel to returne through Macedonia.

4 And there accompanied him Sosipater of Pyrrhus, of Berœa: and of Thessalonians, Aristarchus, and Secundus: and Caius of Derbe, and Timothee: and of Asia, Tychicus and Trophimus.

5 These going before, staied for vs at Troas.

6 But vve sailed after the daies of Azymes from Philippi, and came to them vnto Troas in fiue daies vvhere vve abode seuen daies.

7 And in the first of the Sabboth vvhen vve vvere assembled to ‡ break bread, Paul disputed vvith them, being to depart on the morovv, and he continued the sermon vntil midnight.

8 And there vvere a great number of lamps in the vpper chamber vvhere vve vvere assembled.

9 And a certaine yong man named Eutychus, sitting vpon the vvin dovv, vvhereas he vvas oppressed vvith heauy sleep (Paul disputing logn) driuen by sleep, fell from the third loft dovvne, and vvas taken vp dead.

10 To vvhom vvhen Paul vvas gone dovvne, he lay vpon him: and embracing him he said: Be not troubled, for his soule is in him.

11 And going vp and breaking bread and tasting, and hauing talked sufficiently to them vntil day light, so he departed.

12 And they brought the youth aliue, and vvere not a little comforted.

13 But vve going vp into the ship, sailed to Asson, frō thence meaning to receiue Paul, for so he had ordained, him self purposing to iourney by lād.

14 And vvhen he had found vs in Asson taking him vvith vs vve came to Mitylene.

15 And sailing thence, the day folovving vve came ouer against Chios: and the other day vve arriued at Samos: and the day folovving vve came to Miletum.

16 For Paul had purposed to saile leauing Ephesus, lest any stay should be made him in Asia. For he hastened, if it vvere possible for him, to keep the day of ‡ Pentecost at Hierusalem.

17 And sending from Miletum to Ephesus, he called the ‡ Auncients of the Church.

18 VVho being come to him, and assembled together, he said to them, You knovv ‡ from the first day that I entred into Asia, in vvhat maner I haue been vvith you al the time,

19 Serving our Lord vvith al humilitie and teares, and tentations that did chance to me by the conspiracies of the Ievves.

20 Hovv I haue vvithdravven nothing that vvas profitable, but that I preached it to you, & taught you openly and from house to house.

21 Testifying to Ievves and Gentils ‡ penance tovvard God and faith in our Lord Iesus Christ.

22 And novv behold, being bound by the spirit, I go to Hierusalem: no knovving vvhat things shal befal me in it.

23 But that the Holy-Ghoſt through out al cities doth proteſt to me, ſaying: that bands and tribulations abide me at Hieruſalem.

24 But I feare none of theſe things, neither do I make my life more precious then my ſelf, ſo that I may conſummat my courſe & miniſterie vvhich I receiued of our Lord IESVS, to teſtifie the Goſpel of the grace of God.

25 And novv behold I do knovv, that you shal no more ſee my face al you, through vvhom I haue paſſed preaching the kingdom of God.

26 VVherefore I take you to vvitneſſe this preſent day that I am cleere from the bloud of al.

27 For I haue not ſpared to declare vnto you al the counſel of God.

28 Take heed to your ſelues and to the vvhole flock vvherein the ‡ Holy Ghoſt hath placed you bishops, to rule the Church of God vvhich he hath purchaſed vvith his ovvne bloud.

29 I knovv that after my departure there vvil ‡ rauening vvolues enter in among you, not ſparing the flock.

30 And out of your ovvne ſelues shal ariſe men ſpeaking peruerſe things, to dravv avvry diſciples after them-ſelues.

31 For the vvhich cauſe be vigilant, keeping in memorie that for three yeres night & day I ceaſed not vvith teares to admonish euery one of you

32 And novv I commend you to God and to the vvord of his grace, vvho is able to edifie, and to giue in heritaunce in al the ſanctified.

33 No mans ſiluer and gold or garment haue I coueted.

34 Your ſelues knovv that for ſuch things as vvere needful for me and them that are vvith me, theſe hands haue miniſtred.

35 I haue shevved you al things, that ſo labouring, you muſt receiue the vveak, and remember the vvord of our Lord Ieſus, becauſe he ſaid, ‡ It is a more bleſſed thing to giue rather then to take.

36 And vvhen he had ſaid theſe things, falling on his knees he praied vvith al them.

37 And there vvas great vveping made of al, and falling vpon the [illegible] of Paul, they kiſſed him.

38 Being ſorie moſt of al for the vvord vvhich he had ſaid, that they ſhould ſee his face no more. And they brought him going vnto the ſhippe.

CHAP. XXI.

1 AND vvhen it came to paſſe that vve ſailed, being caried from them, vvith a ſtraight courſe vve came to Coos, and the day folovving to Rhodes, and from thence to Patara.

2 And vvhen vve had found a ship that paſſed ouer to Phœnice, going vp into it vve ſailed.

3 And vvhen vve vvere in the ſight of Cypres, leauing it on the left hand vve ſailed into Syria, and came to Tyre: for there the ship vvas to diſcharge her lode.

4 And finding diſciples, vve taried there ſeuen daies: vvho ſaid to Paul by the Spirit, that he ſhould not go vp to Hieruſalem.

5 And the daies being expired, departing vve vvent forvvard, al bringing vs on the vvay, vvith their vviues and children, til vve vvere out of the citie: and falling vpon our knees on the shore, vve praied.

6 And vvhen vve had bid one an other farevvel, vve vvent vp into the ship: and they returned vnto their ovvne.

7 But vve hauing ended the nauigation, from Tyre came dovvne to Ptolomais: and ſaluting the brethren, vve taried one day vvith them.

8 And the next day departing, vve came to Cæſarea. And entring into the houſe of Philip the Euangeliſt, vvho vvas one of the ſeuen, vve taried vvith him.

9 And he had ‡ foure daughters ‡ virgins, that did prophecie.

10 And as vve abode there for certaine daies there came a certaine prophet from Ievvrie, named Agabus.

11 He, vvhen he vvas come to vs took Paules girdle: and binding his ovvne feet & hands, he ſaid: Thus ſaith the holy Ghoſt: The man vvhoſe girdle this is, ſo shal the Ievves bind in Hieruſalem, & shal deliuer

ver him into the hands of the Gentils.

12 Which when we had heard, we and they that were of the same place, desired him that he would not go vp to Hierusalem.

13 Then Paul answered, and said: What do you, weeping and afflicting my hart? for I am ready not only to be bound, but to die also in Hierusalem for the name of our Lord Iesus.

14 And when we could not persuade him, we ceased, saying: The will of our Lord be done.

15 And after these daies, being prepared, we went vp to Hierusalem.

16 And there came also of the disciples from Cæsarea with vs, bringing with them one Iason a Cyprian (with who we should lodge) an old disciple.

17 And when we were come to Hierusalem, the brethren receiued vs gladly.

18 And the day following Paul went in with vs to Iames, and al the Auncients were assembled.

19 Whom when he had saluted, he told particularly what God had done among the Gentils by his ministerie.

20 But they hearing it, magnified God, and said to him: Thou seest (brother) how many thousands there are among the Iewes that haue beleued: and al are zelatours of the Law.

21 But they haue heard of thee that thou dost teach those Iewes that are among the Gentils, to depart from Moyses: saying that they ought not to circumcise their childrē, nor walk according to the custome.

22 What is it then? needs must the multitude assemble: for they will heare that thou art come.

23 Do this therfore which we tel thee, There are with vs foure men, that haue a vowe on them.

24 Taking these vnto thee, sanctifie thy self with them: and bestow on them, that they may shaue their heads: & al shal know that the things which they heard of thee, are false: but that thy self also walkest ‡ keeping the Law.

25 But concerning them that beleeue of the Gentils, we haue written, decreing that they should refraine them selues from the immolated to Idols, and suffocated, and fornicatiō.

26 Then Paul taking the men vnto him, the next day being purified with them entred into the Temple, shewing the accomplishment of the daies of the purification. vntil an oblation was offered for euery one of them.

27 But whiles the seuen daies were a finishing, those Iewes that were of Asia, when they had seen him in the Temple, stirred vp al the people, and laid hands vpon him.

28 Crying, Ye men of Israel, help: this is the man that against the people & the Law, and this place teaching al men euery where, hath also moreouer brought in Gentils into the Temple, and hath violated this holy place.

29 For they had seen Trophimus the Ephesian in the citie with him, whom they supposed that Paul had brought into the temple.)

30 And the hole citie was in an vproare: and there was made a concourse of the people. And apprehending Paul, they drew him forth of the Temple: and immediatly the dores were shut.

31 And as they sought to kil him, it it was told the Tribune of the band, That al Hierusalem is in a confusion.

32 Who forthwith taking vnto him souldiars & Centurions, ranne downe to them. Who, when they had seen the Tribune and the souldiars, ceased to strik Paul.

33 Then the Tribune comming neere apprehended him, and commaunded him to be bound with two chaines; and he demaunded who he was, and what he had done.

34 And some cried one thing, some an other, in the multitude. And whereas he could not know the certaintie for the tumult, he commaunded him to be led into the castel.

35 And when he was come to the staires, it chaunced that he was caried of the souldiars because

of the violence of the people.
36 For the multitude of the people folovved, crying: A vvay vvith him. 37 And vvhen Paul began to be brought into the caſtel, he ſaith to the Tribune: Is it lavvful for me to ſpeak ſome thing to thee? VVho ſaid: Canſt thou ſpeak Greek?
38 Art not thou the AEgyptian that before theſe dates did raiſe a tumult and didſt lead forth into the deſert foure thouſand men that vvere murderers?
39 And Paul ſaid to him: I am a man truly a Ievve of Tarſus, a citizen not of an obſcure citie of Cilicia. And I deſire thee, permit me to ſpeak to the people.
40 And vvhen he had permitted him, Paul ſtanding on the ſtaies, beckned vvith his hand to the people. and great ſilence being made, he ſpake vnto them in the Hebrevv tongue, ſaying.

CHAP. XXII.

1 MEn brethren and fathers, heare vvhat account I do render novv vnto you.
And vvhen they had heard that he ſpake to them in the Hebrevv tongue, they did the more keep ſilence.
3 And he ſaith,) I am a man a Ievve, borne at Tarſus in Cilicia, but brought vp in this citie, at the feet of Gamalie inſtructed according to the veritie of the lavv of the fathers, an emulatour of the Lavv as alſo al you are this day.
4 VVho perſecuted this vvay vnto death, binding & deliuering into cuſtodies men & vvomen.
5 As the high Prieſt doth giue me teſtimonie, and al the auncients.
6 Of vvhom receiuing letters alſo to the brethren, I vvent to Damaſcus, that I might bring them thence bound to be punished.
7 And it came to paſſe as I vvas going, and dravving nigh to Damaſcus at midday, ſodenly from heauen there ſhone round about me much light.
8 And falling on the ground, I heard a voice ſaying to me: Saul, Saul, vvhy perſecuteſt thou me?
9 And I anſvvered: VVho art Lord? And he ſaid to me: I am Ieſus of Nazareth, vvhom thou perſecuteſt.
10 And they that vvere vvith me, ſavv the light in deed, but the voice they heard not of him that ſpake vvith me.
11 And I ſaid: VVhat ſhal I do Lord? And our Lord ſaid to me: Ariſe and go to Damaſcus: and there it ſhal be told thee of al things that thou muſt do.
12 And vvhereas I did not ſee for the brightneſſe of that light, being led of my companions by the hand, I came to Damaſcus.
13 And one Ananias, a man according to the Lavv hauing teſtimonie of al the Ievves inhabitants.
14 Comming to me, and ſtanding by me, ſaid to me: Brother Saul, look vp. And I the ſelf ſame houre looked vpon him.
15 But he ſaid: The God of our Fathers hath preordained thee, that thou ſhouldeſt knovv his vvil, and ſee the Iuſt one, and heare a voice from his mouth.
16 Becauſe thou ſhalt be his vvitnes to al men, of thoſe things vvhich thou haſt ſeen and heard.
17 And novv vvhat tarieſt thou? Riſe vp, and be baptized, and ‡ vvash avvay thy ſinnes inuocating his name.
18 And it befel me returning into Hieruſalem, and praying in the Temple, that I vvas in a traūce
19 And ſavv him ſaying vnto me: Make haſt, and depart quickly out of Hieruſalem: becauſe they vvil not receiue thy teſtimonie of me.
20 And I ſaid, Lord, they knovv that I did caſt into priſon and beat in euery ſynagogue them that beleueed in thee.
21 And vvhen the bloud of Steuen thy ‡ vvitnes vvas ſhed, I ‡ ſtood by and conſented, and kept the garmets of them that killed him.
22 And he ſaid to me: Go, for into the Gentils a farre vvil I ſend thee.
32 And they heard him vntil this vvord, and they lifted vp their voice, ſaying: Avvay vvith ſuch an one from the earth; for it is not meet

he should liue.
24 And vvhen they cried out, and threvv of their garments, and cast dust into the aire.
25 The Tribune commaunded him to be caried into the castel, and to be beaten vvith vvhippes, and that he should be tormēted: to knovv for vvhat cause they did so crie at him.
26 And vvhen they had bound him very straight vvith thongs, Paul saith to the Centurion standing by him: Is it lavvful for you to vvhip a man that is a Roman and vncondemned?
27 Vvhich the Centurion hearing, vvent to the Tribune, and told him, saying: vvhat vvilt thou do? for this man is a citizen of Rome.
28 And the Tribune comming, said to him: tel me, art thou a Romane? But he said, Yea.
29 And the Tribune answvered: I obtained this citie vvith a summe. And Paul said: But I vvas also borne to it.
30 Immediatly therefore they departed from him that vvere to torment him. The Tribune also feared after he vnderstood that he vvas a citizen of Rome, and because he had bound him.
31 But the next day meaning to knovv more diligently for vvhat cause he vvas accused of the Ievves, he loosed him, and commaunded the ‡ Priests to come together and al the Councel: & bringing forth Paul, he set him among them.

CHAP. XXIII.

1 AND Paul looking vpon the Councel, said: Men brethren, I vvith al good conscience haue conuersed before God, vntil this present day.
2 And the high Priest Ananias commaunded them that stood by him, to smite him on the mouth.
3 Then Paul said to him: ‡ God shal strik thee, thou vvhited vval. And thou sitting iudgest me according to the lavv, & contrarie to lavv dost thou commaund me to be smitten?
4 And they that stood by, said: Dost thou reuile the high Priest of God?
5 And Paul said: ‡ I knevv not brethren, that he is the high Priest. For it is vvritten: The prince of thy people thou shalt not mispeak.
6 And Paul knovving that the one part vvas of Sadduces, and the other of Pharises, ‡ he cried out in the Councel: Men brethrē, I am a Pharisee the sonne of Pharises of the hope and resurrection of the dead: am I iudged.
7 And vvhen he had said these things, there rose dissension betvvene the Pharises and Sadduces, and the multitude vvas diuided.
8 For the ‡ Sadduces say there is no resurrection, nor Angel, nor spirit: but the Pharises confesse both.
9 And there vvas made a great crie. And certaine of the Pharises rising vp, stroue saying: Vve find no euil in this man, vvhat if a spirit hath spoken to him, or an Angel?
10 And vvhen there vvas risen great dissension, the Tribune fearing lest Paul should be torne in peeces by them, commaunded the souldiars to go dovvne, and to take him out of the middes of them, and to bring him into the castel.
11 And the night folovving our Lord standing by him, said, Be constant: for as thou hast testified of me in Hierusalem, so ‡ must thou testifie at Rome also.
12 And vvhen day vvas come, certaine of the Ievves gathered them selues together, & ‡ vovved them selues saying: that they vvould neither eate nor drink til they killed Paul.
13 And they vvere more then fourtie mē that had made this cōspiracie.
14 VVho came to the cheef priests and the auncients, and said: By execration vve haue vovved our selues, that vve vvil eate nothing, til vve kil Paul.
15 Novv therfore giue you knovvledge to the Tribune vvith the Councel, that he bring him forth to you, as if you meant to knovv some more certaintie touching him. But vve, before he come neere, are ready for to kil him.
19 VVhich vvhen Paules sisters sonne had heard, of their lying in

wait

vvait, he came and entred into the caſtel and told Paul.
17 And Paul calling to him one of the Centurions, ſaid: Bring this yong man to the Tribune, for he hath ſome thing to tel him.
18‡ And he taking him, brought him to the Tribune, and ſaid: The priſoner Paul deſired me to bring this yong man vnto thee, hauing ſome thing to ſay to thee.
19 And the Tribune taking him by the hand, vvent aſide vvith him apart, and asked him: VVhat is it that thou haſt to tel me?
20 And he ſaid: The Ievves haue agreed to deſire thee, that to morovv thou vvilt bring forth Paul into the Councel, as though they meant to to inquire ſome more certaintie touching him.
21 But do not thou credit them, for there lie in vvait for him more then fourtie men of them, vvhich haue vovved neither to eat nor to drink til they kil him: and they are novv ready, expecting thy promiſſe.
22 The Tribune therfore dimiſſed the yong man, commaunding that he ſhould ſpeak to no man that he had notified theſe things vnto him.
23 And calling tvvo Centurions, he ſaid to them: Make ready tvvo hundered ſouldiars, to go as farre as Cæſarea, and ſeuentie horſemen, and launces tvvo hundered, from the third houre of the night.
24 And prepare beaſts: that ſetting Paul on, they might bring him ſafe to Felix the Preſident.
25 (For he feared leſt perhaps the Ievves might take him avvay, and kil him, and him ſelf aftervvard ſhould ſuſtaine reproch, as though he vvould haue taken money.)
26 VVritting a letter conteining this much.

Claudius Lyſias to the moſt excellent Preſident Felix, greeting.
27 This man being apprehended of the Ievves, and ready to be killed of them, I comming in vvith the band deliuered him, vnderſtanding that he is a Romane:
28 And meaning to knovv the cauſe that they obiected vnto him, I brought him dovvne into their Councel.
29 VVhō I found to be accuſed concerning queſtions of their lavv: but hauing no crime vvorthie of death or bands.
30 And vvhen it vvas told me of embushments that they had prepared againſt him, I ſent him to the, ſignifying alſo to the accuſers, to ſpeak before thee. Fare vvel.
31 And the ſouldiars according as it vvas commaunded them, taking Paul, brought him by night to Antipatris.
32 And the next day ſending avvay the horſemen to go vvith him, they returned to the caſtel.
33 VVho vvhen they vvere come to Caſarea, and had deliuered the letter to the Preſident, they did ſet Paul alſo before him.
34 And vvhen he had read, & had asked of vvhat prouince he vvas: & vnderſtanding that of Cilicia.
35 I vvil heare the, ſaid he, vvhen thy accuſers are come. And he commaunded him to be kept in Herods palace.

CHAP. XXIIII.

1 AND after fiue daies the high prieſt Ananias deſcended, vvith certaine auncients and one Tertullus an oratour, vvho vvent to the Preſident againſt Paul.
2 And Paul being cited, Tertullus began to accuſe, ſaying.
VVhereas vve liue in much peace by thee, & many things are corrected by thy prouidence.
3 VVe do alvvaies & in al places receiue it, moſt excellent Felix, vvith al thanks-geuing.
4 But leſt I hinder thee any longer I deſire thee of thy clemencie breifly to heare vs.
5 VVe haue found this man peſtiferous, & raiſing ſeditions to al the Ievves in the vvhole vvorld, and authour of the ſedition ‡ of the ſect of the Nazarenes.
6 VVho alſo hath attempted to violat the Temple, vvhom alſo being apprehended vve vvould haue iudged according to our lavv.
7 But Lyſias the Tribune comming in, vvith great force took him avvay out of our hands.

8 Com-

8 Commaunding his accusers to come to thee, of vvhom thou maiest thy self iudging, vnderstand of al these things, vvhereof vve accuse him.

9 And the Ievves also added, saying that these things vvere so.

10 But Paul answvered, (the President making a signe vnto him for to speak.)

Knovving that of many yeres thou art iudge ouer this nation, I vvil vvith good courage answver for my self.

11 For thou maiest vnderstand that is not aboue tvvelue daies to me, since I vvent vp to adore in Hierusalem.

12 And neither in the Temple did they find me disputing vvith any man, or causing concourse of the multitude, neither in the synagogs, nor in the citie:

13 Neither can they proue vnto thee the things vvhereof they novv accuse me.

14 But this I confesse to thee, that according to the ‡ sect, vvhich they cal heresie, I do so serue the Father my God, beleuing al things that are vvritten in the Lavv & the Prophets:

15 Hauing hope in God, the vvhich these also them selues expect, that there shal be a resurrection of iust and vniust.

16 In this my self also do studie to haue a conscience vvithout offense tovvard God and tovvard men alvvaies.

17 And after many yeres I came to bestovv almes vpon my nation, & oblations, and vovves.

18 In the vvhich they found me purified in the Temple: not vvith multitude nor vvith tumult.

19 But certaine Ievves of Asia, vvho ought to be present before thee and to accuse, if they had any thing against me:

20 Or let these men them selues say, if they haue found in me any iniquitie, forasmuch as I stand in the Councel,

21 But of this one voice only that I cried standing among them, That of the resurrection of the dead am I iudged this day of you.

22 And Felix differred them, knovving most certainely of this vvay, saying: VVhen Lysias the Tribune is come dovvne, I vvil heare you.

23 And he commaunded the Centurion to keep him, & that he should haue rest, neither to prohibit any of his to minister vnto him.

24 And after some daies, Felix comming vvith Drusilla his vvife, vvhich vvas a Ievve, called Paul, and heard of him the faith that is in Christ Iesus.

25 And he disputing of ‡ iustice and chastitie, and of the iudgment to come, Felix being terrified, answvered: For this time, go thy vvay: but in time conuenient I vvil send for thee.

26 Hoping also vvithal, that money vvould be giuen him of Paul, for the vvhich cause also oftentimes sending for him, he spake vvith him.

27 But vvhen tvvo yeres vvere ended, Felix had a successour Portius Festus. And Felix being vvilling to shevv the Ievves a pleasure, left Paul in prison.

CHAP. XXV.

1 FEstus therfore vvhen he vvas come into the prouince, after three daies vvent vp to Hierusalem from Cæsarea.

2 And the cheef priests, and principal men of the Ievves vvent vnto him against Paul: and they desired him.

3 Requesting fauour agayinst him, that he vvould commaund him to be brought to Hierusalem, laying vvait for to kil him in the vvay.

4 But Festus answvered, that Paul is kept in Cæsarea: and that he vvould very shortly go thither.

5 They therfore, saith he, that are of abilitie among you, going dovvne vvith me, if there be any crime in the man, let them accuse him.

6 And, hauing taried among them not aboue eight or ten daies, he vvent dovvne to Cæsarea, and the next day he sate in the iudgment seat: and he commaunded Paul to be brought.

7 VVho being brought to there stood about him the Ievves that vvere come dovvne

ne dovvne from Hieruſalem, obiecting many & greuous cauſes vvhich they could not proue.

8 Paul making anſvver: That neither agaynſt the lavv of the Ievves, nor agaynſt the Temple, nor agaynſt Cæſar haue I any thing offended.

9 But Feſtus vvilling to shevv the Ievves a pleaſure, anſvvering Paul, ſaid, VVilt thou go vp to Hieruſalem, and there be iudged of theſe things before me?

10 And Paul ſaid: At Cæſars iudgmēt ſeat do I ſtand, vvhere I ought to be iudged: the Ievves I haue not hurt, as thou very vvel knovveſt.

11 For if I haue hurt them, or done any thing vvorthie of death, I refuſe not to die, but if none of thoſe things be, vvhereof theſe accuſe me, no man can giue me to them. ‡I appeale to Cæſar.

12 Then Feſtus hauing conferred vvith the Councel, anſvvered: Haſt thou appealed to Cæſar? to Cæſar ſhalt thou go.

13 And vvhen certaine daies vvere paſſed, king Agrippa & Bernice came dovvne to Cæſarea to ſalute Feſtus.

14 And as they taried there a good many daies, Feſtus ſignified to the king, of Paul, ſaying: A certaine perſon vvas left priſoner by Felix.

15 Concerning vvhom, vvhen I vvas at Hieruſalem, the cheef prieſts and the auncients of the Ievves came vnto me, deſyring condemnation agaynſt him.

16 To vvhom I anſvvered: That it is not the Romanes cuſtome to yeld vp any man before that he vvhich is accuſed haue his accuſers preſent, and take place to make his anſvver for to cleere him-ſelf of the crimes.

17 VVhen they therfore vvere aſſembled hither, vvithout any delaie, the day folovving, ſitting in the iudgment ſeat, I commaunded the man to be brought.

18 Of vvhom, vvhen the accuſers ſtood vp, they brought no cauſe vvhich I thought il of.

19 But certaine queſtions of their ovvne ſuperſtition they had againſt him, and of ‡one Ieſus deceaſed, vvhom Paul affirmed to liue.

20 Doubting therfore of this kind of queſtion, I ſaid, vvhether he vvould go to Hieruſalem, & there be iudged of theſe things.

21 But Paul appealing to be kept vnto the knovvledge of Auguſtus, I commaunded him to be kept, til I ſend him to Cæſar.

22 And Agrippa ſaid to Feſtus: My ſelf alſo vvould heare the man. To morovv, ſaid he, thou ſhalt heare him.

23 And the next day vvhen Agrippa and Bernice vvere come vvith great pompe, and had entred into the hal of audience vvith the Tribunes and principal men of the citie, at Feſtus commaundement Paul vvas brought.

24 And Feſtus ſaith: King Agrippa, and al ye men that are preſent together vvith vs, you ſee this man, concerning vvhom al the multitude of the Ievves called vpon me at Hieruſalem, requeſting and crying out that he ought not to liue any longer.

25 Yet haue I found nothing that he hath committed vvorthie of death. But forasmuch as he him ſelf appealed to Auguſtus, I haue determined to ſend him.

26 Of vvhom vvhat to vvrit for certaintie to my lord, I haue not. For the vvhich cauſe I haue brought him forth to you, and eſpecially to thee, king Agrippa, that examination being made, I may haue vvhat to vvrite.

27 For it ſeemeth to me vvithout reaſon, to ſend a priſoner, & not to ſignifie ‡his cauſes.

CHAP. XXVI.

1 BVt Agrippa ſaid to Paul; Thou art permitted to ſpeak for thy ſelf. Then Paul ſtretching forth his hand, began to make his anſvver.

2 Touching al things vvhereof I am accuſed of the Ievves, king Agrippa, I account my ſelf happie for that I am to defend my ſelf this day before thee.

3 Eſpecially vvhereas thou knovveſt al things that are among the Ievves, cuſtomes & queſtions: for the vvhich cauſe I beſeech thee, heare me patiently.

4 And my life truely from my youth, vvhich vvas from the beginning in

ning in my nation in Hieruſalem, al the Ievves do knovv.

5 Knovving me before from the beginning (if they vvil giue teſtimonie) that according to the moſt ſure ‡ ſect of our religiou I liued a Phariſee.

6 And novv for the hope of the promiſſe that vvas made of God to our fathers, do I ſtand ſubiect to iudgment.

7 The vvhich, our tvvelue tribes ‡ſeruing night and day, hope to come vnto. Of the vvhich hope, o king, I am accuſed of the Ievves.

8 VVhat incredible thing is it iudged vvith you, if God raiſe the dead?

9 And my ſelf truely had thought that I ought to do againſt the name of Ieſus of Nazareth many contrarie things.

10 VVhich alſo I did at Hieruſalem, and many of the ſaincts did I ſhut vp in priſons, hauing receiued authoritie of the cheef prieſts: and vvhen they vvere put to death, I brought the ſentence.

11 And through out al the ſynagogs often times puniſhing them, I compelled them to blaſpheme: and yet more mad againſt them I perſecuted them euen vnto foraine cities.

12 Among vvhich things vvhiles I vvent to Damaſcus vvith authoritie & permiſſion of the cheef prieſts.

13 At midday, in the vvay, I ſavv (o king) from heauen a light to haue ſhined round about me & them that vvere in companie vvith me, aboue the brightnes of the ſunne.

14 And vvhen al vve vvere fallen dovvne on the ground, I heard a voice ſpeaking to me in the Hebrevv tongue: Saul, Saul, vvhy perſecuteſt thou me? It is hard for thee to kick againſt the prick.

15 And I ſaid: vvho art thou Lord? And our Lord anſvvered: I am Ieſus vvhom thou doſt perſecute.

16 But riſe vp and ſtand vpon thy feet: for to this end haue I appeared to thee, that I may ordaine thee a miniſter and vvitnes of thoſe things vvhich thou haſt ſeen, and of thoſe things vvherein I vvil appeare to thee.

17 Deliuering thee out of the peoples & nations vnto the vvhich novv I ſend thee.

18 To open their eyes, that they may be conuerted from darknes to light, & from the povver of Satan to God, that they may receiue remiſſion of ſinnes, and lot among the ſaincts by the faith that is in me.

19 VVhereupon, king Agrippa, I vvas not incredulous to the heauenly viſion.

20 But to them firſt that are at Damaſcus, and at Hieruſalem, and vnto al the countrie of Ievvrie, and to the Gentils did I preache that they ſhould do ‡penance, and turne to God, doing vvorks vvorthie of penance.

21 For this cauſe the Ievves, vvhen I vvas in the Temple, apprehending me, attempted meaning to kil me.

22 But aided by the help of God, I ſtand vntil this day, teſtifying to ſmal and to great, ſaying nothing beſide thoſe things vvhich the Prophets did ſpeak ſhould come to paſſe, & Moyſes.

23 If Chriſt vvere paſſible, if the firſt of the reſurrection from the dead, he vvere to ſhevv light to the people and to the Gentils.

24 As he ſpake theſe things and made his anſvver, Feſtus vvith a loud voice ſaid, Thou art mad, Paul: much learning turneth thee to madneſſe.

25 And Paul ſaid: I am not mad, moſt excellent Feſtus: but I ſpeak vvords of veritie and ſobrietie.

26 For the king knovveth of theſe things, to vvhom alſo I ſpeak conſtantly, for I think none of theſe things to be vnknovven to him. For neither vvas any of theſe things done in a corner.

27 Beleueſt thou the Prophets, king Agrippa? I knovv that thou beleueſt.

28 And Agrippa ſaid to Paul: A litle thou perſuadeſt me to become a Chriſtian.

29 And Paul ſaid: I vvish of God, both in litle, and in much, not only thee, but alſo al that heare this day, to become ſuch as I am alſo, exeep theſe bands.

30 And the king roſe vp, and the Preſident, and Bernice, and they that ſate by them.

32 And going a ſide, they ſpake amõg them ſelues, ſaying: That this man

hath

hath done nothing vvorthie of death or bands.

32 And Agrippa ſaid to Feſtus: This man might be releaſed, if he had not appealed to Cæſar.

CHAP. XXVII.

1 AND after it vvas decreed that he ſhould ſaile into Italie, and that Paul vvith other priſoners ſhould be deliuered to a Centurion named Iulius, of the band Auguſta.

2 VVe going vp into a ſhip of Adrumetum, beginning to ſaile about the places of Aſia, looſed from the land, Ariſtarchus the Macedonian of Theſſalonica continuing vvith vs.

3 And the day folovving vve came to Sidon. And Iulius intreating Paul courteouſly, permitted him to go to his friends, and to take care of him ſelf.

4 And vvhen vve had looſed thence vve ſailed vnder Cypres: becauſe the vvinds vvere contrarie.

5 And ſailing the ſea of Cilicia and Pamphilia, vve came to Lyſtra, vvhich is in Lycia:

6 And there the Centurion finding a ſhip of Alexandria ſailing into Italie, remoued vs into it.

7 And vvhereas many daies vve ſailed ſlovvly, and vvere ſcarſe come ouragainſt Gnidus, the vvind hindering vs, vve ſailed neere Crete by Salmone:

8 And vvith much a doe ſailing by it, vve came into a certaine place that is called Goodhauens, nigh to the vvhich vvas a citie Thalaſſa.

9 And vvhen much time vvas ſpent, and vvhereas novv it vvas not ſafe ſailing, becauſe the ‡ faſt novv vvas paſt, Paul comforted them.

10 Saying to them, Ye men, I ſee that the ſailing beginneth to be vvith hurt and much damage not only of the lading and the ſhip, but alſo of our liues.

11 But the Centurion beleued the gouernour and maiſter of the ſhip, more then thoſe things vvhich vvere ſaid of Paul.

12 And vvhereas it vvas not a commodious hauen to vvinter in, very many taking counſel appointed to ſaile thence, if by any meanes they might comming to Phœnice, vvinter there, a hauen of Crete looking vvard the Afrike and the Chore.

13 And the ſouthvvind blovving, they thinking that they had obteined their purpoſe, vvhen they had paſſed from Aſſon, ſailed along by Crete.

14 But not long after, a tempeſtous vvind that is called Euro-aquilo, droue againſt it.

15 And vvhen the ſhip vvas caught and could not make vvay againſt the vvind, giuing vp the ſhip to the vvinds, vve vvere driuen.

16 And running vpon a certaine iland, that is called Cauda, vve could ſcarſe get the cock-boat.

17 VVhich being taken, vp, they vſed helps, girding the ſhip, and fearing leſt they ſhould fal into the Syrtes, letting dovvne the veſſel, ſo vvere they caried.

18 And vvhen vve vvere mightily toſſed vvith the tempeſt, the next day they caſt forth.

19 And the third day vvith their ovvne hands they threvv forth the tacklings of the ſhip.

20 And neither ſunne, nor ſtarres appearing for many daies, and no ſmal ſtorme being tovvard, al hope vvas novv taken avvay of our ſauing.

21 And vvhen there had been long faſting, then Paul ſtanding in the middes of them, ſaid: You ſhould in deed, O ye men, haue heard me, and not haue parted from Crete, & haue gained this hurt and loſſe.

22 And novv I exhort you to be of good cheere. for there ſhal be no loſſe of any ſoule among you, but of the ſhip.

23 For ‡ an Angel of the God vvhoſe I am, and ‡ vvhom I ſerue, ſtood by me this night.

24 Saying: Feare not Paul, thou muſt appeare before Cæſar: and behold God hath ‡ giuen thee al that ſaile vvith thee.

25 For the vvhich cauſe be of good cheere ye men: for I beleeue God, that it ſhal ſo be, as it hath been ſaid to me.

26 And vve muſt come vnto a certaine iland.

27 But

27 But after the fourteenth night vvas come on vs, as vve vvere ſailing in Adria about midnight, the ſhipmen deemed that there appeared ſome countrie to them.

28 VVho alſo ſounding, found twentie fadomes: and being parted a litle from thence, they found fiftene fadomes.

29 And fearing leſt vve ſhould fal into rough places, caſting out of the sterne foure ankers, they vvished that day vvere come.

30 But as the ſhipmen ſought to flee out of the ſhip, hauing let dovvne the cock-boat into the ſea, pretending as if they vvere about to caſt out ankers out of the fore-part of the ſhip.

31 Paul ſaid to the Centurion and to the ſouldiars: ‡ Vnles theſe tarie in the ſhip you can not be ſaued.

32 Then the ſouldiars cut of the ropes of the cockboat: and ſuffered it to fal avvay.

33 And vvhen it began to be light, Paul deſired al to take meat, ſaying: This day is the fourteenth day that you expect and remaine faſting, taking nothing.

34 For the vvhich cauſe I deſire you to take meat for your health ſake: for there ſhal not an heare of the head perish of any of you.

35 And vvhen he had ſaid theſe things, taking bread he gaue thanks to God in the ſight of them al: and vvhen he had broken it, he began to eate.

36 And being al made of better cheere, they alſo took meat.

37 And vve vvere in al in the ſhip, ſoules tvvo hundred ſeuentie ſix.

38 And being filled vvith meat, they lighted the ſhip, caſting the vvheat into the ſea.

39 And vvhen day vvas come, they knevv not the land: but they ſpied a certaine creek that had a ſhore, into the vvhich they minded, if they could, to caſt a land the ſhip.

40 And vvhen they had taken vp the ankers, they committed them ſelues to the ſea, looſing vvithal the rudder bands: & hoiſing vp the maine ſaile according as the vvind blevv they vvent on tovvard the ſhore.

41 And vvhen vve vvere fallen into a place betvven tvvo ſeas, they graueled the ſhip: and the fore-part truly ſticking faſt remained vnmoueable: but the hinder-part vvas broken by the violence of the ſea.

42 And the counſel of the ſouldiars vvas, that they ſhould kil the priſoners: leſt any ſvvimming out, might runne avvay.

43 But the Centurion vvilling to ſaue Paul, forbad it to be done: & he commaunded them that could ſvvimme, to caſt out them ſelues firſt, and eſcape, and go forth to land:

44 And the reſt, ſome they caried on bordes, & ſome vpon thoſe things that vvere of the ſhip. And ſo it came to paſſe, that al the ſoules eſcaped to land.

CHAP. XXVIII.

1 AND vvhen vve had eſcaped, then vve knevv that the ‡ iland vvas called Mitilene. But the Barbarous shevved vs no ſmal courteſie.

2 For, kindling a fire they refreshed vs al, becauſe of the imminent raine and the cold.

3 And vvhen Paul had gathered together ſome number of ſticks, and had laid them on the fire, a viper iſſuing out of the heat, inuaded his hand.

4 But as the Barbarous ſavv the beaſt hanging on his hand, they ſaid one to an other: Vndoubtedly this man is a murderer, vvho being eſcaped out of the ſea, Vengeance doth not ſuffer him to liue.

5 And he in deed ‡ shaking of the beaſt into the fire, ſuffred no harme.

6 But they ſuppoſed that he ſhould be turned into a ſvvelling, and that he vvould ſodenly fal and die. But expecting long and ſeing that there vvas no harme done on him, being changed they ſaid: that he vvas a God.

7 And in thoſe places vvere lands of the prince of the ile, named Publius, vvho receiuing vs, for three daies intreated vs courteouſly.

8 And it chaunced that the father of Pub-

of Publius lay vexed with feuers and the bloudy flixe. Vnto whom Paul entred: and when he had prayed, ‡and imposed hands on him, he healed him.

9 Which being done, all in the Ile also that had infirmities, came, and were cured.

10 Who also honoured vs with many honours, and when we were sailing away, laded vs with necessaries.

11 And after three moneths, we sailed in a ship of Alexandria, that had wintered in the Iland, whose signe was the Castors.

12 And when we were come to Syracusa, we taried there three daies

13 Thence compassing by the shore, we came to Regium: and after one day the Southwind blowing, we came the second day to Puteoli.

14 Where finding brethren, we were desired to tarie with them seuen daies: and so we came to Rome.

15 And from thence, when the brethren had heard, they came to meet vs vnto Apij forum, and the Three-tauerns, whom when Paul had seen, giuing thanks to God, he took courage.

16 And when we were come to Rome, Paul was permitted to remaine to him self with a souldier that kept him.

17 And after the third day he called together the cheef of the Ieuves. And when they were assembled, he said to them.

Men brethren, I doing nothing against the people, or the custome of the fathers, was deliuered prisoner from Hierusalem into the hands of the Romanes.

18 Who when they had examined me, would haue released me, for that there was no cause of death in me.

19 But the Ieuves contradicting it, I was compelled to appeale vnto Cæsar, not as hauing any thing to accuse my nation.

20 For this cause therfore I desired to see you and to speak to you, for, because of the hope of Israel, am I compassed with this ‡ chaine.

21 But they said to him: we neither receiued letters concerning thee from Iewrie, neither did any of the brethren that came hither, report or speak any euil of thee.

22 But we desire of thee to heare what thou thinkest: for ‡concerning this ‡ Sect, it is knowen to vs that it is gainsaid euery where.

23 And when they had apointed him a day, they came to him vnto his lodging very many: to whom he expounded, testifying the kingdom of God, & vsing persuasion to them of Iesus out of the Lavv of Moyses and the Prophets, from morning vntil euening.

24 And certaine beleued those things that were said: but certaine beleeued not.

25 And whereas they did not agree among themselues, they departed, Paul saying one word: That well did the Holy Ghost speak by Esaie the Prophet to our fathers.

26 Saying: Go to this people, and say to them, With the eare you shal heare, and shal not vnderstand: and seing you shal see, and shal not perceiue.

27 For the hart of this people is waxen grosse, and with their eares haue they heauily heard, and their eyes ‡ they haue shut: lest perhaps they may see with their eyes, and heare with their eares, and vnderstand with their hart, and be conuerted, and I heale them.

28 Be it knowen therfore to you, that this Saluation of God is sent to the Gentils, and they will heare.

29 And when he had said these things, the Ieuves went out from him, hauing much questioning amõg them-selues.

30 And he taried ful two yeres in his hired lodging: and he receiued al that came into him.

31 Preaching the kingdom of God, and teaching the things that concerne our Lord Iesus Christ with al confidence, without prohibition.

THE

THE EPISTLE OF PAVL

THE APOSTLE TO THE ROMANES.

CHAP. I.

1 PAVL the ſeruant of Ieſus Chriſt called to be an Apoſtle, ſeparated into the Goſpel of God.
2 Which before he had promiſed by his Prophets in the holy Scriptures.
3 Of his Sonne, (who was made to him of the ſeed of Dauid according to the flesh.
4 Who was predeſtinat the Sonne of God in power, according to the ſpirit of ſanctification, by the reſurrection of our Lord IESVS CHRIST from the dead.
5 By whom we receiued grace and Apoſtleſhip ‡ for obedience to the faith ‡ in al nations for the name of him.
6 Among whom are you alſo the called of Ieſus Chriſt.)
7 To al that are at Rome the beloued of God, called to be ſaincts. Grace to you and peace from God our father, and our Lord Ieſus Chriſt.
8 Firſt I giue thanks to my God through Ieſus Chriſt for al you, becauſe ‡ your faith is renoumed in the whole world
9 For God is my witnes, ‡ whom I ſerue ‡ in my ſpirit in the Gospel of his Sonne, that ‡ without intermiſsion I make ‡ a memorie of you.
10 Alwaies in my praiers, beſeching, if by any meanes I may ſometime at the length haue a proſperous iourney by the will of God, to come vnto you.
11 For I deſire to ſee you, that I may impart vnto you ſome ſpiritual grace, to ‡ confirme you.
12 That is to ſay to be comforted together in you by that which is comō to vs both, your faith & mine.
13 And I will not haue you ignorant (brethren) that I haue often purpoſed to come vnto you (and haue been ſtaied hitherto) that I may haue ſome fruit in you, as alſo in the other Gentils,
14 To the Greeks and the Barbarous to the wiſe and the vnwiſe I am debter.
15 So (as much as is in me) I am ready ‡ to euangelize to you alſo that are at Rome.
16 For I am not aſhamed of the Goſpel. For it is the power of God, vnto ſaluation to euery one that beleueth, to the Iewes firſt and to the Greek.
17 For ‡ the iuſtice of God is reuealed therein by faith into faith: as it is written: And the iuſt ‡ liueth by faith.
18 For the wrath of God from heauen ‡ is reuealed, vpon al impietie and iniuſtice of thoſe men that deteine the veritie of God in iniuſtice:
19 Becauſe, that of God which is knowen, is manifeſt in them. For God hath manifeſted it vnto them.
20 For his inuiſible things, from the creation of the world are ſeen, being vnderſtood by thoſe things that are made: his eternal power alſo & Diuinitie: ſo that they are inexcuſable.
21 Becauſe whereas they knew God, they haue not glorified him as God, or giuen thanks: but are becom vaine in their cogitations, and their folish hart hath been darkned.
22 For ſaying them ſelues to be wiſe, they became fooles.
23 And they changed the glorie of the incorruptible God, into a ‡ ſimilitude of the image of a corruptible man, and of foules and four-footed beaſts and of them that creep.
24 (For the which cauſe God ‡ hath deliuered them vp vnto the diſires of their hart, into vncleānesſe, for to abuſe their owne bodies among them-ſelues ignominiously.)
25 Who haue changed the veritie of God into lying: and haue worſhipped and ‡ ſerued the creature rather

rather then the creator, vvho is blessed for euer Amen.
26 Therfore ‡ God hath deliuered them into passions of ignominie. For their vvomen haue changed the natural vse, into that vse that is contrarie to nature.
27 And in like maner the men also, leauing the natural vse of the vvoman, haue burned in their desires one tovvard an other, men vpon men vvorking turpitude, & the revvard of their errour (vvhich they should) receauing in them selues.
28 And as they liked not to haue God in knovvledge: God deliuered them vp into a reprobate sense: to do those things that are not conueaient:
29 Replenished vvith al iniquitie, malice, fornication, auarice, vvickednes, ful of enuie, mutder, contention, guile, malignitie, vvhisperers.
30 Detractours, odible to God, contumelious, proud, hautie, inuentours of euil things, disobedient to parents.
31 Folish, dissolute, vvithout affection, vvithout fidelitie, vvithout mercie.
32 VVho vvheras they knevv the iustice of God, did not vnderstand that they vvhich do such things, are ‡ vvorthie of death: not only they that do them, but they also that consent to the doers,

CHAP. II.

1 FOR the vvhich cause thou art inexcusable o man vvhosoeuer ‡ thou be that iudgest. For vvhere in thou iudgest an other, thou condemnest thy self. for thou doest the same things vvhich thou iudgest.
2 For vve knovv that the iudgment of God is according to veritie vpon them that do such things.
3 And dost thou suppose this o man that iudgest them vvhich do such things, and doest the same that thou shalt escape the iudgment of God?
4 Or ‡ dost thou contemne the riches of his goodnes, and patience, and longanimity, not knovving that the benignity of God bringeth thee to penance?
5 But according to thy hardnes impenitent hart, thou heapest to self vvrath, in the day of vvrath of the reuelation of the iust iudg of God.
6 VVho vvil render to euery man according to his vvorks.
7 To them truely that according patience in good vvork, seek glo and honor and incorruption, l eternal.
8 But to them that are of conte tion, and that obey not the truth, b giue credit to iniquitie, vvrath a indignation.
9 Tribulation and anguish vpo euery soul of man that vvorket euil, of the Ievve first and of th ‡ Greek:
10 But glorie and honour and pe ce to euery one that vvorketh good to the Ievv first and to the Greek.
11 For there is no acception of pe sons vvith God.
12 For vvhosoeuer, haue sinned vvithout the Lavv, vvithout the Lav shal perish: and vvhosoeuer haue sinned in the Lavv, by the Lavv shal be iudged:
13 For ‡ not the hearers of the Lav are iust vvith God: but the doers of the Lavv ‡ shal be iustified.
14 For vvhen the Gentils vvhich haue not the Lavv, naturally do those things that are of the Lavv: the same not hauing the Lavv, them selues are a lavv to them selues:
15 VVho shevv the vvorks of the Lavv vvritten in their harts, their conscience giuing testimonie to them, and among them selues mutually their thoughts accusing, or also defending.
16 In the day vvhen God shal iudge the secrets of men, according to my Gospel, by Iesus Christ.
17 But if thou be surnamed a Ievv, and restest in the Lavv, and dost glorie in God.
18 And knovvest his vvil, and aprouest the more profitable things, instructed by the Lavv.
19 Presumest that thy self art a leader of the blind, a light of them that are in darknes.
20 A teacher of the foolish, a maister of infants, hauing the forme of scienc

...& of veritie in the Lavv.
...Thou therfore ‡ that teacheſt an...
...teacheſt not thy ſelf: that pre-...
...men ought not to ſteale, thou ſtealeſt:
22 That ſaieſt men ſhould not com-mit aduoutrie, thou committeſt ad-voutrie: that abhorreſt idols, thou doeſt ſacrilege.
23 That doſt glorie in the Lavv, thou by preuarication of the Lavv doſt diſhonour God.
24 (For ‡ the name of God through you is blaſphemed among the Gentils, as it vvritten.)
25 Circumſion in deed profiteth, if thou obſerue the Lavv: but if thou be a preuaricatour of the Lavv, thy cir-cumciſion is become ‡ prepuce.
26 If then the prepuce ‡ keep the iuſtices of the Lavv: ſhal not his prepuce be reputed for circumci-ſion?
27 And ſhal not that vvhich of na-ture is prepuce, fulfilling the Lavv, iudge thee, that by the letter & circū-ciſion art a preuaricatour of the Lavv?
28 For not he that is in open ſhevv is a Ievv, nor that vvhich is in o-penſhevv, in the flesh, is circumciſi-on.
29 But he that is in ſecret is a Ievv: and the circumciſion of the hart, ‡ in ſpirit, not in the letter: vvhoſe praiſe is not of men, but of God.

CHAP. III.

1 VVHat preeminence then hath the Ievv, or vvhat is the profit of circumciſion?
2 Much by al meanes. Firſt ſurely becauſe the vvords of God vvere committed to them.
3 For vvhat if certaine of them haue not beleeued? Hath their incredu-litie made the faith of God fruſtrat?
4 God forbid. but God is true: & ‡ euery man a lyer, as it is vvritten: That thou maieſt be iuſtified in thy vvords, and ouercome vvhen thou art iudged.
5 But ‡ if our iniquitie commend the iuſtice of God, vvhat ſhal vve ſay? Is God vniuſt that executeth vvrath? (I ſpeak according to man)
6 God forbid otherviſe hovv ſhal God iudge this vvorld?
7 For if the veritie of God hath a-bounded in my lie, vnto his glorie, vvhy am I alſo yet iudged as a ſin-ner.
8 And not (as vve are blaſphemed, and as ſome report vs to ſay) let vs doe euil, that there may come good? vvhoſe damnation is iuſt.
9 VVhat then? do vve excel them? No, not ſo. For vve haue argued the Ievves and the Greeks, al to be vn-der ſinne:
10 As it vvritten: That ‡ there is not any man iuſt.
11 There is not that vnderſtandeth there is not that ſeeketh after God.
12 Al haue declined, they are be-come vnprofitable together: there is not that doth good, there is not ſo much as one.
13 Their throt is an open ſepulchre, vvith their tongues they dealt decei-tefully. The venim of aſpes vnder their lippes.
14 VVhoſe mouth is ful of maledi-ction and bitternes.
15 Their feet ſvvift to shed bloud.
16 Deſtruction and in infelicitie in their vvaies.
17 And the vvay of peace they haue not knovven.
18 There is no feare of God before their eyes.
19 And vve knovv that vvhatſoeuer the Lavv ſpeaketh, to them it ſpea-keth that are in the Lavv: that euery mouth may be ſtopped, and al the vvorld may be made ſubiect to God.
20 Becauſe ‡ by the vvorkes of the Lavv no flesh shal be iuſtified befo-re him. For by the Lavv is the knovv-ledge of ſinne.
21 But novv vvithout the Lavv ‡ the iuſtice of God is manifeſted: teſtified by the Lavv and the Prophets.
22 And the iuſtice of God by faith of Ieſus Chriſt, vnto al & vpon al that ‡ beleeue in him. For there is no diſtin-ction.
23 For al haue ſinned: and do need the glorie of God.
24 Iuſtified ‡ gratis by his grace, by the redemptiō that is in Chriſt Ieſus.

25 VVhom God hath proposed a ‡ propitiation ‡, by faith in his bloud to the shevving of his iustice, for the remission of former sinnes.
26 In the toleration of God, to the shevving of his iustice in this time: that he may be iust, and iustifying him that is of the faith of I E-SVS CHRIST.
27 VVhere is then thy boasting? it is excluded. by vvhat lavv? of deeds? No, but by the lavv of faith.
28 For vve account a man to be iustified ‡ by faith vvithout the vvorks of the Lavv.
29 Is he God of the Ievves only? is he not also of the Gentils? Yes of the Gentils also.
30 For it is one God, that iustifieth circumcision by faith, and prepuce by faith.
31 Do vve then destroy the Lavv by faith? God forbid. but vve do establish the Lavv.

CHAP. IIII.

1 VVHat shal vve say then that ‡ Abrahã did find, our father according to the flesh?
2 For if Abraham vvere iustified ‡ by vvorks he hath glorie, but not vvith God.
3 For vvhat saith the Scripture? Abraham beleued God, & it vvas reputed him to iustice
4 But ‡ to him that vvorketh, the revvard is not ‡ imputed according to grace but according to debte.
5 But ‡ to him that vvorketh not, yet beleueth in him that iustifieth the impious, his faith is ‡ reputed to iustice according to the purpose of the Grace of God.
6 ‡ As Dauid also termeth the blessednes of a man to vvhom God repute th iustice vvithout vvorks.
7 Blessed are they, vvhose iniquities be forgiuen, and vvhose sinnes be ‡ couered.
8 Blessed is the man to vvhom our Lord hath ‡ not imputed sinne.
9 This blessednes then doth it abide in the circumcision, or in the prepuce also? For vve say that vnto Abraham faith vvas ‡ reputed to iustice.
10 Hovv vvas it reputed? in circision, or in prepuce? Not in circision, but in prepuce.
11 And he receiued ‡ the signe circumcision, ‡ a seale of the iustice of faith that is in prepuce: that he might be the father of al that beleue by the prepuce, that vnto them also it may be reputed to iustice:
12 And might be father of circumcision, not to them only that are of the circumcision, but to them also that folovv the steppes of the faith that is in the ‡ prepuce of our father Abraham.
13 For not by the Lavv vvas the promisse to Abraham, or to his seed, that he should be heire of the vvorld: but by the iustice of faith.
14 For if they that are of the Lavv, be heires: faith is made void, the promisse is abolished.
15 For the Lavv vvorketh vvrath. For vvhere is no Lavv, neither is there preuarication.
16 Therfore [illegible] faith: that according to grace the promisse may be firme to al the seed, not to that only vvhich is of the Lavv, but to that also vvhich is of the faith of Abraham, vvho is the father of vs al, (as it is vvritten.
17 For, a father of many nations haue I appointed thee) before God, vvhom ‡ thou didst beleeue, vvho quickneth the dead: and calleth those things that are not, as those things that are.
18 VVho contrarie to hope beleued in hope: that he might be made the father of many nations, according to that vvhich vvas said to him: So shal thy seed be, as the starres of heauen, and the sand of the sea.
19 And he vvas not vveakned in faith: neither did he consider his ovvne body novv quite dead, vvheras he vvas almost an hundred yeres old, and the dead matrice of Sara.
20 In the promisse also of God he staggered not by distrust: but vvas strengthned in faith, giuing glorie to God.
21 Most fully knovving that vvhatsoeuer he promised, he is able also to do. 22 Therfore vvas it also reputed him to iustice.

23 And

And it is not vvritten only for him, that it vvas reputed him to iuſtification.

24 But alſo ‡ for vs, to vvhom it shal be reputed beleuing in him, that raiſed vp Ieſus Chriſt our Lord from the dead.

25 VVho vvas deliuered vp for our ſinnes, and roſe againe for our iuſtification.

CHAP. V.

1 BEING iuſtified therfore by faith, ‡ let vs haue peace to vvard God by our Lord Ieſus Chriſt.

2 By vvhom alſo vve haue ‡ acceſſe through faith into this grace vvherein vve ſtand, and glorie, ‡ in the hope of the glorie of the ſonnes of God.

3 And not only this: but alſo vve glorie in tribulations, knovving that tribulation vvorketh patience.

4 And patience, probation: and ‡ probation, hope.

5 And hope confoundeth not: becauſe ‡ the charitie of God is povvred forth in our harts, by the Holy Ghoſt vvhich is giuen vs.

6 For vvhy did Chriſt, vvhen vve as yet vvere ‡ vveak, according to the time die for the impious.

7 For, ſcarſe for a iuſt man doth any die: for perhaps for a good man durſt ſome man die.

8 But God ‡ commendeth his charitie in vs: becauſe, vvhen as yet vve vvere ſinners, Chriſt died for vs.

9 Much more therfore novv being iuſtified in his bloud, ſhal vve be ſaued from vvrath by him.

10 For if, vvhen vve vvere enemies, vve vvere reconciled to God by the death of his Sonne: much more being reconciled, ſhal vve be ſaued in the life of him.

11 And not only this: but alſo vve glorie in God through our Lord Ieſus Chriſt, by vvhom novv vve haue receiued reconciliation.

12 Therfore, as ‡ by one man ſinne entred into this vvorld, and by ſinne death: and ſo vnto al men death did paſſe, in vvhich al ſinned.

13 For euen vnto the Lavv ſinne vvas in the vvorld: but ſinne vvas not imputed, vvhen the Lavv vvas not.

14 But death reigned from Adam ‡ vnto Moyſes, euen on them alſo that ſinned not after the ſimilitude of the preuarication of Adam, vvho is a figure of him to come.

15 But not as the offence, ſo alſo the gift. for if by the offence of one, many died: much more the grace of God and the gift, in the grace of one man Ieſus Chriſt, hath aboũded vpõ many

16 And not as by one ‡ ſinne, ſo alſo the gift. for iudgment in deed is of one, to condemnation: but grace is of many offences, to iuſtification.

17 For if in the offence of one, death reigned by one: much more they that receiue the aboundance of grace and of donation & of iuſtice, ſhal reigne in life by one, Ieſus Chriſt.

18 Therfore as by the offence of one vnto al men to condemnation: ſo alſo by the iuſtice of one, vnto al men to iuſtification of life.

19 For as by the diſobedience of one man, many vvere made ſinners: ſo alſo by the obedience of one, many ‡ ſhal be made iuſt.

20 But the Lavv entred in, ‡ that ſinne might aboũd, And vvhere ſinne abounded, grace did more abound.

21 That as ſinne reigned to death: ſo alſo grace may reigne by iuſtice to life euerlaſting, through IESVS Chriſt our Lord.

CHAP. VI.

1 VVHat ſhal vve ſay then: Shal vve continue in ſinne that grace may abound?

2 God forbid. For vve that are dead to ſinne, hovv ſhal vve yet liue therein?

3 Are you ignorãt that al ‡ vve vvhich are baptized in Chriſt Ieſus, in his death vve are baptized?

4 For ‡ vve are buried together vvith him by Baptiſme into death: that as Chriſt is riſen from the dead by the glorie of the Father, ſo vve alſo may vvalk in nevvneſſe of life.

5 For if vve be become complanted to the ſimilitude of his death vve ſhal be alſo of his reſurrection.

6 Knovving this, that our ‡ old man is crucified vvith him, that ‡ the body of ſinne may be ‡ deſtroied to the end that vve may ſerue ſinne no longer.

7 For he that is dead, is iuſtified from ſinne.

8 And if vve be dead vvith Chriſt, vve beleue that vve ſhal liue alſo together vvith Chriſt.

9 Knovving that Chriſt riſing againe from the dead, novv dieth no more, death ſhal no more haue dominion ouer him.

10 For that he died, ‡ to ſinne he died once: but that he liueth, he liueth to God.

11 So think you alſo, that you are dead to ſinne, but aliue to God in Chriſt Ieſus our Lord.

12 Let not ‡ ſinne therfore regine in your mortal body, that you obey the concupiſcences thereof.

13 But neither do ye exhibit your members inſtruments of iniquitie vnto ſinne: but exhibit your ſelues to God as of dead men, aliue: and your mẽbers inſtruments of iuſtice to God.

14 For ſinne ſhal not haue dominion ouer you. for you are not vnder the Lavv, but vnder grace.

15 VVhat then? ſhal vve ſinne, becauſe vve are not vnder the Lavv, but vnder grace? God forbid.

16 Knovv you not that to vvhom you exhibit your ſelues ſeruants to obey, you are the ſeruants of him vvhom you obey vvhether it be of ſinne, to death. or of obedience, to iuſtice?

17 But thanks be to God, that you vvere the ſeruants of ſinne, but ‡ haue obeied from the hart, vnto that ‡ forme of doctrine, into the vvhich you haue been deliuered.

18 And being made free from ſinne you vvere made ſeruants to iuſtice.

19 I ſpeak an humane thing, becauſe of the infirmitie of your flesh. for as you haue exhibited your membres to ſerue vncleanneſſe and iniquitie, vnto iniquitie: ſo novv exhibit your members to ſerue iuſtice, ‡ vnto ſanctification.

20 For vvhen you vvere ſeruants of ſinne, you vvere free to iuſtice.

21 VVhat fruit therfore had you then in thoſe things, for vvhich novv are aſhamed? for the end of them death.

22 But novv being made free from ſinne, and become ſeruants to God you haue your fruit vnto ſanctification, but the end, life euerlaſting.

23 For the ſtipends of ſinne, death. but the grace of God, life euerlaſting in Chriſt Ieſus our Lord.

CHAP. VII.

1 ARE you ignorant brethren (for I ſpeak to them that know the Lavv) that the Lavv hath dominion ouer a man as long time as he liueth?

2 For the vvoman that is vnder an hus band: ‡ her huſband liuing is bound to the lavv. but if her husband be dead, ſhe is looſed from the lavv of her husband.

3 Therfore her huſband liuing, ſhe ſhal be called an aduoutreſſe if ſhe be vvith an other man: but if her husband be dead, ſhe is deliuered from the lavv of her husband: ſo that ſhe is not an aduoutereſſe if ſhe be vvith an other man.

4 Therfore my brethren ‡ you alſo are made dead to the Lavv by the body of Chriſt: that you may be to another mans vvho is riſen againe from the dead, that vve may fructifie to God.

5 For vvhen vve vvere in the flesh, the paſsions of ſinnes, that vvere by the Lavv, did vvork in our members, to fructifie vnto death.

6 But novv vve are looſed from the lavv of death vvherein vve vvere deteined: ‡ in ſo much vve ſerue in ‡ nevvneſſe of ſpirit: and not in the oldnes of the letter.

7 VVhat ſhal vve ſay then? is the Lavv ſinne? God forbid. But ſinne I did not knovv, but by the Lavv, for concupiſcence I knevv not, vnleſſe the Lavv did ſay: ‡ Thou ſhalt not couet

8 But ‡ occaſion being taken ſinne by the commaundement vvrought in me al concupiſcence. For vvithout the Lavv ſinne vvas dead.

9 And I liued vvithout the Lavv ſo-

time. But vvhen the commaundement vvas come, ſinne reuined.
10 And I vvas dead. ‡ and the cõmaundement, that vvas vnto life, the ſame to me vvas found to be vnto death.
11 For ſinne taking occaſion by the commaundement, ſeduced me, and by it killed me.
12 Therfore the Lavv in deed is holy, and the commaundement holy, and iuſt, and good.
13 That then vvhich is good, to me vvas it made death? God forbid. but ſinne, that it may apeare ſinne, by the good thing vvrought me death: that ſinne might become ſinning aboue meaſure by the commaundement.
14 For vve knovv that the Lavv is ſpirituall, but I am carnal, ſold vnder ſinne.
15 For ‡ that vvhich I vvork, I vnderſtand not. for ‡ not that vvhich I vvil, the ſame do I: but vvhich i hate, that I do.
16 And if that vvhich I vvil not, the ſame I do: I conſent to the Lavv, that it is good.
17 But novv, not I vvork it any more, but the ſinne that dvvelleth in me.
18 For I knovv that there dvvelleth not in me, that is to ſay, in my flesh, good. For to vvil, is preſent vvith me, but to accomplish that vvhich is good, I find not.
19 For ‡ not the good vvhich I vvil, that do I: but the euil ‡ vvhich I vvil not, that I do.
20 And if that vvhich I vvil not, the ſame I do: novv not I vvork it, but the ſinne that dvvelleth in me.
21 I find therfore the Lavv, to me hauing a vvil to do good, that euil is preſent vvith me.
22 For I am delighted vvith the Lavv of God according to the invvard man.
23 But I ſee an other lavv in my members, repugning to the lavv of my mind, and captiuing me in the lavv of ſinne that is in my members.
24 Vnhappie man that I am, vvho ſhal deliuer me from the body of this death?
25 The grace of God by Ieſus Chriſt our Lord. Therfore I my ſelf ‡ vvith the mind ‡ ſerue the lavv of God, but ‡ vvith the flesh, the lavv of ſinne.

CHAP. VIII.

1 THere is novv therfore no damnation to them that are in Chriſt IESVS: that vvalk not according to the flesh.
2 For the Lavv of the ſpirit of life in Chriſt IESVS, hath deliuered me from the Lavv of ſinne and of death.
3 For that vvhich vvas impoſsible to the Lavv, in that it vvas vveakned by the flesh: God ſending his ſonne in the ſimilitude of the flesh of ſinne, euen of ſinne damned ſinne in the flesh.
4 That ‡ the iuſtification of the Lavv might be fulfilled in vs vvho vvalk not according to the flesh, but according to the ſpirit.
5 For they that are according to the flesh, are affected to the things that are of the flesh, but they that are according to the ſpirit: are affected to the things that are of the ſpirit.
6 For the vviſedom of the flesh is death: but the vviſedom of the ſpirit life and peace.
7 Becauſe the vviſedõ of the flesh, is an enemie to God: for to the Lavv of God it is not ſubiect, neither cã it be.
8 And they that are in the flesh, can not pleaſe God.
9 But you are not in the flesh, but in ſpirit, yet if the Spirit of God dvvel in you. But if any man haue not the Spirit of Chriſt, the ſame is not his.
10 But if Chriſt be in you: the body in dead is dead becauſe of ſinne, but the ſpirit liueth becauſe of iuſtification.
11 And if the Spirit of him that raiſed vp IESVS from the dead, dvvel in you: he that raiſed vp Ieſus Chriſt from the dead, ſhal quicken alſo your mortal bodies, becauſe of his Spirit dvvelling in you.
12 Therfore brethren, vve are debters: not to thee flesh, to liue ac-

cording to the flesh.
13 For if you liue according to the flesh, you shal die. but if by the spirit you mortifie the deeds of the flesh, you shal liue.
14 For vvhosoeuer ‡ are led by the Spirit of God they are the sonnes of God.
15 For you haue not receiued the spirit of seruitud againe in feare: but you haue receiued the spirit of adoption of sonnes, vvherein vve crie: Abba, (father) 16. For ‡ the Spirit him self, giueth testimonie to our spirit that vve are the sonnes of God.
17 And if sonnes, heires also: heires truly of God, and coheires of Christ: ‡ yet if vve suffer vvith him that vve may be also glorified vvith him.
18 For I think that the passions of this time are not ‡ condigne to the glorie to come that shal be reuealed in vs.
19 For the expectation of the creature, expecteth the reuelation of the the sonnes of God.
20 For the creature is made subiect to vanitie, not vvilling, but for him that made it subiect in hope.
21 Because the creature also it self shal be deliuered from the seruitud of corruption, into the libertie of the glorie of the children of God.
22 For vve knovv that euery creature groneth, and trauaileth euen til novv.
23 And not only it, but vve also our selues hauing the first fruits of the spirit, vve also grone vvithin our selues, expecting the adoption of the sonnes of God, the redemption of our body.
24 For ‡ by hope vve are saued. But hope that is seen, is not hope. for that vvhich a man seeth, vvherfore doth he hope it.
25 But if vve hope for that vvhich vve see not: vve expect by patience.
26 And in like maner also the Spirit helpeth our infirmitie. For, vvhat vve should pray as vve ought, vve knovv not: but the Spirit him-self requesteth for vs vvith gronings vnspeakable.
27 And he that searcheth the harts, knovveth vvhat ‡ the Spirit desireth because according to God he requesteth for the saincts.
28 And vve knovv that to them that loue God, al things cooperat vnto good, to such as according to purpost are called to be saincts.
29 For vvhom he hath forknovven, he hath also predestinated to be made conformable to the image of his sonne: that he might be the first-borne in many brethren.
30 And ‡ vvhom he hath predestinated: them also he hath called. and vvhom he hath called: them also he hath iustified. and vvhom he hath iustified: them also hath he glorified.
31 VVhat shal vve then say to these things? If God be for vs, vvho is against vs?
32 He that spared not also his ovvne sonne, but for vs al deliuered him: hovv hath he not also vvith him giuen vs al things?
33 VVho shal accuse against the elect of God? God that iustifieth.
34 VVho is he that shal condemne? Christ Iesus that died, yea that is risé also againe, vvho is on the right hand of God, vvho also maketh intercession for vs.
35 VVho then shal separat vs from the charite of Christ? tribulation? or distresse? or famine? or nakednes? or danger? or persecution? or the svvord?
36 As it is vvritten, For vve are killed for thy sake al the day: vve are esteemed as sheep of slaughter.)
37 But in al these things vve ouercome because of him that hathloued vs ‡.
38 For ‡ I am sure that neither death, nor life, nor Angels, nor Principalities, nor Povvers neither things present, nor things to come, neither might.
39 Nor height, nor depth, nor other creature, shal be able to separat vs from the charitie of God vvhich is in Christ IESVS our Lord.

CHAP. IX.

1 I Speak the verity in Christ, I lie not, my conscience bearing me vvit-

vvitnes in the Holy Ghoft.
2 That I haue great ſadneſſe & con tinu l ſorovv in my hart.
3 For I vvished, my ſelf to be an ‡ anathema from Chriſt for my bre thren, vvho are my kinſmen accor ding to the flesh.
4 VVho are Iſraelits, vvhoſe is the adoptiō of ſonnes, and the glorie & the teſtament and the lavv gining, and ‡ the ſeruice, and the promiſſes.
5 VVhoſe are the fathers, & of vvhom Chriſt is according to the flesh, vvho is aboue al things God bleſſed for euer. Amen.
6 But not that the vvord of God is fruſtrat. For, ‡ not al that are of I ſrael, they be Iſralits.
7 Nor they that are the ſeed of A braham, al be children: ‡ but in Iſaac shal the ſeed be called vnto thee.
8 That is to ſay, not they that are the children of the flesh, they are the children of God: but they that a re the children of the promiſſe, are eſteemed for the ſeed.
9 For the vvord of the promiſſe is this, According to this time vvil I come: and Sara shal haue a ſonne.
10 And not only she. But Rebecca alſo conceiuing ‡ of one copulation, of Iſaac our father.
11 For vvhen they vvere ‡ not yet borne, nor had done any good or e uil (that the purpoſe of God accor ding to election might ſtand.)
12 Not of vvorks, but of the caller it vvas ſaid to her: That the elder shal ſerue the yonger.
13 As it is vvritten: Iacob I loued, but Eſau I hated.
14 VVhat shal vve ſay then? ‡ Is the re iniquitie vvith God? God for bid.
15 For to Moyſes he ſaith: I vvil haue mercie on vvhom I haue mercie: and I vvil shevv mercie to vvhom I vvil shevv mercie.
16 Therfore it is ‡ not of the vvil ler, nor the runner, but of God that shevveth mercie.
17 For the Scripture ſaith to Pharao: That ‡ to this very purpoſe haue I rai ſed thee, that in thee I may shevv my povver: & that my name may be re noyvmed in the vvhole earth.
18 Therfore on vvhom he vvil, he hath mercie: and vvhom he vvil, he doth indurate.
19 Thou ſaieſt therfore vnto me: VVhy doth he yet complaine, for vvho reſiſteth his vvil?
20 O man, ‡ vvho art thou that doſt anſvver God? Doth the vvork ſay to him that vvrought it: VVhy haſt thou made me thus?
21 Or hath not ‡ the potter of clay, povver, of the ſame maſſe to make one veſſel vnto honour, and an other vnto contumelie.
22 And if God vvilling to shevv vvrath, & to make his might knovvē, ‡ ſuſteined in much patience the veſ ſels of vvrath apt to deſtruction.
23 That he might shevv the riches of his glorie vpon the veſſels of mer cie vvhich he prepared vnto glorie.
24 VVhom alſo he hath called, vs, not only of the Ievves, but alſo of the Gentils.
25 As in Oſee he ſaith: I vvil cal that vvhich is not my people: my people: & her that vvas not beloued, beloued & her that hath not obteined mercie, hauing obteined mercie.
26 And it shal be, in the place vvhe re it vvas ſaid to them, you are not my people: there they shal be called the ſonnes of the liuing God.
27 And Eſaie crieth for Iſrael: If the number of the children of Iſrael be as the ſand of the ſea, the remaines shal be ſaued.
28 For conſummating a vvord, and abridging it in equitie: becauſe a vvord abridged shal our Lord make vpon the earth.
29 And as Eſay fore told: Vnles the Lord of Sabaoth had left vs ſeed: vve had been made like Sodom, and vve had been like as Gomorrha.
30 VVhat shal vve ſay then? That the Gentils, vvhich purſued not after iu ſtice, haue apprehended iuſtice, but the iuſtice that is of faith.
31 But Iſrael in purſuing the lavv of iuſtice, is not come vnto the lavv of iuſtice. 32 VVhy ſo? Becauſe not of fai th, but as it vvere of vvorks. for ‡ they haue ſtōbled at the ſtone of ſtōbling.
33 As it is vvrittē: Behold I put in Sio a ſtone of ſtombling, and a rock of ſcandal: and vvhoeſoeuer beleueth in him, shal not be confounded.

CHAP. X.

1 BRethren, the vvil of my hart surely and praier to God, is for them vnto saluation.
2 For I giue them testimonie that they haue zeale of God, but not according to knovvledge.
3 For not knovving ‡ the iustice of God, and seeking to establish their ovvne, they haue not been subiect to the iustice of God.
4 For ‡ the end of the Lavv is Christ: vnto iustice to euery one that beleueth.
5 For Moyses vvrot, ‡ that, the iustice vvhich is of the Lavv, the man that hath done it, shal liue in it.
6 But ‡ the iustice vvhich is of faith saith thus, Say not in thy hart, VVho shal ascend into heauen? That is to bring Christ dovvne.
7 Or vvho descēdeth into the depth? That is to cal Christ againe from the dead.
8 But vvhat saith the Scripture? The vvord is nigh, in thy mouth, and in thy hart. this is ‡ the vvord of faith vvhich vve preach.
9 For if thou confesse vvith thy mouth our Lord Iesus, and in thy hart beleue that God hath raised him vp from the dead, thou shalt be saued.
10 For vvith the hart vve beleue vnto iustice: but vvith the mouth confession is made to saluation.
11 For the Scripture saith: VVhosoeuer beleueth in him, shal not be confounded.
12 For there is no distinction of the Ievv and the Greek: for one is Lord of al, rich tovvard al that inuocat him.
13 For every one ‡ vvhoesoeuer shal inuocat the name of our Lord, shal be saued.
14 ‡ Hovv then shal they inuocat in vvhom they haue not beleued? Or hovv shal they beleue him vvhom they haue not heard? And hovv shal they heare vvithout a preacher?
15 But hovv shal they preach ‡ vnles they be sent? as it vvritten: Hovv beautiful are the feet of them that euangelize peace, of them that euangelize good things?
16 But al ‡ do not obey the Gospel. For Esay saith, Lord, vvho hath beleued the the hearing of vs?
17 Faith then, is by hearing: and hearing is by the vvord of Christ.
18 But I say, haue they not heard? And certes into al the earth hath gone the sound of them gone forth. and vnto the endes of the vvhole vvorld the vvords of them.
19 But I say, hath not Israel knovvn? Moyses first saith, I vvil bring you to emulatiō in that vvhich is not a nation, in a folish natiō, I vvil driue you into anger.
20 But Esay is bold, and saith: I vvas found of them that did not seek me, openly I appeared to them ‡ that asked not of me.
21 But to Israel he saith: Al the day haue I spred my hands to a people that beleueth not, & cōtradicteth me.

CHAP. XI.

1 I Say then: Hath God reiected his people? God forbid. for I also am an Israilite, of the sced of Abraham, of the tribe of Ben-iamin.
2 God hath not reiected his people vvhich he forcknevv. Or knovv you not in Elias vvhat the Scripture saith: hovv he requesteth God against Israel?
3 Lord, they haue slaine thy Prophets, they haue digged dovvne thine altares: and I am left alone, & they seek my life.
4 But vvhat saith the diuine answver vnto him? I haue left me ‡ seuen thousand men, that haue not bovved their knees to ‡ Baal?
5 So therfore at this time also there are remaines saued according to the election of grace.
6 And if by grace: ‡ not novv of vvorks. other vvise grace novv is not grace.
7 VVhat then? that vvhich Israel sought, the same he hath not obtained: but the election hath obtained: and the rest vvere blinded.
8 As it is vvriten: ‡ God hath giuen them the spirit of compunction: eyes,

that they may not see: and eares, that they may not heare: vntil this present day.

9 And Dauid saith: Be their table made for a snare and for a trappe & for a scandal & for a retribution vnto them.

10 Be their eyes darkned, that they may not see: & their back make thou alwaie crooked.

11 I say then, haue they so stombled, ‡ that they should fal? God forbid. but by their offence, saluation is to the Gentils, that they may emulat them.

12 And if the offence of them be the riches of the world, and the diminution of them ‡ the riches of the Gentils: how much more the fulnesse of them?

13 For to you Gentils I say, as long verely as I am the Apostle of the Gentils, I will honour my ministerie.

14 If by any meanes I may prouoke my flesh to emulation, and may saue some of them.

15 For if the losse of them be the reconciliation of the world: what shal the receiuing be, but life from the dead?

16 And if the first fruit be holy, the masse also: and if the root be holy, the boughs also.

17 And if some of the boughs be broken, and thou when thou wast a wild oliue, art grafted in them, and art made partaker of the root and of the fatnesse of the oliue.

18 Glorie not against the boughs. And if thou glorie: not thou beares the root, but the root thee.

19 Thou saiest then: The boughs were broken, that I might be grafted in.

20 Well: ‡ because of incredulitie they were broken, but thou by faith dost stand: be not to highly wise, but ‡ feare.

21 For if God hath not spared the natural boughs: lest perhaps he will not spare thee neither.

22 See then the goodnes and the seueritie of God: vpon them surely that are fallen, the seueritie: but vpon thee the goodnes of God, if thou abide in his goodnes, otherwise thou also shalt be cut of.

23 But they also, if they do not abide in incredulitie, shal be grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the naturall wild oliue, and contrarie to nature wast grafted into the good oliue: how much more they that are according to nature, shal be grafted into their owne oliue?

25 For I will not haue you ignorant brethren, of this mysterie (that you be not wise in your selues) that blindnes in part hath chaunced in Israel, vntil the fulnes of the Gentils might enter.

26 And so al Israel, might be saued, as it is written: There shal come out of Sion, he that shal deliuer, and shal auert impietie from Iacob.

27 And this to them the testament from me: when I shal haue taken away their sinnes.

28 ‡ According to the Gospel indeed enemies for you: but according to the election, most deere for the fathers.

29 For without repentance are the giftes and the vocation of God.

30 For ‡ as you also sometime did not beleue God, but now haue obteined mercie because of their incredulitie.

31 So these also now haue not beleued, for your mercie, that they also may obteine mercie.

32 For God hath ‡ concluded al into incredulitie, that he may haue mercie on al.

33 ‡ O depth of the riches of the wisedom and of the knowledge of God: how incomprehensible are his iudgments, and his waies vnsearcheable?

34 For who hath known the mind of our Lord? or who hath been his counseler?

35 Or who hath first giuen to him, and retribution shal be made him?

36 For of him, and by him, and in him are al things: to him be glorie for euer. Amen.

CHAP. XII.

1 I Beseech you therfore brethren by the mercie of God, that you exhibit your bodies ‡ a liuing host

holy, pleasing God, your reasonable seruice.

2 And be not conformed to this vvorld: but be reformed in the newnes of your mind, that you may proue vvhat the good & acceptable, & perfect vvil of God is.

3 For I say by the grace that is giuen me, to al that are among you, ‡ not to be more vvise then behoueth to be vvise, but to be vvise vnto sobrietie, to euery one as God hath deuided the measure of faith.

4 For as in one body vve haue many members, but al the members haue not one action.

5 So vve being many, are one body in Christ, & ech one an others members.

6 And hauing gifts, according to the grace that is giuen vs, different, either ‡ prophecie ‡ according to the rule of faith.

7 Or ministerie in ministring, or he that teacheth in doctrine.

8 He that exhorteth in exhorting, he that giueth in simplicitie, he that ruleth in carefulnes, he that shevveth mercie in cheerfulnes.

9 Loue vvithout simulation. Hating euil cleauing to good.

10 Louing the charitie of the brotherhod one tovvard an other. vvith honour preuenting one an other.

11 In carefulnes not slouthful. In spirit feruent. Seruing our Lord.

12 Reioycing in hope. Patient in tribulation. Instant in praier.

13 Communicating to the necessities of the saincts. Pursuing hospitalitie.

14 Bleſſe them that persecut you: bleſſe, and ‡ curse not.

15 To reioyce vvith them that reioyce, to vveep vvith the that vveep.

16 Being of one mind one tovvard an other. Not minding high things, but consenting to the humble. Be not vvise in your ovvne conceit.

17 To no man rendring euil for euil. Prouiding good things not only before God, but also before al men.

18 If it may be, as much as is in you, hauing peace vvith al men.

19 Not reuenging your selues my deerest, but giue place vnto vvrath, for it is vvritten: Reuenge to me: I vvil revvard, saith our Lord.

20 But if thine enemie hunger, feed him meat: if he thirst, giue him drink. for doing this, thou shalt heap coales of fire vpon his head.

21 Be not ouercome of euil, but ouercome in good the euil.

CHAP. XIII.

1 LEt ‡ euery soul be subiect to higher povvers, for there is ‡ no povver but of God. And those that are, of God are ordeined.

2 Therfore he that resisteth the povver, resisteth the ordinance of God. And ‡ they that resist, purchase to them selues damnation.

3 For princes are no feare to the good vvork, but to the euil. But vvilt thou not feare the povver? Do good: and thou shalt haue praise of the same.

4 For he is Gods minister vnto thee for good. But if thou do euil, feare. for he ‡ beareth not the svvord vvithout cause. For he is Gods minister: a reuenger vnto vvrath, to him that doth euil.

5 Therfore be subiect of necessitie, not only for vvrath, but also for conscience sake.

6 For therfore ‡ you giue tributs also. for they are the ministers of God, seruing vnto this purpose.

7 Render therfore to al men their devv: to vvhom tribute, tribute: to vvhom custom, custom: to vvhom feare, feare: to vvhom honour, honour.

8 Ovve no man any thing: but that you loue one an other. For he that loueth his neighbour, hath ‡ fulfilled the lavv.

9 For, Thou shalt not commit aduoutrie, Thou shalt not kil, Thou shalt not steale. Thou shalt not beare false vvitnes, Thou shalt not couet, and if there be any other commaundement: it is comprised in this vvord, Thou shalt loue thy neighbour as thy self.

10 The loue of thy neighbour, vvorketh no euil. Loue therfore is the fulnesse of the lavv.

11 And that knovving the season, that it is novv the houre for vs to rise from sleep. For novv our saluacion

tion is nearer then vvhen vve beleeued.

12 The night is passed, and the day is at hand. Let vs therfore cast of the vvorks of darkenesse, and do on the armour of light.

13 As in the day let vs vvalk honestly ‡ not in banketings and drunkennes, not in chamberings and impudicities, not in contention and emulation.

14 But do ye on our Lord Iesus Christ, and make not prouision for the flesh in concupiscences.

CHAP. XIV.

1 AND him that is vveak in faith, take vnto you: not in Disputations of cogitations.

2 For one beleueth that he may ‡ eat of al things: but he that is vveak, let him eate herbs.

3 Let not him that eateth, despise him that eateth not: and he that eateth not: let him not iudge him that eateth. for God hath taken him to him.

4 VVho art thou that iudgest an other mans seruant? To his ovvne Lord he standeth or falleth, and he shal stand: for God is able to make him stand.

5 For one iudgeth ‡ betvven day & day: and an other iudgeth euery day let euery one abound ‡ in his ovvne sense.

6 He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giueth thanks to God. And he that eateth not, to our Lord he eateth not, and giueth thanks to God.

7 For none of vs liueth to him self: & no man dieth to him self.

8 For vvhether vve liue, vve liue to our Lord: or vvhether vve die, vve die to our Lord. Therfore vvhether vve liue, or vvhether vve die, vve are our Lords.

9 For to this end Christ died and rose againe: that he may haue dominion both of the dead and of the liuing.

10 But thou, vvhy iudgest thou thy brother? or thou, vvhy dost thou despise thy brother? For vve shal al stand before the iudgment seat of Christ.

11 For it is vvritten, Liue I, saith our Lord, that euery knee shal bovve to me: and enery tongue shal confesse to God.

12 Therfore euery one of vs for him self shal render account to God.

13 Let vs therfore no more iudge one an other, but this iudge ye rather, that you put not a stumbling block or a scandal to your brother.

14 I knovv and am persuaded in our Lord Iesus Christ, that nothing is ‡ common of it self, but to him that supposeth, any thing to be common, to him it is common.

15 For if because of meat thy brother be greued: novv thou vvalkest not according to charitie. Do not vvith thy meat destroy him for vvhom Christ died.

16 Let not then our good be blasphemed.

17 For the kingdom of God is ‡ not meat and drink: but iustice, and peace, and ioy in the Holy Ghost.

18 For he that in this serueth Christ, pleaseth God, and is acceptable to men.

19 Therfore the things that are of peace let vs pursue: and the things that are of edifying one tovvard an other let vs keep.

20 Destroy not the vvork of God for meat. All things in deed are cleane: but it is il for the man that eateth by giuing offence.

21 It is good not to eate flesh, and not to drink vvine, nor that vvherin thy brother is offended, or scandalized, or vveakned.

22 Hast thou faith? ‡ haue it vvith thy self before God: Blessed is he that iudgeth not him self in that vvhich he approueth.

23 But ‡ he that discerneth, if he eate, is damned: because not of faith. for ‡ al that is not of faith, is sinne.

CHAP. XV.

1 AND vve that are the stronger, must sustein the infirmities of the vveak, & not please our selues.

2 Let euery one of you please his neighbour vnto good, to edification.

3 For, Christ did not please him self, but as it is vvritten: The reproches of

them that reproched thee, fel vpon me.

4 For ‡ vvhat things soeuer haue been vvritten, to our learning they are vvritten: that by the patience and consolation of the Scriptures, vve may haue hope.

5 And the God of patience and of comfort giue you to be of one mind one towvard an other according to Iesus Christ.

6 That of ‡ one mind, vvith one mouth you may glorifie God and the Father of our Lord Iesus Christ.

7 For the vvhich cause receiue one an other: as Christ also hath receiued you vnto the honour of God.

8 For I say Christ Iesus to haue been ‡ minister of the circumcision for the veritie of God to confirme the promisses of the fathers.

9 But the Gentils to honour God for his mercie, as it is vvritten: Therfore vvil I confesse to thee in the Gentils o Lord, & vvil sing to thy name.

10 And againe he said: Reioyce ye Gentils vvith his people.

11 And pgaine, Praise al ye Gentils our Lord: and magnifie him al ye peoples.

12 And againe Esaie saith: There shal be the root of Iesse: and he that shal rise vp to rule the Gentils, in him the Gentils shal hope.

13 And the God of hope replenish you vvith al ioy and peace in beleuing: that you may abound in hope, and in the vertue of the Holy Ghost.

14 And I my self also, my brethren, am assured of you, that you also are ful of loue, replenished vvith al knowvledge, so that you are able to admonish one an other.

15 But I haue vvritten to you (brethren) more blodly in part, as it were putting you in remembrance: for the grace vvhich is giuen me of God.

16 To be the minister of Christ Iesus in the Gentils: sanctifying the Gospel of God, that the oblation of the Gentils may be made acceptable and sanctified in the Holy Ghost.

17 I haue therfore glorie in Christ Iesus towvard God.

18 For I dare not speak any of those things vvhich Christ vvorketh not by me for the obedience of the [illegible] by vvord and deeds.

19 In the vertue of signes and vvonders, in the vertue of the Holy Ghost: so that from Hierusalē round about vnto Illyricum I haue replenished the Gospel of Christ.

20 And I haue so preached this Gospel, not vvhere Christ vvas named, lest I should build vpon an other mans foundation.

21 But as it is vvritten: They to vvhom it hath not been preached of him, shal see: and they that haue not heard, shal vnderstand.

22 For the vvhich cause also I vvas hindred very much from comming vnto you.

23 But novv hauing no longer place in these countries, and hauing a desire to come vnto you these many yeres novv passed.

24 VVhen I shal begin to take my iourney into Spaine, I hope that as I passe, I shal see you, and be brought thither of you, if first in part I shal haue enioyed you.

25 Novv therfore I vvil go vnto Hierusalē to minister to the ‡ saincts.

26 For Macedonia and Achaia haue liked vvel to make some contribution vpon the poore saincts that are in Hierusalem.

27 For it hath pleased them: & they are their debtors. For if the Gentils be made partakers of their spiritual things: they ought also in carnal things to minister vnto them.

28 This therfore vvhen I shal haue accomplished, and signed them this fruit, I vvil go by you into Spaine.

29 And I knovv that comming to you, I shal come in aboundance of the blessing of Christ.

30 I beseech you therfore brethren by our Lord Iesus Christ, and by the charitie of the Holy Ghost, that you ‡ help me in your praiers for me to God.

31 That I may be deliuered from the infidels that are in Ievvrie, and the oblation of my seruice may become acceptable in Hierusalem to the saincts.

32 That I may come to you in ioy by the vvil of God, that I may be refreshed vvith you.

33 And

God of peace be vvith
al. Amen.

CHAP. XVI.

1 AND I commend to you Phœbe our ſiſter, vvho is in the miniſterie of the Church that is in Cenchris.
2 That you receiue her in our Lord as it is vvorthie for ſaincts: and that you aſſiſt her in vvhatſoeuer buſines ſhe shal need you, for she alſo hath aſſiſted many and my ſelf.
3 ‡ Salute Priſca and Aquila my helpers in Chriſt Ieſus.
4 VVho for my life haue laid dovvne their necks: to vvhom not I only giue thanks, but alſo al the Churches of the Gentils.
5 And their ‡ domeſtical Church. Salute Epænetus my beloued: vvho is the firſt fruit of Aſia in Chriſt.
6 Salute Marie vvho hath laboured much about vs.
7 Salute Andronicus and Iulia my coſins and fellovv captiues: vvho are noble among the Apoſtles, vvho alſo before me vvere in Chriſt.
8 Salute Ampliatus my beſt beloued in our Lord.
9 Salute Vrbanus our helper in Chriſt Ieſus, and Stachys my beloued.
10 Salute Apelles ‡ approued in Chriſt. Salute them that are of Ariſtobolus houſe.
11 Salute Herodion my kinſman. Salute them that are of Narciſſus houſe, that are in our Lord.
12 Salute Triphæna and Tryphoſa: vvho labour in our Lord. Salute Perſis the beloued, vvho hath much laboured in our Lord.
13 Salute Rufus the elect in our Lord and his mother and mine.
14 Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes: and the brethren that are vvith them.
15 Salute Philologus and Iulia, Nereus, and his ſiſter and Olympias: and al the ſaincts that are vvith them.
16 ‡ Salute one an other in a ‡ holy kiſſe. Al ‡ the churches of Chriſt ſalute you.
17 And I deſire you brethren, ‡ to mark them that make diſſenſions & ſcandals contrarie to the doctrine vvhich you haue ‡ learned, and auoid them.
18 For ſuch do not ſerue Chriſt our Lord, ‡ but their ovvne belly: and by ‡ ſvveet ſpeaches and benedictions ſeduce the harts of innocents.
19 For ‡ your obedience is publiſhed into euery place. I reioyce therfore in you. But I vvould haue you to be vviſe in good, and ſimple in euil.
20 And the God of peace crush Satan vnder your feet quickly. The grace of our Lord Ieſus Chriſt be vvith you.
21 Timothee my coadiutor ſaluteth you, and Lucius, and Iaſon, and Soſipater, my kinſmen.
22 I Tertius ſalute you, that vvrote the epiſtle, in our Lord.
23 Caius mine hoſt, and the vvhole Churches, ſaluteth you. Eraſtus the Cofferer of the citie ſaluteth you, and Quartus, a brother.
24 The grace of our Lord Ieſus Chriſt be vvith al you, Amen.
25 And to him that is able to confirme you according to my Goſpel & preaching of Ieſus Chriſt, according to the reuelation of the myſterie from eternal times kept ſecret.
26 VVhich novv is opened by the Scriptures of the prophets according to the precept of the eternal God, to the obedience of faith knovven in al Gentils.
27 To God the only vviſe through Ieſus Chriſt, to vvhom be honour & glorie for euer and euer. Amen.

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 PAVL called to be an Apoſtle of Ieſus Chriſt, by the vvil of God, and Soſthenes a brother.

2 To the Church of God that is at Corinth, to the ſanctified in Chriſt Ieſus, called to be ſaincts, vvith al that inuocat the name of our Lord Ieſus Chriſt in euery place of their and ours.

3 Grace to you and peace from God our father and our Lord Ieſus Chriſt.

4 I giue thankes to my God alvvaies for you for the grace of God that is giuen you in Chriſt Ieſus.

5 That in al things you be made riche in him, in al vtterance, and ‡ in al knovvledge.

6 As the teſtimonie of Chriſt is confirmed in you.

7 So that nothing is vvanting to you in any grace, expecting the reuelation of our Lord Ieſus Chriſt.

8 VVho alſo vvil confirme you vnto the end vvithout crime, in the day of the comming of our Lord Ieſus Chriſt.

9 God is faithful: by vvhom you are called into the ſecietie of his ſonne Ieſus Chriſt our Lord.

10 And I beſeech you brethren by the name of our Lord Ieſus Chriſt, that you al ſay one thing, and that there be no ſchiſmes among you: but that you be perfect in one ſenſe, and in one knovvledge.

11 For it is ſignified vnto me (my brethren) of you, by them that are of Chloe, that there be contentions among you.

12 And I meane this, for that euery one of you ſaith, ‡ I certes am Paules, & I Apollos, but I Cephas, and I Chriſts.

13 Is Chriſt deuided? VVhy, vvas Paul crucified for you? or in the name of Paul vvere you baptized?

14 I giue God thanks, that I baptized none of you, but Criſpus and Caius.

15 Leſt any man ſay that in my name you vvere baptized.

16 And I baptized alſo the houſe of Stephanas. But I knovv not if I haue baptized any other.

17 For Chriſt ſent me not to baptize, but to euangelize: not in vviſedom of ſpeach, that the croſſe of Chriſt be not made void.

18 For the vvord of the croſſe, to them in deed that perish, is folishnes: but to them that are ſaued, that is, to vs, it is the povver of God.

19 For it is vvritten: I vvil deſtroy the vviſedom of the vviſe: and the prudence of the prudent I vvil reiect.

20 VVhere is the vviſe? vvhere is the Scribe? vvhere is the diſputer of this vvorld? Hath not God made the vviſedom of this vvorld folish?

21 For becauſe in the vviſedom of God the vvorld did not by vviſedom knovv God: it pleaſed God by the folishnes of the preaching to ſaue them that beleue.

22 For both the Ievves aske ſignes, & the Grecks ſeek vviſedom.

23 But vve preach Chriſt crucified, to the Ievves certes a ſcandal, and to the Gentils, folishnes.

24 But to the called Ievves & Greeks, Chriſt the povver of God and the vviſedom of God.

25 For that vvhich is the folish of God, is vviſer then men: and that vvhich is the infirme of God, is ſtroger then men.

26 For ſee your vocation brethren, that not many vviſe according to the flesh, not many mightie, not many noble.

27 But the folish things of the vvorld hath God choſen, that he may confound the vviſe: and the vveak things of the vvorld hath God choſen, that he may

he may confound the strong.
28 And the base things of the world and the contemptible hath God chosen, and those things which are not, that he might destroy those things which are.
29 That no flesh may glorie in his sight.
30 And of him you are in Christ Iesus, ‡ who is made vnto vs wisedō from God, & iustice, & sanctification, and redemption.
31 That as it is written: He that doth glorie, may glorie in our Lord.

CHAP. II.

1 AND I (brethren) when I came to you, I came not in loftinesse of speach or of wisedom, preaching to you the testimonie of Christ.
2 For I iudged not my self to know any thing amōg you but Iesus Christ, and him crucified.
3 And I was with you in infirmitie, and feare and much trembling.
4 And my speach and my preaching was not in the persuasible words of humane wisedom, but in shewing of spirit and power.
5 That your faith might not be in the wisedom of men, but in the power of God.
But we speak wisedom among the perfect.
6 But the wisedō not of this world, neither of the princes of this world, that come to naught.
7 But we speak the wisedom of God in a mysterie, which is hid, which God did predestinat before the worlds, vnto our glorie.
8 Which none of the princes of this world did know: for if they had known, they would neuer haue crucified the Lord of glorie.
9 But as it is written: That which eye hath not seen, nor eare hath heard, neither hath it ascended into the haut of man, what things God hath prepared for them that loue him.
10 But to vs God hath reuealed by his Spirit. For the Spirit searcheth all things, yea the profoundities of God.
11 For what mā knoweth the things of a man, but ‡ the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God.
12 And we haue receiued not the spirit of this world, but the spirit that is of God: ‡ that we may know the things that of God are giuen to vs.
13 Which also we speak not in learned words of humane wisedom: but in the doctrine of the Spirit, comparing spiritual things to the spiritual.
14 But ‡ the sensual man perceiueth not those things that are of the spirit of God. for it is folishnes to him, and he can not vnderstand: because he is spiritually examined.
15 But the spiritual man iudgeth all things: and him self is iudged of no man.
16 For who hath known the sense of our Lord that may instruct him? But we haue the sense of Christ.

CHAP. III.

1 AND I, brethren, could not speak to you as to spiritual, but as to carnal. As it were to litle ones in Christ.
2 I gaue you ‡ milk to drink, not meat: for you could not as yet, but neither can you now verely, for yet you are carnal.
3 For whereas there is among you emulation and contention, are you not carnal, and walk according to man?
4 For when one saith, I certes am Paules, & an other, I Apollos: are you not men? What is Apollo then? and what is Paul?
5 The ministers of him whom you haue beleued, and to euery one as our Lord hath giuen.
6 I planted, Apollo watered: but God gaue the increase.
7 Therfore neither he that planteth is any thing, nor he that watereth but he that giueth the increase, God.
8 And he that planteth and he that watereth are one. And ‡ euery one shal receiue his owne reward according to his owne labour.
9 For we are Gods ‡ coadiutors: you

Gods husbandrie, you are Gods building.

10 According to the grace that is giuen me, as a vvise vvorkmaster haue I laid the foundation: and an other buildeth therupon, but let euery one look hovv he buildeth theron.

11 For other foundation no man can lay, beside that vvhich is laid: vvhich is Christ Iesus.

12 And if any man build ‡ vpon this foundation, gold, siluer, pretious stones, vvood, hay, stubble.

13 The vvork of euery one ‡ shal be manifest: for ‡ the day of our Lord vvil declare, because it shal be reuealed in fire: and the vvork of euery one of vvhat kind it is, the fire shal trie.

14 If any mans vvork abide, vvhich he built there vpon: he shal receiue revvard.

15 If any mans vvork burne, he shal suffer detriment: but him self shal be saued: yet so ‡ as by fire.

16 Knovv you not that you are the Temple of God: and the Spirit of God dvvelleth in you?

17 But if any violate the Temple of God, God vvil destroy him. For the Temple of God is holy: vvhich you are.

18 Let no man seduce him self: if any man seeme to be vvise among you in this vvorld, let him become a foole that he may be vvise.

19 For the vvisedom of this vvorld is folishnes vvith God. For it is vvritten: I vvil compasse the vvise in their subtelties.

20 And againe: Our Lord knovveth the cogitations of the vvise that they be vaine.

21 Let no man therfore glorie in men. For al things are yours.

22 VVhether it be Paul, or Apollo, or Cephas, or the vvorld, or life, or death, or things present, or things to come, for al are yours.

23 And you are Christs, and Christ is Gods.

CHAP. IV.

1 SO let a man esteeme vs as the ministers of Christ, and the dispensers of the mysteries of God.

2 Here novv is required among dispensers that a man be found faithful.

3 But to me it is a thing of least account, to be judged of you, or of mans day: but I iudge not my self neither.

4 For I am not guilty in conscience of any thing: ‡ but I am not iustified herein: but he that iudgeth me is our Lord.

5 Therfore iudge not before the time: vntil our Lord do come, vvho also vvil lighten the hidden things of darknes, and vvil manifest the counsels of the harts: & then the praise shal be to euery man of God.

6 But these things, brethren, ‡ I haue transfigured into my self and Apollo, for you: that in vs you may learne, one not to be puffed vp for one against an other, aboue that is vvritten.

7 For vvho discerneth thee? Or vvhat hast thou that thou hast not receiued? And if thou hast receiued, vvhat dost thou glorie as though thou hast not receiued?

8 Novv you are filled, novv are you become rich: vvithout vs you reigne: & I vvould to God you did reigne, that vve also might reigne vvith you.

9 For I think that God hath shevved vs Apostles the last, as it vvere deputed to death: because vve are made a spectacle to the vvorld, and to Angels and men.

10 VVe are fooles for Christ: but you vvise in Christ, vve vveak: but you strong, you noble, but vve base.

11 Vntil this houre vve do both hunger, and thirst, and are naked, & are beaten vvith buffets, and are vvanderers.

12 And labour vvorking vvith our ovvne hands, vve are cursed: and do blesse, vve are persecuted: and sustein it.

13 VVe are blasphemed: and vve beseech, vve are made the refuse of this vvorld, the drosse of al euen vntil novv.

14 Not to confound you, do I vvrite these things: but as my deerest children I admonish you.

15 For ‡ if you haue ten thousand pædagoges in Christ: yet not many fathers.

ters. For in Christ Iesus by the Gospel I begat you.
16 I beseech you therfore be folowers of me.
17 Therfore haue I sent to you Timothee, vvho is my deerest soune & faithful in our Lord: vvho vvil put you in mind of my vvaies that are in Christ Iesus, as euery vvhere in euery Church I teach.
18 As though I vvould not come to you, so certaine are puffed vp.
19 But I vvil come to you quickly, if our Lord vvil: and vvil knovv not the vvords of them that be puffed vp, but the povver.
20 For the kingdom of God is not in vvords, but in povver.
21 VVhat vvil you? ‡ in rod that I come to you: or in charitie, and the spirit of mildnes?

CHAP. V.

1 THere is plainely heard fornication among you, and such fornication, as the like is not among the heathen, so that one hath his fathers vvife.
2 And you are puffed vp: and ‡ haue not mourned rather, that he might be taken avvay from among you, that hath done this deed.
3 ‡ I in deed absent in body, but present in spirit, haue already iudged, as present, him that hath so done.
4 In the name of our Lord Iesus Christ, ‡ you being gathered togeather and my spirit, ‡ vvith the venue of our Lord Iesus.
5 To deliuer such an one ‡ to Satan for the destruction of the flesh, that the spirit may be saued in the day of our Lord Iesus Christ.
6 Your glorying is not good. Knovv you not that a litle leauen corrupteth the vvhole paste?
7 Purge the old leauen, that you may be a nevv paste, as you are azymes. For our Pasche, Christ, is immolated.
8 Therfore ‡ let vs feast, not in the old leauen, nor in the leauen of malice and vvickednes, but in the azymes of sinceritie and veritie.
9 I vvrot to you in ‡ an epistle, Not to keep companie vvith fornicatours.
10 I meane not the fornicatours of this vvorld, or the couetous, or the extorsioners, or seruers of Idols: othervvise you should haue gone out of this vvorld.
11 But novv I vvrot to you, not to keep companie, if he that is named a brother, be a fornicatour, or a couetous person, or ‡ a seruer of Idols, or a railer, or a drunkard, or an extorsioner: vvith such an one ‡ not so much as to take meat.
12 For vvhat is it to me to iudge of them that are vvithout? Do not you iudge of them that are vvithin?
13 For them that are vvithout, God vvil iudge. Take avvay ‡ the euil one from among your selues.

CHAP. VI.

1 DAre any of you hauing a matter against an other, to be iudged before the vniust, and not before the saincts?
2 Or knovv you not that ‡ the saincts shal iudge of the vvorld? And if the vvorld shal be iudged by you: are you vnvvorthie to iudge of the lest things?
3 Knovv you not that vve shal iudge Angels? hovv much more secular things?
4 If therfore you haue secular iudgments: the contemptible that are in the Church, set them to iudge.
5 I speak to your shame. So is there not among you any vvise man, that can iudge betvvene his brother?
6 But brother vvith brother ‡ contendeth in iudgment: and that before infidels?
7 Novv certes there is plainly ‡ a fault in you, that you haue iudgments among you. VVhy do you not rather take vvrong? vvhy do you not rather suffer fraud?
8 But your selues do vvrong and defraud: and that to the brethren.
9 Knovv you not that the vniust shal not possesse the kingdom of God? Do not erre, Neither fornicatours, nor ‡ seruers of Idols, ‡ nor aduouterers, nor the effeminat, nor the

the liers vvith man-kind.
10 Nor theeues, nor the couetous, nor drunkards, nor railers, nor extorsioners shal possesse the kingdom of God.
11 And these things certes you vvere: but you are vvashed, but you are sanctified, but you are iustified in the name of our Lord Iesus Christ, and in the Spirit of our Lord.
12 Al things are lavvful for me, but al things are not expedient. Al things are lavvful for me, but I vvil be brought vnder the povver of none.
13 The meat to the belly, and the belly to the meats: but God vvil destroy both it and them: and the body not to fornication, but to our Lord, & our Lord to the body.
14 But God both hath raised vp our Lord, and vvil raise vp vs also by his povver.
15 Knovv you not that your bodies are the members of Christ? Taking therfore the members of Christ, shal I make them the mēbers of an harlot? God forbid.
16 Or knovv you not, that he vvhich cleaueth to an harlot, is made one body? For they shal be, saith he, tvvo in one flesh.
17 But he that cleaueth to our Lord, is one spirit.
18 Flee fornication. Euery sinne vvhatsoeuer a man doth, is vvithout the body: but he that doth fornicate, sinneth ‡ against his ovvne body.
19 Or knovv you not that your members are the temple of the holy Ghost vvhich is in you, vvhom you haue of God, and you are not your ovvne?
20 For you are bought vvith a great price. Glorifie and beare God in your body.

CHAP. VII.

1 AND cōcerning the things vvherof you vvrot to me: It is good for a man not to touch a vvoman.
2 But becausse of fornication let euery man haue ‡ his ovvne vvife, and let euery vvoman haue her ovvne husband.
3 ‡ Let the husband render his due to the vvife: and the vvife also like maner to her husband.
4 The vvoman hath not povver of her ovvne body: but her husband. And in like maner the man also hath not povver of his ovvne body: but the vvoman.
5 Defraud not one an other, except perhaps by consent for a time, ‡ that you may ‡ giue your self ‡ to prayer, and returne againe together, lest Satan tempt you for your incontinencie.
6 But I say this ‡ by indulgence, not by commaundement.
7 For I vvould al men to be as my self: but euery one hath ‡ a proper gift of God: one so, and an other so.
8 ‡ But I say to the vnmaried and to vvidovvs: it is good for them if they so abide euen as I also.
9 But ‡ if they do not conteine themselues, let them marie. For it is ‡ better to marie then to be burnt.
10 But to them that be ioyned in matrimonie, not I giue commaundement, but our Lord, that the vvife depart not from her husband.
11 And if she depart, ‡ to remaine vnmaried, or to be reconciled to her husband. And let not the husband put avvay his vvife.
12 For to the rest, ‡ I say, not our Lord. If any brother haue a vvife an infidel, and she cōsent to dvvel vvith him: let him not put her avvay.
13 And if any vvomā haue a husband an infidel, and he consent to dvvel vvith her: let her not put avvay her husband.
14 For the man an infidel is sanctified by the faithful vvoman: and the vvoman an infidel ‡ is sanctified by the faithful husband: othervvise your children should be vncleane: but novv they are holy.
15 But if the infidel depart, let him depart, for the brother or sister is not subiect to seruitude in such, but in peace hath God called vs.
16 For hovv knovvest thou vvoman, if thou shalt saue thy husband? or hovv knovvest thou man, if thou shalt saue the vvoman?
17 But to euery one as our Lord hath deuided, as God hath called euery one,

one, ſo let him vvalk, and as in al Churches I teach.

18 Is any man called being circumciſed? let him not procure prepuce. Is any man called in prepuce? let him not be circumciſed.

19 Circumciſion is nothing, & prepuce is nothing: ‡but the obſeruation of the commaundements of God.

20 Euery one in the vocation that he vvas called, in it let him abide.

21 VVaſt thou called being a bondman? care not for it: but and if thou canſt be made free, vſe it rather.

22 For he that in our Lord is called, being a bondman, is the franchiſed of our Lord, likevviſe he that is called, being free, is the bondman of Chriſt.

23 You vvere bought vvith price, be not made the ‡ bondmen of men.

24 Euery brother vvherein he vvas called, in that let him abide before God.

25 And as concerning virgins, a commaundement of our Lord I haue not: but ‡ counſel I giue, as hauing obteined mercie of our Lord to be faithful.

26 I think therfore that this is good for the preſent neceſſitie, becauſe it is good for a man ſo to be.

27 Art thou tied to a vviſe? ſeek not to be looſed. Art thou looſe from a vviſe? ſeek not a vviſe.

28 But if thou take a vviſe, ‡ thou haſt not ſinned. And ‡ if a virgin marie, ſhe hath not ſinned. neuertheleſſe ‡ tribulation of the fleſh ſhal ſuch haue, but I ſpare you.

29 This therfore I ſay brethren, the time is short, it remaineth, that they alſo vvhich haue vviues, be ‡ as though they had not.

30 And they that vveep, as though they vvept not: & they that reioyce, as though they reioyced not: & they that buye, as though they poſſeſſed not.

31 And they that vſe this vvorld, as though they vſed it not. for the figure of this vvorld paſſeth avvay.

32 But I vvould haue you to be vvithout careſulnes. He that is vvithout vviſe, is ‡ careful for the things that pertaine to our Lord, hovv he may pleaſe God.

33 But he that is vvith a vviſe, is careful for the things that pertaine to the vvorld, hovv he may pleaſe his vviſe: and he is deuided.

34 And the vvoman vnmaried & the virgin, thinketh on the things that pertaine to our Lord: that she may be holy both in body and in ſpirit. But she that is maried, thinketh on the things that pertaine to the vvorld, hovv she may pleaſe her husband.

35 And this I ſpeak to your profit: not to caſt a ſnare vpon you, but to that vvhich is honeſt, & that may giue you povver vvithout impediment to attend vpon our Lord.

36 But if any man think that he ſeemeth diſhonoured vpon his virgin, for that she is paſt age, and if it muſt ſo be, let him do that he vvil. He ſinneth not if she marie.

37 For he that hath determined in his hart being ſettled, not hauing neceſſitie, but hauing povver of his ovvne vvil, and hath iudged this in his hart, to keep his virgin, doth vvel.

38 Therfore both he that ioyneth his virgin in matrimonie, doth vvel: & he that ioyneth not, doth better.

39 A vvoman is bound to the lavv ſo long time as her husband liueth: but if her husband ſleep, she is at libertie: let her marie to vvhom she vvil: only in our Lord.

40 But ‡ more bleſſed shal she be, if she ſo remaine, according to my counſel, and I think that I alſo haue the Spirit of God.

CHAP. VIII.

1 AND concerning thoſe things that are ſacrificed to Idols, vve knovv that ‡ vve al haue knovvledge, ‡ Knovvledge puffeth vp: but charitie edifieth.

2 And if any man think that he knovveth ſomething, he hath not yet knovven, as he ought to knovv.

3 But if any man loue God, the ſame is knovven of him.

4 But as for the meats that are immolated to Idols, vve knovv that an Idol is nothing in the vvorld, and that there is no God, but one.

5 For although there be that are called

gods

gods, either in heauen, or in earth (for there are many gods, and many lords.)

6 Yet to vs there is one God, the Father, of vvhom al things, and vve vnto him: and one Lord, Ieſus Chriſt, by vvhom al things, and vve by him.

7 But there is not knovvledge in al. For ‡ ſome vntil this preſent vvith a conſcience of the Idol, eate as a thing ſacrificed to Idols: and their conſcience being vveak, is polluted.

8 But meat doth not commend vs to God. For neither if vve eate, shal vve abound: nor if vve eate not, shal vve lack.

9 But take heed leſt perhaps this your libertie become an offenſe to the vveak.

10 For if a man ſee him that hath knovvledge, ſit at table ‡ in the Idols temple: ſhal not his conſcience, being vveak, be edified, to eate things ſacrificed to Idols?

11 And through thy knovvledge shal the vveak brother perish, for vvhom Chriſt hath died?

12 But ſinning thus againſt the brethren, and ſtriking their vveak conſcience: you ſinne againſt Chriſt.

13 VVherfore if meat ſcandalize my brother: I vvil neuer eate fleſh, leſt I ſcandalize my brother.

CHAP. IX.

1 AM I not free? Am I not an Apoſtle? Haue I not ſeen Chriſt Ieſus our Lord? Are not you ‡ my vvork in our Lord?

2 And if to others I be not an Apoſtle, but yet to you I am. for you are the ſeale of my Apoſtleship in our Lord.

3 My defenſe to them that examine me is this:

4 Haue not vve povver to eate and drink?

5 Haue vve not povver to lead about ‡ a vvoman a ſiſter, as alſo the reſt of the Apoſtles, and our Lords brethren, and ‡ Cephas?

6 Or I only and Barnabas haue not vve povver to do this?

7 ‡ VVho euer plaieth the ſouldiar at his ovvne charges? vvho planteth a vine, and eateth not of the fruit therof? VVho feedeth a flock, and eateth not of the milk of the flock?

8 Speak I theſe things according to man? Or doth not the Lavv alſo ſay theſe things?

9 For it is vvritten in the Lavv of Moyſes: Thou shalt not mooſel the mouth of the oxe that ‡ treadeth out the corne. VVhy, hath God care of oxen?

10 Or for vs certes doth he ſay it? For they are vvritten for vs. becauſe he that eareth, ought to eare in hope: and he that treadeth, in hope to receiue fruit.

11 If vve haue ſovven vnto you ſpiritual things, is it a great matter if vve reap your carnal things?

12 If other be partakers of your povver: vvhy not vve rather? Hovvbeit vve haue not vſed this poyver: but vve beare al things, leſt vve ſhould giue any offence to the Goſpel of Chriſt.

13 Knovv you not that they vvhich vvork in the holy place, eate the things that are of the holy place: and they that ſerue ‡ the altar, participate vvith the altar?

14 So alſo our Lord ordained for them that preach the Goſpel, to liue of the Goſpel.

15 But I haue vſed none of theſe. Neither haue I vvritten theſe things, that they ſhould be ſo done in me: for it is good for me to die rather, then that any man ſhould make my glorie void.

16 For and ‡ if I euangelize, it is no glorie to me: for neceſsitie lieth vpon me: for vvoe is to me if I euangelize not.

17 For if I do this vvillingly, I haue revvard: but if againſt my vvil, a charge is committed to me.

18 VVhat is my revvard then? That preaching the Goſpel, I yeld the Goſpel vvithout coſt, that I abuſe not my povver in the Goſpel.

19 For vvhereas I vvas free of al, I made my ſelf the ſeruant of al: that I might gaine the moe.

20 And I became to the Ievves as a Ievv, that I might gaine the Ievves.

21 To them that are vnder the Lavv, as though I vvere vnder the Lavv (vvheras my ſelf vvas not vnder the Lavv) that I might gaine them that vvere vnder the Lavv. to them that vvere vvithout the Lavv, as thouh I vvere vvithout the Lavv (vvheras I vvas not vvithout the lavv of God, but vvas in the lavv of Chriſt) that I might gaine them that vvere vvithout the Lavv.

22 To the vveak I became vveak, that I might gaine the vveak. To al men ‡ I became al things, that I might ſaue al.

23 And I do al things for the Goſpel, ‡ that I may be made partaker thereof.

24 Knovv you not that they that runne in the race, al runne in deed, but one receiueth the price? ‡ So runne that you may obteine.

25 And euery one that ſtriueth for the maiſtrie, refraineth him ſelf from al things: and they certes, that they may receiue a corruptible crovvne: but vve an incorruptible.

26 I therfore ſo runne, not as it vvere at an vncertaine thing: ſo I fight, not as it vvere beating the aire:

27 But ‡ I chaſtiſe my body, and bring it into ſeruitude, ‡ leſt perhaps vvhen I haue preached to others, my ſelf become reprobate.

CHAP. X.

1 FOr I vvil not haue you ignorant brethren, that our fathers vvere al vnder the cloud, & al paſſed through the ſea.

2 And al in Moyſes vvere baptized in the cloud and in the ſea:

3 And al did eate ‡ the ſame ſpiritual food.

4 And al drunk the ſame ſpiritual drink (and they drunk of the ſpiritual rock that folovved them, and the rock vvas Chriſt.)

5 But in the more part of them God vvas not vvel pleaſed. for they vvere ouerthrovven in the deſert.

6 And theſe things vvere done in a figure of vs, that vve be not coueting euil things, as they alſo couered.

7 Neither become ye Idolters, as certaine of them: as is vvritten: The people ſate dovvne to eate & drink, and roſe vp to play.

8 Neither let vs fornicate, as certaine of them did fornicat, and there fel in one day three and tvventie thouſand.

9 Neither let vs tempt Chriſt: as certaine of them tempted, and perished by the ſerpents.

10 Neither do you murmure: as certaine of them murmured, and perished by the deſtroyer.

11 And al theſe things chaunced to them in figure: but they are vvritten to our correption, vpon vvhom the ends of the vvorld are come.

12 Therfore he that thinketh him ſelf to ſtand, let him take heed ‡ leſt he fal.

13 Let not tentation apprehend you, but humane. and God is faithful, vvho vvil not ſuffer you to be tempted aboue that vvhich you are able: but vvil make alſo vvith tentation iſſue, that you may be able to ſuſteine.

14 For the vvhich cauſe, my deereſt flee from the ſeruing of Idols.

15 I ſpeak ‡ as to vviſe men: your ſelues iudge vvhat I ſay.

16 The chalice of benediction ‡ vvhich vve do bleſſe: is it not the cõmunicatiõ of the bloud of Chriſt? & the bread vvhich vve break, is it not ‡ the patticipation of the body of our Lord?

17 For being many, vve are ‡ one bread, one body, al that participat of one bread.

18 Behold Iſrael according to the fleſh: ‡ they that eate the hoſts, are they not partakers of the altar?

19 VVhat then? do I ſay that vvhich is immolated to Idols, is any thing? or that the Idol is any thing?

20 But the things that the heathen do immolate, to diuels they do immolate, and not to God. And ‡ I vvil not haue you become fellovves of diuels.

21 ‡ You can not drink the chalice of our Lord, and the chalice of diuels: you cã not be ‡ partakers of the table of our Lord, and of the table of diuels.

22 Or do vve emulat our Lord? VVhy are

are we stronger then he?
‡ Al things are lavvful for me, but al things are not expedient.
23 Al things are lavvful for me, but al things do not edifie.
24 Let no man seek his ovvne, but an other mans.
25 Al that is sould in the shambles eate: asking no question for conscience.
26 The earth is our Lordes, and the fulnes thereof.
27 If any inuite you of the infidels, and you vvil go: eat of al that is set before you, asking no question for conscience.
28 But if any man say, This is immolated to Idols: do not eate for his sake that shevved it, and for conscience. 29 Conscience I say not thine but the others. For vvhy is my libertie iudged of an other mans conscience.
30 If I participat vvith thanks: vvhy am I blasphemed for that vvhich I giue thanks for?
31 Therfore vvhether you eate, or drink, or do any other thing: do al things vnto the glorie of God.
32 Be vvithout offense to the Ievves & to the Gentils, & to the Church of God.
33 As I also in al things do please al men, not seeking that vvhich is profitable to my self, but vvhich is to many: that they may be saued.

CHAP. XI.

1 BE ye folovvers of me, as I also of Christ.
2 And I praise you brethren, that in al things you be mindful of me: and as I haue deliuered vnto you, you keep ‡ my ‡ precepts.
3 And I vvil haue you knovv, that the head of euery man is Christ: and the head of vvoman, is the man: and the head of Christ, is God.
4 Euery man praying or prophecying vvith his head couered: dishoneseth his head.
5 But ‡ euery vvoman praying or prophecying vvith her head not couered: dishonesteth her head: for it is al one as if she vvere made bald.
6 For if a vvoman be not couered, let her be polled. but if it be a foul thing for a vvoman to be polled or made bald: let her couer her head.
7 The man truely ought not to couer his head, because he is the image and glorie of God, but the vvoman is the glorie of the man.
8 For the man is not of of the vvoman, but the vvoman of the man.
9 For the man vvas not created for the vvoman, but the vvoman for the man.
10 Therfore ought the vvoman to haue povver vpon her head for the Angels.)
11 But yet neither the man vvithout the vvoman: nor the vvoman vvithout the man, in our Lord.
12 For as the vvoman is of the man, so also the man by the vvoman: but al things of God.
13 Your selues iudge: doth it become a vvoman not couered to pray vnto God.
14 Neither doth nature it self teach you, that a man in deed if he nourish his heare, it is an ignominie for him.
15 But if a vvoman nourish her heare, it is a glorie for her, because heare is giuen her for a veile.
16 But if any man seeme to be contentions, vve haue no such ‡ custome, nor the Church of God.
17 And this I commaund: not praising it that you come together not to better, but to vvorse.
18 First in deed vvhen you come together into the Church, I heare that there are schismes among you, and in part I beleeue it.
19 For ‡ there must be heresies also: that they also vvhich are approued may be made manifest among you.
20 VVhen you come therfore together in one, it is not novv to eate ‡ our Lordes supper.
21 For euery one taketh his ovvne supper before to eate. And one certes is an hungred, and an other is drunk.
22 VVhy, haue you not houses to eate and drink in? or contemne ye the Church of God: and confound them that haue not? VVhat shal I say to you, praise I you in this? I do not praise you.

23 For I receiued of our Lord that
which also ‡ I haue deliuered vnto
you, ‡ that our Lord Iesus ‡ in the
night that he vvas betraied, ‡ tooke
‡ bread.
24 And giuing thanks brake, and
said: ‡ Take ye & eate, ‡ this is ‡
my body vvhich shal be deliuered
for you: ‡ this do ye for the com-
memoration of me.
25 In like maner also the chalice af-
ter he had supped, saying: This cha-
lice is the nevv Testament in my
bloud this doe ye, as often as you
shal drink, for the commemoration
of me.
26 For as often as you shal eate this
bread, and drink the chalice, ‡ you
shal shevv the death of our Lord,
vntil he come.
27 Therfore vvhosoeuer shal eate
this bread, or drink the chalice of our
Lord vnvvorthily, he shal be ‡ guilty
of the body and of the bloud of our
Lord.
28 But let a man proue him self: and
so let him eate of that bread, and
drink of the chalice.
29 For he that eateth and drinketh
vnvvorthily: eateth and drinketh iud-
gment to him self, ‡ not discerning
the body of our Lord.
30 Therfore are there among you
many vveak and feble, and ‡ many
sleep.
31 But if vve did ‡ iudge our selues:
vve should not be iudged.
32 But vvhiles vve are iudged, of our
Lord vve are chastised: that vvith this
vvorld vve be not damned.
33 Therfore my brethren, vvhen you
come together to eate, ‡ expect one
an other.
34 If any mā be an hūgred, let him
eate at home: that you come not to-
gether vnto iudgment. And the reft ‡
I vvil dispose, vvhen I come.

CHAP. XII.

1 AND concerning spiritual things,
I vvil not haue you ignorant,
brethren.
2 You knovv that vvhen you vvere
heathen, you vvent to dumb Idols
according as you vvere led.
3 Therfore I do you to vnderstand
that no man speaking in the Spirit
of God saith anathema to Iesus. And
no man can say, Our Lord Iesus: but
in the Holy Ghost.
4 And there are diuisions of graces,
but one Spirit.
5 And there are diuisions of mini-
strations: but one Lord.
6 And there are diuisions of opera-
tions, but one God, vvhich vvorketh
al in al.
7 And the manifestation of the Spi-
rit is giuen vnto euery one to profit.
8 To one certes by the Spirit is gi-
uen ‡ the vvord of vvisedom: and to
an other, the vvord of knovvledge
according to the same Spirit:
9 To an other, ‡ faith in the same
Spirit: to an other, the grace of doing
cures in one Spirit.
10 To an other, the vvorking of mi
racles: to an other, prophecie: to an
other, discerning Spirites: to an other,
kinds of tongs: to an other, interpre-
tion of languages.
11 And al these things vvorketh one
and the same Spirit, diuiding to eue-
ry one according as he vvil.
12 For as the body is one, and hath
many members and al the members
of the body vvheras they be many,
yet are ‡ one body: so also
Christ.
13 For in one Spirit, vvere vve al
baptized into one, vvhether Ievves,
or Gentils, or bondmen, or free: and
in one Spirit vve vvere al made to
drink.
14 For the body also is not one
member, but many.
15 If the foot should say because I
I am not the hand, I am not of the
body: is it therfore not of the body?
16 And if the eare should say, becau-
se I am not the eye, I am not of the
body: is he therfore not of the bo-
dy?
17 If the vvhole body vvere the eye:
vvhere is the hearing? If the vvhole
vvere the hearing: vvhere is the smel-
ling?
18 But nov God hath set the mem-
bers, euery one of them in the body
as he vvould.
19 And if al vvere one member,
vvhere vvere the body?
20 But novv there are many mem-
bers in deed, yet one body.

And

20 And the eye can not ſay to the hand: I need not thy help. or againe the head to the feet, You are not neceſſarie for me.

21 But much more thoſe that ſeeme to be the more vveak members of of the body, are more neceſſarie.

22 And ſuch as vve think to be the baſer members of the body, vpon them vve put more aboundant honour: and thoſe that are our vnhoneſt parts, haue more aboundant honeſtie.

23 And our honeſt parts, need nothing: but God hath tempered the body, giuing to it that vvanted, the more aboundant honour.

24 That there might be no ‡ ſchiſme in the body, but the members togetther might be careful one for an other.

25 And if one member ſuffer any thing, al the members ſuffer vvith it. or if one member do glorie, al the members reioyce vvith it.

26 And you are the body of Chriſt, and members of member.

27 And ſome verily God hath ſet in the Church firſt Apoſtles, ſecondly prophets, thirdly doctors, next miracles, then the graces of doing cures, helpes, gouernements, kindes of tonges,

28 Are al Apoſtles? are al prophets? are al doctors?

29 ‡ Are al miracles? haue al the grace of doing cures? do al ſpeak vvith tonges? do al interpret?

30 But purſue the better gifts. And yet I shevv you a more excellent vvay.

CHAP. XIII.

1 IF I ſpeak vvith the tongs of men and of Angels, and haue ‡ not charitie: I am become as ſounding braſſe, or a tinkling cymbal.

2 And if I should haue prophecie, and knevv al myſteries, and al knovvledge, and if I should ‡ haue al faith ſo that I could remoue mountaines, and haue not charitie, I am nothing.

3 And if I should diſtribute al my goods to be meat for the poo[r] if I should ‡ deliuer my b[ody] that I burne, and haue not cha[rity] it doth profit me nothing.

4 Charitie is patient, is benig[n] Charitie enuieth not, dealeth [not] peruerſly: is not puffed vp.

5 Is not ambitious, ſeeketh not [her] ovvne, is not prouoked to anger, th[in]keth not euil:

6 Reioyceth not vpon iniquitie, [but] reioyceth vvith the truth:

7 Suffereth al things, beleeueth [al] things, hopeth al things, beareth [al] things.

8 Charitie neuer falleth avva[y] vvhether prophecies shal be [made] void, or tongs shal ceaſe, or knov[v]ledge shal be deſtroied.

9 For in part vve knovv, and [in] part vve prophecie.

10 But ‡ vvhen that shal come [that] is perfect, that shal be made v[oid] that is in part.

11 VVhen I vvas a litle one, I [ſpake] as a litle one, I vnderſtood as a [litle] one, I thought as a lilie: [but] vvhen I vvas made a man, I [put] vvay the things that belonged [to] litle one.

12 We ſee novv by a glaſſe in a [dark] ſort: but then face to face. Now I knovv in part: but then I shal know as alſo I am knovven.

13 And novv there remaine, faith, hope, charitie ‡ theſe three. but the greater of theſe is charitie.

CHAP. XIIII.

1 FOlovv Charitie, earneſtly pur[ſue] ſpiritual things: but ‡ rather that you may prophecie.

2 For he that ſpeaketh vvith tonges ſpeaketh ‡ not to men, but to God: for no man heareth. But in ſpirit he ſpeaketh myſteries

3 For he that prophecieth, ſpeaketh to men vnto edification, and exhortation, and conſolation.

4 He that ſpeaketh vvith tonges, edifieth him ſelf: but he that prophecieth, edifieth the Church.

5 And I vvould haue you al to ſpeak vvith tongues, but rather to prophecie. For greater is he that prophe[cieth]

he that speaketh with tongues: vnlesse perhaps he interpret, that the Church may take edification.

6 But novv brethren ‡ if I come to you speaking vvith tongues: vvhat shal I profit you, vnlesse I speak to you either in reuelation, or in knovvledge, or in prophecie, or in doctrine?

7 Yet the things vvithout life that giue a sound, be it pipe or harp, vnlesse they giue a distinction of soūds, hovv shal that be knovven vvhich is piped, or vvhich is harped?

8 For ‡ if the trumpet giue an vncertaine voice, vvho shal prepare him self to battel?

9 So you also by a tongue vnlesse you vtter manifest speach, hovv shal that be knovven that is said? for you shal be speaking in to the aire.

10 There are (for example) so many kinds of tongues in this vvorld, & none is vvithout voice.

11 If then I knovv not the vertue of the voice, I shal be to him to vvhom I speak, barbarous: and he that speaketh barbarous to me.

12 So you also, because you be emulators of spirites: seek to abound vnto the edifying of the Church.

13 And therfore he that speaketh vvith the tongue, ‡ let him pray that he may interpret.

14 For if I pray vvith the tongue, ‡ my spirit praieth, but my vnderstanding is vvithout fruit.

15 VVhat is it then? I vvil pray in the spirit, I vvil pray also in the vnderstanding: I vvil sing in the spirit, I vvil sing also in the vnderstanding.

16 But if thou blesse in the spirit: he that supplieth the place ‡ of the vulgar hovv shal he say, Amen, vpon thy blessing? because he knovveth not vvhat thou saiest.

17 For thou in deed giuest thanks vvel: but the other is not edified.

18 I giue my God thanks, that I speak vvith the tongue of you all.

19 But in the Church I vvil speak fiue vvordes vvith my vnderstanding that I may instruct others also: rather then ten thousand vvords in a tōgue.

20 Brethren, be not made children in sense, but in malice be children: & in sense be perfect.

21 In the Lavv it is vvritten: That in other tongues and other lippes I vvil speak to this people: and neither so vvil they heare me, saith our Lord.

22 Therfore languages are for ‡ a signe not to the faithful, but to infidels: but prophecies, not to infidels, but to the faithful.

23 If therfore the vvhole Church come together in one, and al speak vvith tongues, and there enter in vulgar persons or ‡ infidels, vvil they not say that you be madde?

24 But if al prophecie, and there enter in any infidel or vulgar person, he is conuinced of al, he is iudged of al.

25 The secrets of his hart are made manifest, and so falling on his face he vvil adore God, pronouncing that God is in you in deed.

26 VVhat is it, then brethren? vvhen you come together, euery one of you hath ‡ a psalme, hath a doctrine, hath a reuelation, hath a tongue, hath an interpretation: let al things be done to edification.

27 VVhether a man speak vvith tongue, by tvvo, or at the most by three, and ‡ in course, and let one interpret.

28 But if there be not an interpreter, let him hold his peace in the Church and speak to himself and to God.

29 And let prophets speak tvvo or three, and let the rest iudge.

30 But if it be reuealed to an other sitting, let the first hold his peace.

31 For you may al prophecie one by one: that al may learne, and al may be exhorted.

32 And the spirits of prophets are subiect to prophets.

33 For God is not the God of dissension, but of peace: as also in al the Churches of the saincts I teach.

34 ‡ Let vvomen hold their peace in the Churhes: for it is not permitted them to speak, but to be subiect, as also the Lavv saith.

35 But if they lift learne any thing,

let them aske their owne husbands at home, For it is a foule thing for a woman to speak in the Church.

36 Or did the word of God proceed from you? came it vnto you only?

37 If any man seeme to be a prophet, or spirituall, let him know the things that I write to you, that they are the commaundements of our Lord.

38 But if any man know not, he shal not be knowen.

39 Therfore, brethren, be earnest to prophecie: and to speak with tongues prohibit not.

40 But let al things be done honestly and according to order among you.

CHAP. XV.

1 AND I do you to vnderstand, brethren, the Gospel which I preached to you, which also you receiued, in the which also you stand.

2 By the which also you are saued, after what maner I preached vnto you if you keep it, vnlesse you haue believed in vaine.

3 For ‡ I deliuered vnto you first of al which I also receiued: that Christ died for our sinnes according to the Scriptures.

4 And that he was buried, and that he rose againe the third day, according to the Scriptures:

5 And that he was seen of Cephas. and after that, of the eleuen.

6 Then was he seen of mo then fi hundred brethen together: of which many remaine vntil this present, and some are asleep.

7 Moreouer he was seen of Iames, then of al the Apostles.

8 And last of al, as it were of an abortiue he was seen also of me.

9 For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God.

10 But by the grace of God I am that which I am: & his grace in me hath not been ‡ void, but I haue laboured more aboundantly then al they: yet not I, but the grace of God ‡ with me.

11 For whether I, or they, so we preach, and so you haue believed.

12 But if Christ be preached that he is risen againe from the dead: how do certaine among you say, that there is no resurrection of the dead?

13 And if there be no resurrection of the dead, neither is Christ risen againe.

14 And if Christ be not risen againe, then vaine is our preaching, vaine also is your faith.

15 And we are found also ‡ false witnesses of God: because we haue giuen testimonie against God, that he hath raised vp Christ, whom he hath not raised vp, if the dead rise not againe.

16 For if the dead rise not again, neither is Christ risen againe.

17 And if Christ be not risen again vaine is your faith, for yet you are in your sinnes.

18 Then they also that are a sleep in Christ, are perished.

19 If in this life onely we be hoping in Christ, we are more miserable then al men.

20 But now Christ is risen again from the dead, the first fruits of them that sleep.

21 For by a man death: and by a man the resurrection of the dead.

22 And as in Adam al die, so also in Christ al shal be made aliue.

23 But euery one in his owne order: the first fruits Christ, then they that are of Christ, that beleeued in his comming.

24 Then the end when he shal haue deliuered the kingdom to God and the Father, when he shal haue abolished al principalitie and authoritie and power.

25 And he must reigne: Vntil he put al his enemies vnder his feet.

26 And the enemie death shal be destroied last. For he hath subdued al things vnder his feet. And when he saith.

27 Al things are subdued to him: Vndoubtedly, except him that subdued al things vnto him.

28 And when al things shal be sub-

subdued to him then the Sonne also him self shal be subiect to him: that subdued al things vnto him, that God may be al in al.

29 Othervvise vvhat shal they do that are baptized for the dead, if the dead rise not againe at al? 30 VVhy also are they baptized for them? vvhy also are vve in danger euery houre?

31 I die daily by your glorie brethrē vvhich I haue in Christ Iesus our Lord.

32 If (according to man) I fought vvith beasts at Ephesus, vvhat doth it profit me, if the dead rise not againe? ‡Let vs eate and drink, for to morovv vve shal die.

33 Be not seduced, Euil communications corrupt good maners.

34 Avvake ye iust, and sinne not. for some haue not the knovvledge of God, I speak to your shame.

35 But some man saith, Hovv do the dead rise againe? and vvith vvhat maner of body shal they come.

36 Foole, that vvhich thovv sovvest is not quickned, vnlesse it die first.

37 And that vvhich thou sovvest, not the body that shal be, dost thou sovv: but bare graine, to vvit, of vvheat, or of some of the rest.

38 And God giueth it a body as he vvil: and to euery seed his proper body.

39 Not al flesh, is the same flesh: but one of men, an other of beasts, an other of birds, an other of fishes.

40 And bodies celestial, and bodies terrestrial: but one glorie of the celestial, and an other of the terrestrial.

41 One in deed glorie of the sunne an other glorie of the moone, and an other glorie of the starres. For ‡ starre differeth from starre in glorie:

42 So also the resurrection of the dead. It is sovven in corruption, it shal rise in incorruption.

43 It it sovven in dishonour, it shal rise in glorie. It is sovven in infirmitie, it shal rise in povver.

44 It is sovven a natural body: it shal rise a ‡ spiritual body. If there be a natural body, there is also a spiritual.

45 As it is vvritten: The first man Adam vvas made into a liuing soul: the last Adam into a quikning spirit.

46 Yet that is not first vvhich is spiritual, but that vvhich is natural: aftervvard that vvhich is spiritual.

47 The first man of earth, earthly: the second man from heauen, heauenly.

48 Such as is the earthly, such also are the earthly. and such as the heauenly, such also are the heauenly.

49 Therfore as vve haue borne the image of the erthly, let vs beare also the image of the heauenly.

50 This I say brethren, that ‡ flesh and bloud can not possesse the kingdom of God: neither shal corruption possesse in corruption.

51 Behold I tel you a mysterie. VVe shal al in deed rise againe: but vve shal not al be changed.

52 In a moment, in the tvvinkling of an eye, at the last tromper (for the trompet shal sound) and the dead shal rise againe incorruptible: and vve shal be changed.

53 For this corruptible must do on incorruption: & this mortal do on immortalitie.

54 And vvhen this mortal hath done on immortalitie, then shal come to passe the saying that is vvritten: Death is svvallovved vp in victorie.

55 Death vvhere is thy victorie? Death vvhere is thy sting?

56 And the sting of death, is sinne: and the povver of sinne is the Lavv.

57 But thanks be to God that hath giuen vs the victorie by our Lord IESVS Christ.

58 Therfore my beloued brethen, be stable and vnmoueable: abounding in the vvork of our Lord alvvaies, knovving that your labour is not vaine in our Lord.

CHAP. XVI.

1 AND concerning the collections that are made for the ſaincts, as I haue ordeined to the Churches of Galatia, ſo do ye alſo.
2 In ‡ the firſt of the Sabboth let euery one of you put a part vvith him ſelf, laying vp vvhat shal vvel like him: that not vvhen I come, then collections be made.
3 And vvhen I shal be preſent: vvhom you shal approue by letters, them vvil I ſend to carie your grace into Hieruſalem.
4 And if it be vvorthie that I alſo go, they shal go vvith me.
5 And I vvil come to you, vvhen I shal haue paſſed through Macedonia. for I vvil paſſe through Macedonia.
6 And vvith you perhaps I vvil abide, or vvil vvinter alſo: that you may bring me on my vvay vvhitherſoeuer I go.
7 For I vvil not novv ſee you by the vvay, for I hope that I shal abide vvith you ſome litle time, if our Lord vvil permit.
8 But I vvil tarie at Epheſus vntil ‡ Pentecoſt.
9 For a great doore and euident is opened vnto me: and many aduerſaries.
10 And if Timothee come, ſee that he be vvithout feare vvith you, for he vvorketh the vvork of our Lord, as alſo I.
11 Let no man therfore deſpiſe him, but conduct ye him in peace: that he may come to me. for I expect him vvith the brethren.
12 And of brother Apollo I do you to vnderſtand, that I much intreated him, to come vnto you vvith the brethren: and at al it vvas not his mind to come novv. but he vvil come vvhen he shal haue leiſure.
13 VVatch ye, ſtand in the faith, do manfully, and be ſtrengthned.
14 Let al your things be done in charitie,
15 And I beſeech you brethren, you knovv the houſe of Stephanas, and of Fortunatus, that they are the firſt fruits of Achaia, & haue ordeined them ſelues to the miniſterie of the ſaincts.
16 That you alſo be ſubiect to ſuch, and to euery one that helpeth and laboureth vvith vs.
17 And I reioyce in the preſence of Stephanas and Fortunatus and Achaicus, becauſe that vvhich you vvanted, they haue ſupplied.
18 For they haue refreshed both my ſpirit and yours. Knovv them therfore that are ſuch.
19 The churches of Aſia ſalute you. Aquila and Priſcilla vvith their domeſtical church ſalute you much in our Lord.
20 Al the brethren ſalute you. Salute one an other in a holy kiſſe.
21 The ſalutation vvith mine ovvn hand Paules.
22 If any man loue not our Lord Ieſus Chriſt, be he anathema Maranatha.
23 The grace of our Lord Ieſus Chriſt be vvith you.
24 My charitie be vvith you al in Chriſt Ieſus. Amen.

THE

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 PAVL an Apoſtle of Ieſus Chriſt by the vvil of God, and Timothee our brother: to the Church of God that is at Corinth, vvith al the ſaincts that are in al Achaia.

2 Grace vnto you and peace from God our father, & from our Lord Ieſus Chriſt.

3 Bleſſed be the God and father of our Lord Ieſus Chriſt, the father of mercies, and God of al comfort.

4 VVho comforteth vs in al our tribulation: that vve alſo may be able to comfort them that are in al diſtreſſe, ‡ by the exhortation vvhervvith vve alſo are exhorted of God.

5 For as the ‡ paſsions of Chriſt abound in vs: ſo alſo by Chriſt doth our ‡ comfort abound.

6 And vvhether vve be in tribulation, for your exhortation & ſaluation: vvhether vve be exhorted, for your exhortation & ſaluation, vvhich vvorketh the toleration of the ſame paſsions vvhich vve alſo do ſuffer.

7 And our hope is firme for you: knovving that as you are partakers of the paſſions, ſo shal you be of the conſolation alſo.

8 For vve vvil not haue you ignorant brethren: concerning our tribulation vvhich happed in Aſia, that vve vvere preſſed aboue meaſure aboue our povver, ſo that it vvas tedious vnto vs euen to liue.

9 But vve in our ſelues, had the anſvvere of death, that vve be not truſting in our ſelues, but in God vvho raiſeth vp the dead.

10 VVho hath deliuered and doth deliuer vs out of ſo great dangers: in vvhom vve hope that he vvil yet alſo deliuer vs.

11 You ‡ helping vvithal in praier for vs, that ‡ by many mens perſons, thanks for that gift vvhich is in vs, may be giuen by many in our behalfe.

12 For our glorie is this, the teſtimonie of our conſcience, that in ſimplicity and ſincerity of God, and not in carnal vviſedom, but in the grace of God vve haue conuerſed in this vvorld: and more aboundantly towards you.

13 For vve vvrit no other things to you, then that you haue read and knovv. And I hope that you shal knovv vnto the end.

14 As alſo you haue knovven vs in part, that vve are ‡ your glorie, as you alſo ours in the day of our Lord Ieſus Chriſt.

15 And in this confidence I vvould firſt haue come to you, that you might haue a ſecond grace.

16 And by you paſſe into Macedonia, and againe from Macedonia come to you, and of you be brought on my vvay into Ievvrie.

17 VVheras then I vvas thus minded did I vſe lightnes? Or the things that I mind, do I mind according to the flesh, that there be vvith me, It is and It is not?

18 But God is faithful, becauſe our preaching vvhich vvas to you, there is not in it, ‡ It is, and, It is not.

19 For the Sonne of God IESVS Chriſt, vvho by vs vvas preached among you, by me and Syluanus and Timothee, vvas not, It is and it is not, but, It is, vvas in him.

20 For al the promiſes of God that are in him It is: therfore alſo by him Amen to God; vnto our glorie.

21 And he that confirmeth vs vvith you in Chriſt, and that hath anointed vs, God.

22 VVho alſo ‡ hath ſealed vs, and

giuen the pledge of the Spirit in our harts.

23 And I cal God to vvitneſſe vpon my ſoul, that ſparing you, I came not any more to Corinth.

24 ‡ Not becauſe vve ouermaſter your faith: but, vve are helpers of your ioy, for in the faith you ſtand.

CHAP. II.

1 AND I haue determined vvith my ſelf this ſame thing, not to come to you againe in ſorovv.

2 For if I make you ſorie: and vvho is it that can make me glad, but he that is made ſorie by me?

3 And this ſame I vvrot to you: that I may not, vvhen I come, haue ſorovv vpon ſorovv, of the vvhich I ought to reioyce: truſting in you al, that my ioy is the ioy of you al.

4 For of much tribulation and anguiſh of hart I vvrot to you by many teares: not that you ſhould be made ſorie: but that you may knovv vvhat charitie I haue more aboundantly tovvard you.

5 And if any man hath made ſorovvful, not me hath he made ſorovvful, but in part, that I burden not al you.

6 To him that is ſuch a one, ‡ this rebuk ſufficeth that is giuen of many:

7 So that contrarievviſe you ſhould rather pardon and comfort him, leſt perhaps ſuch an one be ſvvallovved vp vvith ouer great ſorovv.

8 For the vvhich cauſe ‡ I beſeech you that you confirme charitie tovvard him.

9 For therfore alſo haue I vvritten that I may knovv the experiment of you, vvhether in al things you be ‡ obedient.

10 And vvhom you haue pardoned any thing, ‡ I alſo. For, my ſelf alſo that vvhich ‡ I pardoned, if I pardoned any thing, ‡ for you ‡ in the perſon of Chriſt.

11 That vve be not ‡ circumuented of Satan. for vve are not ignorant of his cogitations.

12 And vvhen I vvas come to Troas for the Goſpel of Chriſt, and a doore vvas opened vnto me in the Lord.

13 I had no reſt in my ſpirit, for that I found not Titus my brother, but bidding them fare vvel, I vvent forth into Macedonia.

14 And thanks be to God, vvho alvvaies triumpheth vs in Chriſtieſus, and manifeſteth the odour of his knovvledge by vs in euery place.

15 For vve are the good odour of Chriſt vnto God in them that are ſaued, and in them that periſh.

16 To ſome in deed the odour of death vnto death: but to others the odour of life vnto life. And to theſe things vvho is ſo ſufficient?

17 For vve are not as very many, adulterating the vvord of God, but of ſinceritie, and as of God, before God, in Chriſt vve ſpeak.

CHAP. III.

1 BEgin vve againe to commend our ſelues? or do vve need (as certaine) epiſtles of commendation to you, or from you?

2 Our epiſtle you are, vvritten in our harts, vvhich is knovven and read of al men.

3 Being manifeſted that you are ‡ the epiſtle of Chriſt, miniſtred by vs, and vvritten not vvith inke, but vvith the Spirit of the liuing God: not in tables of ſtone, but in the tables carnal of the hart.

4 And ſuch confidence vve haue by Chriſt to God.

5 Not that vve be ſufficient to think any thing ‡ of our ſelues, as of our ſelues: but our ſufficiencie is of God.

6 VVho alſo hath made vs meet miniſters of the nevv teſtament: not in the letter, but in the Spirit. ‡ For the letter killeth: but the Spirit quickneth.

7 And if the miniſtration of death vvith letters figured in ſtones, vvas in glorie, ſo that the children of Iſrael could not behold the face of Moyſes, for the glorie of his countenance, that is made void.

8 Hovv

8 Hovv shal not the miniſtration of the Spirit be more in glorie?
9 For if the miniſtration of damnation be in glorie: ‡ much more the miniſterie of iuſtice aboundeth in glorie.
10 For neither vvas it glorified, vvhich in this part vvas glorious, by reaſon of the excelling glorie.
11 For if that vvhich is made void, is by glorie: much more that vvhich abideth, is in glorie.
12 Hauing therfore ſuch hope, vve vſe much confidence.
13 And not as Moyſes put a vele vpon his face, that the children of Iſrael might not behold his face, vvhich is made void.
14 But their ſenſes vvere dulled. For vntil this preſent day, ‡ the ſelf ſame vele in the lecture of the old teſtament remaineth vnreuealed (becauſe in Chriſt it is made void.)
15 But vntil this preſent day, vvhen Moyſes is read, a vele is put vpon their hart.
16 But vvhen he ſhal be conuerted to our Lord, the vele ſhal be taken avvay.
17 And our Lord is a Spirit. And vvhere the Spirit of our Lord is, there is ‡ liberrie.
18 But vve al, beholding the glorie of our Lord vvith face reuealed, are transformed into the ſame image from glorie vnto glorie, as of our Lords Spirit.

CHAP. IIII.

1 THERFORE hauing this miniſtration: according as vve haue obteined mercie, vve faile not.
2 But vve renounce the ſecret things of diſhoneſtie, not vvalking in craftines, nor ‡ adulterating the vvord of God, but in manifeſtation of the truth commending our ſelues to euery conſcience of men before God.
3 And if our Goſpel be alſo hid, in them that perish it is hid.
4 In vvhom the God of this vvorld hath blinded the minds of the infidels, that the illumination of the Goſpel of the glorie of Chriſt vvho is the image of God, might not ſhine to them.
5 For vve preach not our ſelues, but Ieſus Chriſt our Lord: and vs, your ſeruants by Ieſus.
6 Becauſe God that commaunded light to ſhine of darknes; he hath ſhined in our harts to the illumination of the knovvledge of the glorie of God, in the face of Chriſt Ieſus.
7 But vve haue this treaſure in earthen veſſels, that the excellencie may be of the povver of God, and not of vs.
8 In al things vve ſuffer tribulation but are not in diſtreſſe: ‡ vve vvant, but are not deſtitute:
9 VVe ſuffer perſecution, but are not forſaken: vve are caſt dovvne, but vve perish not.
10 Alvvaies bearing about in our body the mortification of Ieſus, that the life alſo of Ieſus, may be manifeſted in our bodies.
11 For vve that liue are alvvaies deliuered vnto death for Ieſus: that the life alſo of Ieſus may be manifeſted in our mortal flesh.
12 Death then vvorketh in vs, but life in you.
13 And hauing the ſame ſpirit of faith, as it is vvritten: I beleeued, for the vvhich cauſe I haue ſpoken, vve alſo beleeue, for the vvhich cauſe vve ſpeak alſo:
14 Knovving that he vvhich raiſed vp Ieſus, vvil raiſe vp vs alſo vvith Ieſus and ſet vs vvith you.
15 For al things are for you: that the grace abounding by many in giuing of thanks, may abound vnto the glorie of God.
16 For vvhich cauſe vve faile not: but although that our man vvhich is vvithout, corrupt: yet that vvhich is vvithin, is renevved from day to day,
17 For that our tribulation vvhich preſently is momentanie & light, ‡ vvorketh aboue meaſure excedingly an eternal vveight of glorie in vs.
18 VVe not conſidering the things that are ſeen, but that are not ſeen. For the things that be ſeen, are tem-

poral: but those that be not seen, are eternal.

CHAP. V.

1 For we knovv that if our earthly house of this habitation be dissolued, that we haue a building of God, a house not made vvith hand eternal in heauen.

2 For in this also do we grone, desirous to be ouerclothed vvith our habitation that is from heauen.

3 Yet so, if we be found clothed, not naked.

4 For we also that are in this tabernacle, grone being burdened: because we vvould not be spoiled, but ouerclothed, that that vvhich is mortal, might be svvallovved vp of life.

5 And he that maketh vs to this same, is God, vvho hath giuen vs the pledge of the Spirit.

6 Being bold therfore alvvaies, and knovving that vvhile we are in the body, we are pilgrimes from God.

7 (For we vvalk by faith and not by sight.)

8 But we are bold, and haue a good vvil to be pilgrimes rather from the body, & ‡ to be present vvith our Lord.

9 And therfore we endeuour, vvhether absent or present, to please him.

10 For we must al be manifested before the iudgement seat of Christ, that euery one may receiue ‡ the proper things of the body, according as he hath done ‡ either good or euil.

11 Knovving therfore the feare of our Lord we vse persuasion to men: but to God we are manifest.

12 And I hope also that in your consciences we are manifest.

13 We commend not our selues againe to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart

14 For vvhether we excede in mind, to God: or vvhether we be sober, to you.

15 For the charitie of Christ vrgeth vs: iudging this, that if one died for al, then al were dead.

16 And Christ died for al: that they also vvhich liue, may not novv liue to them selues, but to him that died for them and rose againe.

17 Therfore we from hence forth knovv no man according to the flesh. And if we haue knovven according to the flesh: but novv knovv him no more.

18 If then any be in Christ a nevv creature: the old are passed, behold al things are made nevv.

19 But al of God, vvho hath reconciled vs to him self by Christ: and hath giuen ‡ vs the ministerie of reconciliation.

20 For God in deed vvas in Christ reconciling the vvorld to him self, not imputing to them their sinnes, and hath put in vs the vvord of reconciliation.

21 For Christ therfore we are legates, God as it were exhorting by vs. For Christ we beseech you, be reconciled to God.

22 Him that knevv no sinne: for vs he made ‡ sinne, that we might be made ‡ the iustice of God in him.

CHAP. VI.

1 And we ‡ helping do exhort, that you receiue not the ‡ grace of God in vaine.

2 For he saith: In time accepted haue I heard thee: and in the day of saluation haue I holpen thee. Behold, novv is the time acceptable: behold novv the day of saluation.)

3 To no man giuing any offence, that our ministerie be not blamed.

4 But in al things let vs exhibit our selues as the ministers of God, in much patience, in tribulations, in necessities, in distresses.

5 In strips, in prisons, in seditions, in labours, ‡ in vvatchings, in fastings.

6 In chastitie, in knovvledge, in longanimitie, in svveetnes, in the Holy Ghost, in charitie not feined.

7 In the vvord of truth, in the vertue of God, by the armour of iustice on the right hand and on the left.

8 By honour and dishonour, by infamie and good fame: as seducers, and true: as they that are vnknovven and knovven.

9 As dying, and behold vve liue: as chastened, & not killed.

10 As sorovvful, but alvvaies reioycing: as needie, but enriching many: as ‡ hauing nothing, and possessing al things.

11 Our mouth is open to you o Corinthians, our hart is dilated.

12 You are not straitned in vs: but in your ovvne bovvels you are straitned.

13 But hauing the same revvard (I speak as to my children) be you also dilated.

14 ‡ Beare not the yoke vvith infidels. For vvhat participation hath iustice vvith iniquitie? or ‡ vvhat societie is there betvvene light and darknes?

15 And vvhat agreement vvith Christ and Belial? or vvhat part hath the faithful vvith the infidel?

16 And vvhat agreement hath the Temple of God vvith the Idols? For you are the Temple of the liuing God: as God saith: That I vvil dvvel, and vvalk in them, and vvil be their God: and they shal be my people.

17 For the vvhich cause, Goe out of the middes of them, and separat your selues, saith our Lord, and touch not the vncleane: and I vvil receiue you

18 And I vvil be a father to you: and you shal be my sonnes & daughters, saith our Lord omnipotent.

CHAP. VII.

1 HAuing therfore these promisses, my deerest, let vs cleanse our selues from al inquination of the flesh and spirit, perfiting sanctification in the feare of God.

2 Receiue vs. VVe haue hurt no man, vve haue corrupted no man, vve haue circumuented no man.

3 I speak not to your condemnatiõ. for I said before that you are in our harts to die together and to liue together.

4 Much is my confidence vvith you, much is my glorying for you. I am replenished vvith consolation: I do exceedingly abound in ioy in al our tribulation.

5 For also vvhen vve vvere come into Macedonia, our flesh had no rest but vve suffered al tribulation: vvithout, combats: vvithin, feares.

6 But God that comforteth the humble, did comfort vs, in the comming of Titus.

7 And not only in his comming, but also in the consolation, vvherevvith he vvas comforted among you, reporting tovs your desire, your vveeping, your emulation for me, so that I reioyced the more.

8 For although I made you sorie in an epistle, it repenteth me not: albeit it repented me, seing that the same epistle (although but for a time) did make you sorie.

9 Novv I am glad: not because you vvere made sorie, but because you vvere made ‡ sorie to penance. For you vvere made sorie according to God, that in nothing you should suffer detriment by vs.

10 For ‡ the sorovv that is according to God, vvorketh penance vnto saluation that is stable: but the sorovv of the vvorld vvorketh death.

11 For behold this very thing, that you vvere made sorie according to God, hovv great carefulnes it vvorketh in you: yea defense, yea indignation, yea feare, yea desire, yea emulation, yea reuenge. in al things you haue shevved your selues to be vndefiled in the matter.

12 Therfore although I vvrot to you, not for him that did the iniurie, nor for him that suffered: but to manifest our carefulnes that vve haue for you before God.

13 Therfore vve are comforted. But in our consolation, vve did the more aboundantly reioyce vpon the ioy of Titus, because his spirit vvas refreshed of al you.

14 And if to him I gloried any thing of you, I am not confounded: but as vve spake al things to you in truth, so also our glorying that

vvas to Titus, is made a truth.
15 And his bovvels are more abundantly tovvard you: remembring the obedience of you al, hovv vvith feare and trembling you receiued him.
16 I reioyce that in al things I haue confidence in you.

CHAP. VIII.

AND vve do you to vnderstand, brethren, the grace of God, that is giuen in the churches of Macedonia.
2 That in much experience of tribulation they had aboundance of ioy, & their very deep pouertie abounded vnto the riches of their simplicitie.
3 For according to their povver (I giue them testimonie) and aboue their povver they vvere vvilling.
4 VVith much exhortation requesting vs the grace and communication of the ministerie that is done tovvard the saincts.
5 And not as vve hoped, but their ovvne selues they gaue, first to our Lord, ‡ then to vs by the vvil of God.
6 In so much that vve desired Titus, that as he began, so also he vvould perfit in you this grace also.
7 But as in al things you abound in faith, and vvord, and knovvledge, and al carefulnes, moreouer also in your charitie tovvard vs, that in this grace also you may abound.
8 I speak not as commaunding: but by the carefulnes of others, approuing also the good disposition of your charitie.
9 For you knovv the grace of our Lord Iesus Christ, that for you he vvas made poore, vvheras he vvas rich: that by his pouertie you might be rich.
10 And in this point I giue counsel: for this is profitable for you, vvhich haue begon not only to do, but also to be vvilling, from the yere past:
11 But novv perfourme ye it also in deed: that as your mind is prompt to be vvilling, so it may be also to perfourme, of that vvhich you haue.
12 For if they vvil be prompt, it is accepted according to that vvhich a man hath, not according to that vvhich it hath not.
13 For not that other should haue ease, and you tribulation: but by an equalitie.
14 Let in this present time your ‡ aboundance supplie their vvant: that their aboundance also may supplie your vvant, that there be an equalitie.
15 As it is vvritten: He that had much, abounded not: and he that had litle, vvanted not.
16 And thanks be to God, that hath giuen the self same carefulnes for you in the hart of Titus.
17 For that he admitted in deed exhortation: but being more careful, of his ovvne vvil he vvent vnto you.
18 VVe haue sent also vvith him the brother, vvhose praise is in the Gospel through al the churches.
19 And not only that, but also he vvas ordeined of the churches fellovv of our peregrination, for this grace vvhich is ministred of vs to the glorie of our Lord, and our determined vvil.
20 Auoiding this, lest any man might reprehend vs in this fulnes that is ministred of vs.
21 For vve prouide good things not only before God, but also before men.
22 And vve haue sent vvith them our brother also, vvhom vve haue proued in many things often to be careful: but novv much more careful, for the great confidence in you.
23 Either for Titus vvhich is my fellovv and coadiutor tovvard you, or our brethren Apostles of the churches the glorie of Christ.
24 The declaration therfore vvhich is of your charitie and our glorying for you, declare ye tovvard them in the face of the churches.

CHAP.

CHAP. IX.

1 FOr concerning the miniſterie that is done ‡ tovvard the ſaincts it is ſuperfluous for me to vvrit vnto you.
2 For I knovv your prompt mind: for the vvhich I glorie of you to the Macedonians: That Achaia alſo is ready from the yere paſt, and your emulation hath prouoked very many.
3 But I haue ſent the brethren, that the thing vvhich vve glorie of you, be not made void in this behalfe, that (as I haue ſaid) you may be ready.
4 Leſt vvhen the Macedonians shal come vvith me, and find you vnready, vve (that vve ſay not, ye) may be ashamed ‡ in this ſubſtance.
5 Therfore I thought it neceſſarie to deſire the brethren that they vvould come to you, and prepare this bleſſing before promiſed, to be ready ſo, as a bleſſing, ‡ not as auarice.
6 And this I ſay, he that ‡ ſovveth ſparingly, ſparingly alſo shal reap: and he that ſovveth in bleſſings, of bleſſings alſo shal reap.
7 Euery one as hath determined in his hart, not of ſadnes or of neceſsitie.
8 For God loueth a cheerful giuer.
9 And God if able to make al grace abound in you: that in al things alvvaies hauing al ſufficiencie, you may abound vnto al good vvorks.
10 As it vvritten: He diſtributed, he gaue to the poore: ‡ his iuſtice remaineth for euer.
11 And he that miniſtreth ſeed to the ſovver, yvil giue bread alſo for to eate: and vvil multiplie your ſeed and vvil augment the increaſes of the fruits of your iuſtice.
12 That being enriched in al things, you may abound vnto al ſimplicitie, vvhich vvorketh by vs thanks-giuing to God.
13 Becauſe the miniſterie of this office ‡ doth not only ſupplie thoſe things that the Saincts vvant, but aboundeth alſo by many thanks-giuings in our Lord.
14 By the proof of this miniſterie, glorifying God in the obedience of your confeſſion vnto the Goſpel of Chriſt, and in the ſimplicitie of communicating vnto them and vnto al.
15 And in their praying for you, being deſirous of you becauſe of the excellent grace of God in you.
16 Thanks be to God for his vnſpeakeable gift.

CHAP. X.

1 AND I Paul my ſelf beſeech you by the mildnes and modeſtie of Chriſt, vvho in preſence in deed am humble among you, but abſent am bold on you.
2 But I beſeech you, that being preſent I need not be bold by that confidence vvherevvith I am thought to be bold againſt ſome: vvhich think vs as though vve vvalk according to the flesh.
3 For vvalking in the flesh, vve vvarre not according to the flesh.
4 For the ‡ vveapons of our vvarfare are not carnal. but mightie to God vnto the deſtruction of munitions, deſtroying counſels.
5 And al loftineſſe extolling it ſelf againſt the knovvledge of God, and bringing into captiuitie al vnderſtanding vnto the obedience of Chriſt.
6 And hauing in a readineſſe ‡ to reuenge al diſobedience, vvhen your obedience shal be fulfilled.
7 See the things that are according to appearance. If any man haue affiance in him ſelf, that he is Chriſts: let him think this againe vvith him ſelf, that as he is Chriſts, ſo vve alſo.
8 For and if I should glorie ſome vvhat more of our povver, vvhich our Lord hath giuen vs ‡ vnto edification and not to your deſtruction: I shal not be ashamed.
9 But that I may not be thought as it vvere to terrifie you by epiſtles.
10 For his epiſtles in deed, ſay they

are sore and vehement: but his bodily presence vveak, and his speach contemptible.)
11 Let him this think that is such a one, that such as vve are in vvord by epistles, absent: such also vve are in deed, present.
12 For vve dare not match or compare our selues vvith certaine, that commend them selues: but vve measure our selues in our selues and compare our selues to our selues.
13 But vve vvil not glorie aboue our measure: but according to the measure of the rule, vvhich God hath measured to vs, a measure to reach euen vnto you.
14 For not, as though vve reached not vnto you, do vve extend our selues beyond. For vve are come as farre as to you in the Gospel of Christ.
15 Not glorying aboue measure in other mens labours: but hauing ‡ hope of your faith increasing, to be magnified in you according to our rule aboundantly. 16 Yea vnto those places that are beyond you, to euangelize, not in an other mans rule, to glorie in those things that are prepared before.
17 But he that glorieth, let him glorie in our Lord.
18 For not he that commendeth him self, the same is approued: but vvhom God commendeth.

CHAP. XI.

1 VVOuld God you could beare some litle of my folly: but do ye also support me.
2 For I emulat you vvith the emulation of God. For I haue ‡ despoused you to one man, to present you a chast virgin vnto Christ.
3 But I feare lest, as the serpent seduced Eue by his subtelties, so your senses may be corrupted, & fal ‡ from the simplicitie that is in Christ.
4 For if he that ‡ commeth, preach an other Christ vvhom vve haue not preached, or you receiue an other spirit vvhom you haue not receiued: or an other Gospel vvhich you haue not receiued: you might vvel suffer it.
5 For I suppose that I haue done nothing lesse then the great Apostles.
6 For although ‡ rude in speach, yet not in knovvledge. but in al things vve are made manifest to you.
7 Or did I commit a sinne, humbling my self, that you might be exalted? because I euangelized vnto you the Gospel of God gratis?
8 Other churches I spoiled, taking a stipend, for your ministerie.
9 And vvhen I vvas vvith you, and had need, I vvas burdenous to none: for that vvhich I vvanted, the brethren supplied that came from Macedonia: and in al things I haue kept my self vvithout burden to you, and vvil keep.
10 The truth of Christ is in me, that ‡ his glorying shal not be infringed vovvard me in the countries of Achaia
11 VVherfore? because I loue you not? God doth knovv.
12 But that vvhich I do, I vvil also do, that I may cut avvay the occasion of them that desire occasion: that in that vvhich they glorie, they may be found euen like vs.
13 For such false Apostles are ‡ craftie vvorkers, transfiguring them selues into Apostles of Christ.
14 And no maruel: for Satan him self trans-figureth him self into an Angel of light.
15 It is no great matter therfore if his ministers be transfigured as the ministers of iustice: vvhose end shal be according to their vvorks.
16 Againe I say, (let no man think me to be foolish: otherwise take me as foolish, that I also may glorie a litle.)
17 That vvhich I speak I speak not according to God, but as it vvere in foolishnes, in this substance of glorying.
18 Because many glorie according to the flesh, I also vvil glorie.
19 For you do gladly suffer the foolish: vvhereas your selues are vvise.
20 For you suffer if a man bring you into seruitude, if a man deuoure, if a man take, if a man be exalted,

20 If a man strike you on the face.
21 I speak according to dishonour, as though vve had been vveak in this part. VVherin any man dare (I speak fulishly) I dare also.
22 They are Hebrevves: and I. They are Israelites: and I. They are the seed of Abraham: and I.
23 They are the ministers of Christ: and I. (speak as one scarse wise) more I: in many mo labours, in prisons more aboundantly, in strips aboue measure, in deaths often.
24 Of the Ievves fiue times, did I receiue fourtie, sauing one.
25 Thrise vvas I beaten vvith rodes, once I vvas stoned, thrise I suffred shipvvracke, night and day haue I been in the depth of the sea.
26 In iourneying often, perils of vvaters, perils of theeues, perils of my nation, perils of Gentils, perils in the citie, perils in the vvildernes, perils in the sea, perils among false brethren.
27 In labour and miserie, in much vvatchings, in hunger and thirst, in fastings often, in cold and nakednes.
28 Beside those things vvhich are outvvardly: my daily ‡ instance, the carefulnes of al churches.
29 VVho is vveak, & I am not veak? vvho is scandalized, and I ‡ am not burnt?
30 If I must glorie: I vvil glorie of the things that concerne my infirmitie.
31 The God and Father of our Lord Iesus Christ, vvho is blessed for euer, knovveth that I lie not.
32 At Damascus the Gouernour of the nation vnder Aretas the king, kept the citie of the Damascenes, for to apprehend me.
33 And through a vvindovv in a basket vvas I let dovvne by the vval, & so escaped his hands.

CHAP. XII.

1 IF I must glorie (it is not expedent in deed) but I vvil come to the ‡ visions and reuelations of our Lord.
2 I knovv a man in Christ aboue fourtene yeres ago (vvhether in the body, I knovv not: or out of the body, I knovv not: God doth knovv) such a one ‡ rapt euen to the third heauen.
3 And I knovv such a man (vvhetherin the body, or out of the body, I knovv not: God doth knovv.)
4 That he vvas rapt into Paradise: & heard secret vvords, vvhich it is not lavvful for a man to speak.
5 For such an one I vvil glorie: but for my self I vvil glorie nothing, sauing in my infirmities.
6 For and if I vvil glorie, I shal not be foolish: for I shal say truth, but I spare, lest any man should esteeme me aboue that vvhich he seeth in me, or heareth any thing of me.
7 And lest the greatnes of the reuelations might extol me, there vvas giuen me a prick of my flesh, an angel of Satan, to buffet me.
8 For the vvhich thing thrise I besought our Lord, that it might depart from me.
9 And he said to me: My grace sufficeth thee, for povver is perfited in infirmitie. Gladly therfore vvil I glorie in mine infirmitie, that the povver of Christ may dvvel in me.
10 For the vvhich cause I please my self in infirmities, in contumelies, in necessities, in persecutions, in distresses for Christ. for vvhen I am vveak, then am I mightie.
11 I am become foolish: you haue compelled me. For I ought to haue been commended of you: for I haue been nothing lesse then they that are ‡ aboue measure Apostles: although I am nothing.
12 Yet the signes of my Apostle ship haue been done vpon you in al patience, ‡ in signes & vvonders and mighty deeds.
13 For vvhat is there that you haue had lesse then the other churches: but that I my self haue not burdened you? Pardon me this iniurie.
14 Behold, novv the third time I am ready to come to you: and I vvil not be burdenous vnto you. For I seek not the things that are yours: but you. For neither ought the children lay vp treasures for the parents, but the parents for the children.
15 But I most gladly vvil bestovv, &

myself moreouer be bestowed for your soules: although louing you more, I am loued lesse.
16 But be it so: I haue not burdened you: but being craftie, I took you by guile.
17 Haue I circumuented you by any of them whom I sent to you?
18 I requested Titus, and I sent with him a brother. Did Titus circumuent you? walked we not with one spirit? not in the self same steppes?
19 Of old think you that we excuse our selues to you? Before God, in Christ we speak: but al things (my deerest) for your edifying.
20 For I feare lest perhaps when I come, I find you not such as I would: and I be found of you, such an one as you would not. lest perhaps contentions, emulations, ſtomachings, dissensions, detractions, whisperings, swellings, seditions be among you.
21 Lest againe when I come, God humble me among you: & I mourne many of them that sinned before, & ‡ haue not done penance for the vncleannes & fornication and incontinencie that they haue committed.

CHAP. XIII.

1 LO this the third time I come vnto you: In the mouth of two or three witnesses shal euery word stand.
2 I foretold and do foretel as present, and now absent, to them that sinned before, and al the rest, that if I come againe, I will not spare.
3 Seek you an experiment of him that speaketh in me, Christ: who to you is not weak, but is mightie in you?
4 For although he was crucified of infirmitie: yet he liueth by the power of God. For we also are weak in him: but we shal liue with him by the power of God on you.
5 ‡ Trie your owne selues if you be in the faith: proue ye your selues. Know you not your selues that Christ Iesus is in you, vnlesse perhaps you be reprobats.
6 But I hope you know that we are not reprobats.
7 And we pray God, that you do no euil, not that we may appeare approued, but that you may do that which is good, and we be as reprobats.
8 For we can not any thing against the truth: but for the truth.
9 For we reioyce, for that we are weak, & you are mightie. This also we pray for, your consummation.
10 Therfore these things I write absent: that being present I may not deale hardly according to the ‡ power which our Lord hath giuen me vnto edification and not vnto destruction.
11 For the rest brethren, reioyce, be perfect, ‡ take exhortation, be of one mind, haue peace, and the God of peace & of loue shal be with you.
12 Salute one an other in a holy kisse. Al the saincts salute you.
13 The grace of our Lord Iesus Christ, and the charitie of God, and the communication of the Holy Ghost be with you al. Amen.

THE EPISTLE OF S. PAVL TO THE GALATIANS.

CHAP. I.

1 PAVL an Apostle not of men, ‡ neither by man, but by Iesus Christ, and God the Father that raised him from the dead.
2 And al the brethren that are with me: to the churches of Galatia.
3 Grace to you and peace from God the Father and our Lord Iesus Christ.
4 Who gaue him self for our sinnes, that he might deliuer vs from this present wicked world, according to the will of our God and father.

5 To

5 To vvhom is glorie for euer and euer. Amen.
6 I marueil that thus ſo ſoone you are transferred from him that called you into the grace of Chriſt, vnto an other Goſpel.
7 VVhich is not an other, vnles there be ſome that trouble you, and vvil ‡ inuert the Goſpel of Chriſt.
8 But although vve, ‡ or an Angel from heauen, euangelize to you beſide that vvhich vve haue euangelized to you, be he anathema.
9 As vve haue ſaid before, ſo novv I ſay againe, If any euangelize to you, beſide that vvhich you haue receiued, be he anathema.
10 For do I novv vſe perſuaſion to men, or to God? Or do I ſeek to pleaſe men? If I yet did pleaſe men, I ſhould not be the ſeruant of Chriſt.
11 For I do you to vnderſtand, brethren, the Goſpel that vvas euangelized of me, that it is not according to man.
12 For neither did I receiue it of man, nor learne it: but by the reuelation of Ieſus Chriſt.
13 For you haue heard my conuerſation ſometime in Iudaiſme, that aboue meaſure I perſecuted the Church of God, and expugned it.
14 And profited in Iudaiſme aboue many of mine equals in my nation, being more aboundantly an emulator of the traditions of my fathers.
15 But vvhen it pleaſed him that ſeparated me frō my mothers vvomb, and called me by his grace, to reueale his Sonne in me.
16 That I ſhould euangelize him among the Gentils, incontinent I condeſcended not to flesh and bloud.
17 Neither came I to Hieruſalem to the Apoſtles my anteceſſors: but I vvent into Arabia, and againe I returned to Damaſcus.
18 Then, after three yeres I came to Hieruſalem ‡ to ſee Peter: and taried vvith him fiftene daies.
19 But other of the Apoſtles ſavv I none: ſauing Iames ‡ the brother of our Lord.
20 And the things that I vvrit to you: behold before God, that I lie not.
21 After that I came into the parts of Syria and Cilicia.
22 And I vvas vnknovven by ſight to the churches of Ievvrie, that vvere in Chriſt.
23 But they had heard only, That he vvhich perſecuted vs ſometime, doth novv euāgelize the faith vvhich ſometime he expugned.
24 And in me they glorified God.

CHAP. II.

1 THen after fourtene yeres I vvent vp againe to Hieruſalem vvith Barnabas, taking Titus alſo vvith me.
2 And I vvent vp according to reuelation: and ‡ conferred vvith them the Goſpel vvhich I preach among the Gentils, but apart vvith them that ſeemed to be ſomething, leſt perhaps ‡ in vaine I ſhould runne or had runne.
3 But neither Titus vvhich vvas vvith me, vvhereas he vvas a Gentil, vvas compelled to be circumciſed.
4 But becauſe of the falſe brethren craftely brought in, vvhich craftely came in to eſpie our libertie that vve haue in Chriſt Ieſus, that they might bring vs into ſeruitude.
5 To vvhom vve yelded not ſubiection no not for an houre, that the truth of the Goſpel may remaine vvith you.
6 But of them that ſeemed to be ſomething, (vvhat they vvere ſometime, it is nothing to me. God accepteth not the perſon of man) for to me, they that ſeemed to be ſomething, ‡ added nothing.
7 But contrarievviſe vvhen they had ſeen, that to me vvas committed the Goſpel of the ‡ prepuce, as ‡ to Peter of the circumciſion.
8 (For he that vvrought in Peter to the Apoſtleship of the circumciſion, vvrought in me alſo among the Gentils.)
9 And vvhen they had knovven the grace that vvas giuen me, Iames and Cephas and Iohn, vvhich ſeemed to be pillers, ‡ gaue to me and Barnabas the right hands of ſocietie: that vve vnto the Gentils, & they vnto the circumciſion.
10 Only that vve ſhould be mindful of the

of the poore: the vvhich same thing also I vvas careful to do.

11 And vvhen Cephas vvas come to Antioch, ‡ I resisted him in face, because he vvas ‡ reprehensible.

12 For before that certaine came from Iames, he did eate vvith the Gentils: but vvhen they vvere come, he vvithdrevv and separated him self, fearing them that vvere of the circumcision.

13 And to his simulation consented the rest of the Ievves, so that Barnabas also vvas led of them into that simulation.

14 But vvhen I savv that they vvalked not rightly to the veritie of the Gospel, I said to Cephas before them al: If thou being a Ievv, liveſt Gentil-like and not Iudaically: hovv doſt thou compel the Gentils to Iudaize?

15 VVe are by nature Ievves, and not of the Gentils, sinners.

16 But knovving that man is not iustified by the vvorks ‡ of the Lavv, but by the faith of Iesus Christ: vve also beleeue in Christ Iesus, that vve may be iustified by the faith of Christ, and not by the vvorks of the Lavv: for the vvhich cause, by the vvorks of the Lavv no flesh shal be iustified.

17 But if seeking to be iustified in Christ, our selues also be found sinners: is Christ then a minister of sinne? God forbid.

18 For if I build the same things againe vvhich I haue destroied, I make my self a preuaricatour.

19 For I by the Lavv, am dead to the Lavv, that I may liue to God: vvith Christ I am nailed to the crosse.

20 And I liue, novv not I: but Christ liueth in me. And that that I liue novv in the flesh, I liue in the faith of the Sonne of God, vvho loued me, and deliuered him self for me.

21 I cast not avvay the grace of God. For if iustice be by the Lavv, then Christ died in vaine.

CHAP. III.

1 O Sensles Galatians, vvho hath ‡ bevvitched you, not to obey truth, before vvhose eyes Iesus Christ vvas proscribed, being crucified among you?

2 This only I vvould learne of you, By the vvorks of the Lavv, did you receiue the Spirit, or by the hearing of the faith?

3 Are you so foolish, that vvhereas you began vvith the spirit, novv you vvil be consummat vvith the flesh?

4 Haue you suffered so great things vvithout cause? if yet vvithout cause.

5 He therfore that giueth you the Spirit, and vvorketh miracles among you: by the vvorks of the Lavv, or by the hearing of the faith doth he it?

6 As, Abraham beleeued God, and it vvas reputed to him vnto iustice.

7 Knovv ye therfore that they that are ‡ of faith, the same are the children of Abraham.

8 And the Scripture foreseing that God iustifieth the Gentils by faith, shevved vnto Abraham before, That in thee shal al nations be blessed.

9 Therfore they that are of faith shal be blessed vvith the faithful Abraham.

10 For vvhosoeuer are of the vvorks of the Lavv, are vnder curse. For it is vvritten: ‡ Curſed be euery one that abideth not in al things that be vvriten in the book of the Lavv, to do them.

11 But that in the Lavv no man is iustified vvith God, it is manifest, because the iust ‡ liueth by faith.

12 But the Lavv is not by faith: but, He that doth those things, shal liue in them.

13 Christ hath redeemed vs from the curse of the Lavv, being made a curse for vs (because it is vvritten: Curſed is euery one that hangeth on a tree.)

14 That on the Gentils the blessing of Abraham might be made in Christ Iesus: that vve may receiue the promisse of the Spirit by faith.

15 Brethren (I speak according to man) yet a mans testament being confir-

confirmed no man despiseth, or further disposeth.

18 To Abraham vvere the promises said, and to his seed. He saith not, And to seedes, as in many: but as in one, And to thy seed, vvhich is Christ.

17 And this I say, the testament being confirmed of God, the Lavv vvhich vvas made after foure hundred and thirtie yeres, maketh not void to frustrat the promise.

18 For if the inheritance be of the Lavv, novv not of promise. But God gaue it to Abraham by promise.

19 VVhy vvas the Lavv then? It vvas put for transgressions, vntil the seed came to vvhom he had promised: ordeined by Angels in the hand of a mediatour.

20 And a mediatour is not of one: but God is one.

21 VVas the Lavv then against the promises of God? God forbid. For if there had been a Lavv giuen that could iustifie, vndoubtedly iustice should be of the Lavv.

22 But the Scripture hath concluded al things vnder sinne: that the promise by the faith of Iesus Christ might be giuen to them that beleeue.

23 But before the faith came, vnder the Lavv vve vvere kept shut vp, vnto that faith vvhich vvas to be reuealed.

24 Therfore the Lavv vvas our Pedagogue in Christ: that vve may be iustified by faith.

25 But vvhen the faith came, novv vve are not vnder a pædagogue.

26 For you are al the children of God by faith in Christ Iesus.

27 For as many of you as are baptized in Christ, ‡ haue put on Christ.

28 There is not Ievv nor Greek, there is not bond nor free, there is not male nor femal. For al you are one in Christ Iesus.

29 And if you be Christs, then are you the seed of Abraham, heires according to promise.

CHAP. IV.

1 AND I say, as long as the heire is a litle one, he differeth nothing from a seruant, although he be lord of al.

2 But is vnder tutors and gouernours vntil the time limited of the father.

3 So vve also, vvhen vve vvere litle ones, vvere ‡ seruing vnder the ‡ elementes of the vvorld.

4 But vvhen the fulnes of time came, God sent his sonne made of a vvoman, made vnder the Lavv.

5 That he might redeeme them that vvere vnder the Lavv, that vve might receiue the adoption of sonnes.

6 And because you are sonnes, God hath sent the Spirit of his sonne into your harts crying: Abba, Father.

7 Therfore novv he is not a seruant, but a sonne. And if a sonne, an heire also by God.

8 But then in deed not knovving God, you serued them that by nature are not Gods.

9 But novv vvhen you haue knovven God, or rather are knovven of God: hovv turne you againe to the ‡ vveak & poore elements, vvhich you vvil serue againe?

10 ‡ You obserue daies, and monthes, and times, and yeres.

11 I feare you, lest perhaps I haue laboured in vaine among you.

12 Be ye as I, because I also am as you: brethren, I beseech you, you haue hurt me nothing.

13 And you knovv that by infirmitie of the flesh I euangelized to you heretofore.

14 And your tentation in my flesh you despised not, neither reiected, but ‡ as an Angel of God you receiued me, as Christ Iesus.

15 VVhere is then your blessednes? for I giue you testimonie that if it could be done, you vvould haue plucked out your eyes and haue giuen them to me.

16 Am I then becom your enemie, telling you the truth?

17 They emulate you not vvel: but they vvould exclude you, that you might emulate them.

18 But do you emulate the good in good alvvaies: and not only vvhen I am present vvith you.
19 My litle children, vvhom I trauail vvithal againe, vntil Christ be formed in you.
20 And I vvould be vvith you novv and chaunge my voice: becauſe I am confounded in you.
21 Tel me you that vvil be vnder the lavv, haue you not read the Lavv?
22 For it is vvritten that Abraham had tvvo ſonnes: one of the bond-vvoman, and one of the free-vvoman.
23 But he that of the bond-vvoman, vvas borne according to the flesh: & he that of the free-vvoman, by the promiſſe.
24 VVhich things are ſaid ‡ by an allegorie. For theſe are thee tvvo teſtaments. The one from mount Sina, gendring vnto bondage: vvhich is Agar.
25 (For Sina is a mountaine in Arabia, vvhich hath affinitie to that vvhich novv is Hieruſalem) and ſerueth vvith her children.
26 But that Hieruſalem vvhich is aboue, is free: vvhich is our mother.
27 For it is vvritten: Reioyce thou barren, that beareſt not: breake forth and crie, that trauaileſt not: becauſe many are the children of the deſolate, more them of her that hath a husband.
28 But vve brethren, according to Iſaac, are the children of promis.
29 But ‡ as then he that vvas borne according to the flesh, perſecuted him that vvas after the ſpirit: ſo novv alſo.
30 But vvhat ſaith the Scripture? Caſt out the bond-vvoman and her ſonne. for the ſonne of the bōd-vvoman shal not be heire vvith the ſonne of the free-vvoman.
31 Therfore brethren vve are not the children of the bond-vvoman, but of the free: by the ‡ freedom vvherevvith Christ hath made vs free

CHAP. V.

1 STand, and be not holden in againe vvith the yoke of ſeruitude.
2 Behold I Paul tel you that if you be circumciſed, Chriſt shal profite you nothing.
3 And I teſtifie againe to euery man circumciding him ſelf, that he is a debter to do the vvhole Lavv.
4 You are euacuated from Christ, that are iuſtified in the Lavv: you are fallen from grace.
5 For vve in ſpirit, by faith, expect the hope of iuſtice.
6 For in Chriſt Ieſus neither circumciſion auaileth ought, nor prepuce: but ‡ faith that vvorketh by charitie.
7 You ranne vvel, vvho hath hindred you not to obey the truth?
8 The perſuaſion is not of him that calleth you.
9 A litle leauen corrupteth the vvhole paſte.
10 I haue confidence in you in our Lord: that you vvil be of no other mind: but he that troubleth you, shal beare the iudgment, vvhoſoeuer he be.
11 And as for me, brethren, if as yet I preach circumciſion, vvhy do I yet ſuffer perſecution? then is the ſcandal of the croſſe euacuated.
12 I vvould they vvere alſo cut of that trouble you.
13 For you, brethren, are called into libertie: only make not this ‡ libertie an occaſion to the flesh, but by charitie ſerue one an other.
14 For al the Lavv is fulfilled in one vvord: Thou shalt loue thy neighbour as thy ſelf.
15 But if you bite and eate one an other: take heed you be not conſumed one of an other.
16 And I ſay, vvalk in the ſpirit, and the luſts of the flesh you shal not accomplish.
17 For the flesh luſteth againſt the ſpirit: and the ſpirit againſt the flesh. for theſe are aduerſaries one to an other: ‡ that not vvhat things ſoeuer ‡ you vvil, theſe you do.
18 But if you be led by the ſpirit, you are not vnder the Lavv.
19 And the vvorks of the flesh be manifeſt, vvhich are, fornication, vncleannes, impudicitie, lecherie
20 Seruing of Idols, vvitch-craft, enmities, contentions, emulations, angers, bravvles, diſſenſions, ſectes.
21 Enuies, murders, ebrieties, commeſſations,

diſſentions, and ſuch like. vvhich I foretel you, as I haue foretold you, that they vvhich do ‡ ſuch things, ſhal not obteine the kingdom of God.

22 But the fruit of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longanimitie.

23 Mildnes, faith, modeſtie, continencie, chaſtitie. Againſt ſuch there is no lavv.

24 And they that be Chriſts, haue crucified their flesh vvith the vices and concupiſcences.

25 If vve liue in the ſpirit, in the ſpirit alſo let vs vvalk.

26 Let vs not be made deſirous of vainglory, prouoking one an other, enuying one an other.

CHAP. VI.

1 BRethren, and if a man be preoccupated in any fault, you that are ſpiritual, inſtruct ſuch an one in the ſpirit of lenitie, conſidering thine ovvne ſelf, leſt thou alſo be tempted.

2 Beare ye one an others burdens: and ſo you ſhal fulfil the lavv of Chriſt.

3 For if any man eſteeme him ſelf to be ſomething, vvhereas he is nothing, he ſeduceth him ſelf.

4 But let euery one proue his ovvne vvork, and ſo in him ſelf only ſhal he haue the glorie and not in an other.

5 For euery one ſhal beare his ovvne burden.

6 And let him that is catechized in the vvord, ‡ communicat to him that catechizeth him, in al his goods.

7 Be not deceiued, God is not mocked.

8 For vvhat things a man ſhal ſovv, thoſe alſo ſhal he reap. for he that ſovveth in his flesh, of the flesh alſo ſhal reap corruption. but he that ſovveth in the ſpirit, of the ſpirit ſhal reap life euerlaſting.

9 And doing good, let vs not faile. For in due time vve ſhal ‡ reap not failing.

10 Therfore vvhiles vve haue time, let vs vvork good to al, but ‡ eſpecially to the domeſticals of the faith.

11 See vvith vvhat maner of letters I haue vvritten to you vvith mine ovvne hand.

12 VVhoſoeuer vvil pleaſe in the flesh, they force you to be circumciſed, only that they may not ſuffer the perſecutiõ of the croſſe of Chriſt.

13 For neither they that are circumciſed, do keep the Lavv: but they vvil haue you to be circũciſed, that they may glorie in your flesh.

14 But ‡ God forbid that I ſhould glorie, ſauing in the croſſe of our Lord Ieſus Chriſt: by vvhom the vvorld is crucified to me, and I to the vvorld.

15 For in Chriſt Ieſus neither circumciſion auaileth ough, nor prepuce, but ‡ a nevv creature.

16 And vvhoſoeuer ſhal folovv this rule, peace vpon them, and mercie, & vpon the Iſrael of God.

17 From hencefourth let no man be troubleſome to me. for I beare the markes of our Lord Ieſus in my body.

18 The grace of our Lord Ieſus Chriſt be vvith your ſpirit brethren. Amen.

THE EPISTLE OF S. PAVL TO THE EPHESIANS.

CHAP. I.

1 PAVL an Apoſtle of Ieſus Chriſt by the vvil of God: & to al the ſaincts that are at Epheſus: and to the faithful in Chriſt Ieſus.

2 Grace to you and peace from God our father, and our Lord Ieſus Chriſt.

3 Bleſſed be God and the Father of our Lord Ieſus Chriſt, vvhich hath bleſſed vs in al ſpiritual bleſſing in cœleſtials, in Chriſt.

4 As he

4 As he chose vs in him before the constitution of the vvorld, that vve should be holy and immaculat ‡ in his sight in charitie.
5 VVho hath predestinated vs vnto the adoption of sonnes, by Iesus Christ, vnto him self: according to the purpose of his vvil.
6 Vnto the praise of the glorie of his grace, vvherein he hath ‡ gratified vs in his beloued Sonne.
7 In vvhom vve haue redemption by his bloud (the remission of sinnes) according to the riches of his grace.
8 VVhich hath superabounded in vs in al vvisedom and prudence.
9 That he might make knovven vnto vs the sacrament of his vvil, according to his good pleasure, vvhich he purposed in him self.
10 In the dispensation of the fulnes of times, to ‡ perfit al things in Christ, that are in heauen and in earth in him.
11 In vvhom vve also are called by lot: predestinat according to the purpose of him that vvorketh al things, according to the counsel of his vvil.
12 That vve may be vnto the praise of his glorie, vvhich before haue hoped in Christ.
13 In vvhom you also, vvhen you had heard the vvord of truth (the Gospel of your saluation:) in vvhich also beleuing you vvere ‡ signed vvith the holy Spirit of promis.
14 VVhich is the pledge of our inheritance, to the redemption of acquisition, vnto the praise of his glorie.
15 Therfore I also hearing your faith that is in our Lord Iesus, and loue tovvard al the saincts.
16 Cease not to giue thanks for you, making a memorie of you in my praiers.
17 That God of our Lord Iesus Christ, the father of glorie, giue you the spirit of vvisedom and of reuelation, in the knovvledg of him.
18 The eyes of your hart illuminated, that you may knovv vvhat the hope is of his vocation, and vvhat are the riches of the glorie of his inheritance in the saincts.
19 And vvhat is the passing greatnes of his povver tovvard vs that beleue: according to the operation of the might of his povver.
20 VVhich he vvrought in Christ, raising him vp from the dead, and setting him on his right hand in celestials.
21 Aboue ‡ al Principalitie & Potestate & Povver, and Domination, and euery name that is named not only in this vvorld, but also in that to come.
22 And he hath subdued al things vnder his feet: and hath made him ‡ head ouer al the Church.
23 VVhich is his body, the ‡ fulnes of him vvhich is filled al in al.

CHAP. II.

1 AND you vvhen you vvere dead by your offenses and sinnes.
2 VVherin sometime you vvalked according to the course of this vvorld, according to the prince of the povver of this aire, of the spirit that novv vvorketh on the children of diffidence.
3 In vvhom also vve al conuersed sometime in the desires of our flesh, doing the vvil of the flesh and of thoughts, and vvere by nature the children of vvrath as also the rest.
4 But God (vvhich is rich in mercie) for his exceding charitie vvher-vvith he loued vs.
5 Euen vvhen vve vvere dead by sinnes, quickned vs together in Christ, (by vvhose grace you are saued.
6 And raised vs vp vvith him, and hath made vs sit vvith him in the celestials in Christ Iesus.
7 That he might shevv in the vvorlds succeeding, the aboundant riches of his grace, in bountie vpon vs in Christ Iesus.
8 For by ‡ grace you are saued through faith (and that not of your selues, for it is the gift of God.
9 ‡ Not of vvorks, that no man glorie.
10 For vve are his vvork, created in Christ Iesus in good vvoorks, vvhich God hath prepared that vve should vvalk in them.
11 For the vvhich cause be mindful that sometime you vvere Gentils in the

the flesh, vvho vvere called prepuce, of that vvhich is called circumcision in the flesh, made vvith hand.

12 VVho vvere at that time vvithout Christ, alienated from the conuersation of Israel, and strangers of the testaments, hauing no hope of the promis, and vvithout God in this vvorld.

13 But novv in Christ Iesus, you that somtime vvere farre of, are made nigh in the bloud of Christ.

14 For he is our peace, vvho hath made both one, and dissoluing the middle vval of the partition the enmities in his flesh.

15 Euacuating the lavv of commaundements ‡in decrees: that he may create the tvvo in him self into one nevv man, making peace.

16 And may reconcile both in one body to God by the crosse, killing the enmities in him self.

17 And comming he euangelized peace to you that vvere farre of, and peace to them that vvere nigh.

18 For by him vve haue accesse both in one Spirit to the Father.

19 Novv then you are not strangers and forreiners: but you are ‡citizens of the saincts, and the domesticals of God.

20 ‡ Built vpon the foundation of the Apostles and Prophets, Iesus Christ him self being the highest corner stone.

21 In vvhom al building framed together, grovveth into an holy Temple in our Lord.

22 In vvhom you also are built together into an habitation of God in the holy Ghost.

CHAP. III.

1 FOr this cause, I Paul the prisoner of Iesus Christ, for you Gentils.

2 If yet you haue heard the dispensation of the grace of God, vvhich is giuen me tovvard you.

3 Because according to reuelation the sacrament vvas made knovven to me, as I haue vvritten before in breif.

4 According as you reading may vnderstand my vvisedom in the mysterie of Christ.

5 VVhich vnto other generations vvas not knovven to the sonnes of men, as novv it is reuealed to his holy Apostles and Prophets in the Spirit.

6 The Gentils to be coheires and concorporat and compartipant of his promis in Christ Iesus by the Gospel.

7 VVhereof I am made a minister according to the gift of the grace of God, vvhich is giuen me according to the operation of his povver.

8 To me the least of al the saincts is giuen this grace, among the Gentils to euangelize the vnsearchable riches of Christ.

9 And to illuminat al men vvhat is the dispensation of the sacrament hidden from vvorlds in God, vvho created al things.

10 That the manifold vvisedom of God, may be notified to the Princes and Potestats in the celestials by the Church.

11 According to the ‡ prefinition of vvorlds, vvhich he made in Christ Iesus our Lord.

12 In vvhom vve haue affiance and accesse in confidence, by the faith of him.

13 For the vvhich cause I desire that you faint not in my tribulations for you, vvhich is your glorie.

14 For this cause I bovve my knees to the Father of our Lord IESVS Christ.

15 Of vvhom al paternitie in the heauens and in earth is named.

16 That he giue you according to the riches of his glorie, povver to be fortified by his Spirit in the inner man.

17 Christ ‡ to dvvel by faith in your harts rooted and founded ‡ in charitie.

18 That you may be able to comprehend vvith al the saincts, vvhat is the bredth, and length, and height, and depth.

19 To knovv also the charitie of Christ, surpassing knovvledg, that you may be filled vnto al the fulnes of God.

20 And to him that is able to do al [things

things more aboundantly then vve desire or vnderstand, according to the povver that vvorketh in vs.

21 To him be glorie in the Church, and in Christ Iesus, vnto al generations vvorld vvithout end. Amen.

CHAP. IV.

1 I Therfore prisoner in our Lord, beseech you, that you vvalk vvorthy of the vocation in vvhich you are called.

2 VVith al humilitie and mildnes, vvith patience, supporting one an other in charitie.

3 Careful to keep the vnitie of the spirit in the bond of peace.

4 One body and one spirit: as you are called in one hope of your vocation.

5 One Lord, ‡ one faith, one baptisme.

6 One God and Father of al, vvhich is ouer al, and by al, and in al vs.

7 But to euery one of vs is giuen grace according to the measure of the donation of Christ.

8 For the vvhich he saith, Ascending on high he led captiuitie captiue: he gaue gifts to men.

9 And that he ascended, vvhat is it, but because he descended also first into the ‡ inferiour partes of the earth?

10 He that descended, the same is also he that is ascended aboue al the heauens, that he might fil al things.)

11 And he gaue, ‡ some Apostles, & some Prophets, and othersome Euangelists, and othersome pastors and doctors.

12 To the consummation of the saincts, vnto the vvork of the ministerie, vnto the edifying of the body of Christ.

13 ‡ Vntil vve meet al into the vnitie of faith & knovvledg of the Sonne of God into a perfect man, into the measure of the age of the fulnes of Christ.

14 That novv vve be not children vvauering, and caried about ‡ vvith euery vvind of doctrine in the vvickednes of men, in craftines to the circumuention of errour.

15 But doing the truth in charitie, let vs in al things grovv in him vvhich is the head, Christ.

16 Of vvhom the vvhole body being compact and knit together by al iuncture of subministration, according to the operation in the measure of euery member, maketh the increase of the body vnto the edifying of it selfin charitie.

17 This therfore I say and testifie in our Lord: that novv you vvalk not as also the Gentils vvalk in the vanitie of their sense.

18 Hauing their vnderstanding obscured vvith darknes, alienated from the life of God by the ignorance that is in them, because of the blindnes of their hart.

19 VVho despairing, haue giuen vp them selues to impudicitie, vnto the operation of al vncleannes, vnto auarice.

20 But you haue not so learned Christ.

21 If yet you haue heard him, and haue been taught in him, (as the truth is in Iesus.)

22 Lay you avvay, according to the old conuersation the old man, vvhich is corrupted according to the desires of errour.

23 And ‡ be renevved in the spirit of your mind.

24 And put on the nevv man vvhich according to God is created in iustice, and holinesse of the truth.

25 For the vvhich cause laying avvay lying, speak ye truth euery one vvith his neighbour, because vve are members one of an other.

26 Be angrie and sinne not. let not the sunne go dovvne vpon your anger.

27 Giue not place to the Diuel.

28 He that stole, let him novv not steale: but rather let him labour in vvorking vvith his hands that vvhich is good, that he may haue vvhence to giue vnto him that suffereth necessitie.

29 Al naughtie speach let it not proceed out of your mouth: but if there be any good to the edifying of the faith, that it may giue grace to the hearers.

30 And contristat not the holy Spirit of God: in vvhich you are signed vnto

the day of redemption.
31 Let al bitternes, and anger, and indignation, and clamour, and blasphemie be taken avvay from you vvith al malice.
32 And be gentile one to an other, merciful, pardoning one an other, as also God in Christ hath pardoned you.

CHAP. V.

1 BE ye therfore folovvers of God, as most deere children.
2 And vvalk in loue, as Christ also loued vs, and deliuered him self for vs an oblation and host to God in an odour of svvetnes.
3 But fornication and al vncleanes, or auarice, let it not so much as be named among you, as it becommeth saincts.
4 Or filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thankes.
5 For vnderstanding knovv you this, that no fornicatour, or vncleane, or couetous person (vvhich is ‡ the seruice of Idols) hath inheritance in the kingdom of Christ and of God.
6 Let no man seduce you vvith vaine vvords. For, for these things cōmeth the anger of God vpō the children of diffidence.
7 Become not therfore partakers vvith them.
8 For you vvere sometime darknes, but novv light in our Lord. VValk as children of the light.
9 For the fruit of the light is in al goodnes, and iustice, and veritie.)
10 Proving vvhat is vvel pleasing to God.
11 And communicat not vvith the the vnfruitful vvorks of darknes, but rather reproue them.
12 For the things that are done of them in secret, it is shame euen to speak.
13 But al things that are reproued, are manifested by the light. for al that is manifested, is light.
14 For the vvhich cause he saith: Rise thou that sleepest, and arise frō the dead: & Christ vvil illuminat thee.
15 See therfore, brethren, hovv you vvalk vvarily. not as vnvvise, but as vvise.
16 Redeeming the time, because the daies are euil.
17 Therfore become not vnvvise, but vnderstanding vvhat is the vvil of God.
18 And be not drunk vvith vvine vvherein is rioteousnes, but be filled vvith the Spirit.
19 Speaking to your selues in psalmes & hymnes, and spiritual canticles chaunting and singing in your harts to our Lord.
20 Giuing thanks alvvaies for al things, in the name of our Lord Iesus Christ to God and the Father.
21 Subiect one to an other in the feare of Christ.
22 Let vvomen be subiect to their husbands, as to our Lord.
23 Because the man is the head of the vvoman: as Christ is the head of the ‡Church. Him self, ‡ the sauiour of his body.
24 But as the Church is ‡subiect to Christ, so also the vvomen to their husbands in al things.
25 Husbandes loue your vviues, as Christ also ‡ loued the Church, and deliuered him self for it:
26 That he might sanctifie it, cleansing it by the lauer of vvater in the vvord.
27 That he might present to him self a glorious Church not hauing spot, or vvrinkle, or any such thing, but that it may be holy and vnspotted.
28 So also men ought to loue their vviues as their ovvne bodies. He that loueth his vvife loueth, him self.
29 For no man euer hated his ovvne flesh: but he nourisheth and cherisheth it. ‡ as also Christ the Church:
30 Because vve be the members of his body, of his flesh and of his bones.
31 For this cause shal man leaue his father and mother: and shal cleaue to his vvif- and they shal be tvvo in one flesh.
32 ‡ This is a great sacrament. but I speak in Christ & in the Church.
33 Neuertheles you also euery one, let eche loue his vvife as him self: and let the vvife feare her husband.

CHAP.

CHAP. VI.

1 CHildren, obey your parents in our Lord. for this is iust.
2 Honour thy father and thy mother (vvhich is the firſt commaundement in the promis.)
3 That it may be vvel vvith thee: & thou maieſt be long-liued vpon the earth.
4 And you fathers, prouoke not your children to anger: but bring them vp in the diſcipline and correption of our Lord.
5 Seruants, be obedient to your lords according to the fleſh, vvith feare and trembling, in the ſimplicitie of your hart as to Chriſt.
6 Not ſeruing to the eye, as it vvere pleaſing men, but as the ſeruants of Chriſt, doing the vvil of God from the hart.
7 VVith a good vvil ſeruing, as to our Lord and not to men.
8 Knovving that euery one vvhat good ſoeuer he ſhal do, that ſhal he ‡ receiue of our Lord, vvhether he be bond, or free.
9 And you maiſters, do the ſame things to them, ‡ remitting threatnings: knovving that both their Lord and yours, is in heauen: and acception of perſons is not vvith him.
10 Henceforth brethren, be ſtrengthned in our Lord, and in the might of his povver.
11 Put you on the ‡ armour of God, that you may ſtand againſt the deceits of the Diuel.
12 For our vvreſtling is not againſt fleſh and bloud: but againſt Princes and Poteſtats, againſt the rectors of the vvorld of this darknes, againſt the ſpirituals of vvickednes in the celeſtials.
13 Therfore take the armour of God, that you may reſiſt in the euil day, and ſtand in al things perfect.
14 Stand therfore hauing your loines girded in truth, and ‡ clothed vvith the breaſt-plate of iuſtice.
15 And hauing your feet ſhod to the preparation of the Goſpel of peace.
16 In al things taking the ſhield of faith, vvherevvith you may extinguiſh al the firie darts of the moſt vvicked one.
17 And take vnto you the helmet of ſaluation: and the ſvvord of the ſpirit (vvhich is the vvord of God.)
18 In al praier and ſupplication praying at al time in ſpirit: and in the ſame vvatching in al inſtance and ſupplication for al the ſaincts.
19 And for me, that ſpeach may be giuen me in the opening of my mouth vvith confidence, to make knovven the myſterie of the Goſpel.
20 For the vvhich I am a legate in this chaine, ſo that in it I may be bold according as I ought, to ſpeak.
21 And that you alſo may knovv the things about me, vvhat I do: Tychicus my deereſt brother and faithful miniſter in our Lord, vvil make you vnderſtand al things.
22 VVhom I haue ſent to you for this ſame purpoſe, that you may knovv the things about vs, and he may comfort your harts.
23 Peace to the brethren and ‡ charitie vvith faith from God the Father, and our Lord Ieſus Chriſt.
24 Grace vvith al that loue our Lord Ieſus Chriſt in incorruption. Amen.

THE

THE EPISTLE OF S. PAVL TO THE PHILIPPIANS.

CHAP. I.

1 PAVL and Timothee the ſeruants of Ieſus Chriſt: to al the ſaincts in Chriſt Ieſus that are at Philippi, vvith the ‡ Biſhops and Deacons.

2 Grace to you and peace from God our father, and our Lord Ieſus Chriſt.

3 I giue thanks to my God in al memorie of you.

4 (Alvvaies in al my praiers for al you, vvith ioy making petition.)

5 For your communicating in the Goſpel of Chriſt from the firſt day vntil novv.

6 Truſting this ſame thing, that he vvhich hath begonne in you a good vvork, vvil perfit it vnto the day of Chriſt Ieſus.

7 As it is reaſon for me, this to think for al you, for that I haue you in hart, & in my bands, and in the defenſe, and the confirmation of the Goſpel, al you to be partakers of my ioy.

8 For God is my vvitnes, hovv I vvish you al in the bovvels of Ieſus Chriſt.

9 And this I pray, that your charitie may more and more abound in knovvledg and in al vnderſtanding.

10 That you may approue the better things, that you may be ſincere and vvithout offence vnto the day of Chriſt.

11 Replenished vvith the fruit of iuſtice by Ieſus Chriſt, vnto the glorie and praiſe of God.

12 And I vvil haue you knovv brethren, that the things about me are come to the more furtherance of the Goſpel.

13 So that my bands vvere made manifeſt in Chriſt in al the court, & in al the reſt.

14 That many of our brethren in our Lord, hauing confidence in my bands, vvere bold more aboundantly vvithout feare to ſpeak the vvord of God

15 Some in deed euen for enuie and contention: but ſome alſo for good vvill preach Chriſt.

16 Some of charitie: knovving that I am ſet vnto the defence of the Goſpel.

17 And ſome of contention preach Chriſt not ſincerely: ſuppoſing that they raiſe affliction to my bands.

18 But vvhat? So that by al meanes, vvhether by occaſion, or by truth, Chriſt be preached: in this alſo I reioyce, yea & vvil reioyce.

19 For I knovv that this ſhal fal out to me vnto ſaluation by your praier and the ſubminiſtration of the Spirit of Ieſus Chriſt.

20 According to my expectation & hope, becauſe in nothing ſhal I be confounded, but in al confidence as alvvaies, novv alſo ſhal Chriſt be magnified in my body, vvhether it be by life, or by death.

21 For vnto me, to liue is Chriſt: and to die is gaine.

22 And if to liue in the fleſh, this vnto me be the fruit of the vvork, and vvhat I ſhal chooſe I knovv not.

23 And I am ſtraitned of the tvvo: hauing deſire to be diſſolued & to be vvith Chriſt, a thing much more better.

24 But to abide in the fleſh, neceſſarie for you.

25 And truſting this, I knovv that I ſhal abide and continue vvith you al, vnto your furtherance and ioy of the faith.

26 That your gratulation may abound in Chriſt Ieſus in me, by my comming againe to you.

27 Only conuerſe ye vvorthie of the Goſpel of Chriſt: that vvhether vvhen I come and ſee you, or els be abſent, I may heare of you that you ſtand in one Spirit, of one mind labouring together to the faith of the Goſpel.

28 And in nothing be ye terrified of the aduersaries, vvhich to them is ‡ cause of perdition: but to you of saluation, & this of God.
29 For to you ‡ it is giuē for Christ, not only that you beleeue in him, but also that you suffer for him.
30 Hauing the same combat like as you haue seen in me, and novv haue heard of me.

CHAP. II.

1 IF therfore there be any consolation in Christ, if any solace of charitie, if any societie of spirit, if any bovvels of commiseration.
2 Fulfil my ioy, that you be of one meaning, hauing the same charitie, of one mind, agreeing in one.
3 Nothing by ontention, neither by vaine glorie but in humilitie, eche counting other better then themselues.
4 Euery one not considering the things that are their ovvne, but those that are other mens.
5 For this think in your selues, vvhich also in Christ Iesus.
6 VVho vvhen he vvas in the forme of God, thought it no robberie, him self to be equal to God.
7 But he exinanited him self, taking the forme of a seruant, made into the similitude of men, and in shape found as a man.
8 He humbled him self, made obedient vnto death: euen the death of the crosse.
9 ‡ For the vvhich thing God also hath exalted him, and hath giuen him a name vvhich is aboue al names.
10 That in the ‡ name of Iesus euery knee bovve of the celestials, terrestrials, and infernals.
11 And euery tongue confesse that our Lord Iesus Christ is in the glorie of God the Father.
12 Therfore my deerest, (as you haue alvvaies obeied) not as in the presence of me only, but much more novv in my absence, ‡ vvith feare and trembling vvork your saluation.
13 For it is God that ‡ vvorketh in you both to vvil and to accomplish, according to his good vvil.
14 And do ye al things vvithout murmurings and staggerings.
15 That you may be vvithout blame and the simple children of God, vvithout reprehension in the middes of a crooked and peruerse generation, among vvhom you shine as lights in the vvorld.
16 Conteining the vvord of life ‡ to my glorie in the daie of Christ, because I haue not runne in vaine, nor in vaine laboured.
17 But and if I be ‡ immolated, vpon the ‡ sacrifice and seruice of your faith I reioyce and congratulat vvith you al.
18 And the self same thing do you also reioyce, and congratulat vvith me.
19 And I hope in our Lord Iesus, to send Timothee vnto you quickly, that I also may be of good comfort vvhen I knovv the things pertaining to you.
20 For I haue no mā so of one mind that vvith sincere affection is careful for you.
21 For ‡ al seek the things that are their ovvne: not the things that are Iesus Christs.
22 And knovv ye an experiment of him, that as a sonne the father, so hath he serued vvith me in the Gospel.
23 This man therfore I hope to send vnto you, immediatly as I shal see the things that concerne me.
24 And I trust in our Lord that my self also shal come to you quickly.
25 But I haue thought it necessarie to send to you Epaphroditus my brother and coadiutor and fellovv soldiar, but your Apostle, and minister of my necessitie.
26 Because in deed he had a desire tovvard you al: and vvas pensife, for that you had heard that he vvas sick.
27 For in deed he vvas sick euen to death: but God had mercie on him, and not only on him, but on me also, lest I should haue sorovv vpon sorovv.
28 Therfore I sent him the more spedily: that seeing him, you may reioyce againe, and I may be vvithout sorovv.

Receiue him therfore vvith al
in our Lord: and ſuch intreat
ith honour.
Becauſe for the vvork of Chriſt,
came to the point of death: yel-
ding his life, that he might fulfil that
vvhich on your part vvanted tovvard
my ſeruice.

CHAP. III.

FRom hence forth my brethren,
reioyce in our Lord. To vvrit
the ſame things vnto you, to me ſu-
rely it is not tedious, and to you it is
neceſſarie.
See the dogges, ſee the euil vvor-
kers, ſee the ‡ conciſion.
For vve are the ‡ circumciſion,
vvhich in ſpirit ſerue God: and vve
glorie in Chriſt Ieſus, and not hauing
confidence in the fleſh.
Albeit I alſo haue confidence in
the fleſh. If any other man ſeeme
to haue confidence in the fleſh, I
more.
Circumciſed the eight day of the
ſtock of Iſrael, of the tribe of Be-
niamin, an Hebrevv of Hebrevves:
according to the Lavv, a Phariſee.
According to emulation, perſecu-
ting the Church of God: according to
the iuſtice that is in the Lavv, con-
uerſing vvithout blame.
But the things that vvere gaines
to me, thoſe haue I eſteemed for
Chriſt, detriments.
Yea but I eſteeme al things to be
detriment for the paſſing knovvledg
of Ieſus Chriſt my Lord: for vvhom
I haue made al things as detriment,
and do eſteeme them as dung, that I
may gaine Chriſt.
And may be found in him not
hauing ‡ my iuſtice vvhich is of the
Lavv, but that vvhich is of the faith
of Chriſt, vvhich is of God iuſtice in
faith.
To knovv him, and the vertue of
his reſurrection, and the ſocietie of
his paſſions, configured to his
death.
‡ If by any meanes I may come
to the reſurrection vvhich is from
the dead.
Not that novv I haue receiued, or
novv am perfect: but I purſue, if I
may comprehend vvherin I am alſo
comprehended of Chriſt Ieſus.
Brethren, I do not accouut that I
haue comprehended. Yet one thing:
forgetting the things that are behind,
but ſtretching forth my ſelf to thoſe
that are before.
I purſue to the mark, to the prize
of the ſupernal vocation of God
in Chriſt Ieſus.
Let vs therfore as many as are
perfect, be thus minded: and if you
be any ‡ other vvise minded, this alſo
God hath reuealed to you.
Neuertheleſſe vvhereunto vve
are come, that vve be of the ſame
mind, let vs continue in the ſame
rule.
Be folovvers ‡ of me brethren:
& obſerue them that vvalk ſo as you
haue our forme.
For many vvalk vvhom often I
told you of (and novv vveping alſo I
tel you) the enemies of the croſſe of
Chriſt.
VVhoſe end is deſtruction: vvho-
ſe God, is the belly: and their glorie
in their confuſion, vvhich mind
vvorldly things.
But our conuerſation is in hea-
uen: vvhence alſo vve expect the Sa-
uiour, our Lord Ieſus Chriſt.
VVho vvil reforme the body of
our humilitie, configured to the body
of his glorie, according to the opera-
tion vvhereby alſo he is able to ſub-
due al things to him ſelf.

CHAP. IV.

THerfore, my deereſt brethren
and moſt deſired, my ‡ ioy and
my crovvne: ſo ſtand in our Lord, my
deereſt.
Euchodia I deſire and Syntyche I
beſeech to be of one mind in our
Lord.
Yea and I beſeech thee my ‡ ſin-
cere companion, help thoſe vvomen
that haue laboured vvith me in the
Goſpel vvith ‡ Clement, and the reſt
my coadiutors, vvhoſe names are in
the book of life.
Reioyce in our Lord alvvaies: a-
gaine I ſay reioyce.
Let your modeſtie be knovven to
al men. Our Lord is nigh.

6 Be nothing careful: but ‡ in euery thing by praier & supplication vvith thanksgiuing let your petitions be knovven vvith God.
7 And the peace of God vvhich passeth al vnderstanding, keep your harts and intelligences in Christ Iesus.
8 For the rest brethren, vvhat things soeuer be true, vvhatsoeuer honest, vvhatsoeuer iust, vvhatsoeuer holy, vvhatsoeuer amiable, vvhatsoeuer of good fame, if there be any vertue, if any praise of discipline, these things think vpon.
9 VVhich you haue both learned, & receiued, and heard, & seen in me: these things do ye, and the God of peace shal be vvith you.
10 And I reioyced in our Lord exceedingly, that once at the length you haue ‡ reflorished to care for me, as you did also care: but you vvere occupied.
11 I speak not as it vvere for penurie, for I haue learned, to be content vvith the things that I haue.
12 I knovv both to be brought lovv, I knovv also to abound (euery vvhere, and in al things I am instructed) both to be ful, & to be hungrie, both to abound, and to suffer penurie.
13 I can al things in him that strengthneth me.
14 Neuertheless you haue done vvel, communicating to my tribulation.
15 And you also knovv o Philippians that in the beginning of the Gospel vvhen I departed from Macedonia no church communicated vnto me in the account of gift and ‡ receit, but you only.
16 For vnto Thessalonica also, once and tvvise you sent to my vse.
17 Not that I seek the gift, but I seek the fruit abounding in your account.
18 But I haue al things, & abound. I vvas filled after I receiued of Epaphrodius the things that you sent an odour of svveetnes, an ‡ acceptable host, pleasing God.
19 And my God supply al your need according to his riches in glorie, in Christ Iesus.
20 And to God & our father be glorie vvorld vvithout end. Amen.
21 Salute ye euery sainct in Christ Iesus.
22 The brethren that are vvith me salute you. Al the saincts salute you, but especially they that are of Cesar's house.
23 The grace of our Lord Iesus Christ be vvith your spirit. Amen.

THE EPISTLE OF S. PAUL TO THE COLOSSIANS.

CHAP. I.

1 PAVL an Apostle of Iesus Christ by the vvil of God, & brother Timothee.
2 To them that are at Colossa saincts & faithful brethren in Christ Iesus.
3 Grace to you and peace from God our Father and our Lord Iesus Christ. VVe giue thanks to God and the Father of our Lord Iesus Christ alvvaies for you, praying.
4 Hearing your faith in Christ Iesus, and the loue vvhich you haue tovvard al the saincts.
5 For the hope that is laid vp for you in heauen, vvhich you haue heard in the vvord of the truth of the Gospel.
6 That is come to you, as also in the vvhole vvorld it is, & fructifieth and grovveth, euen as in you, from that day that you heard and knevv the grace of God in truth.
7 As you learned of Epaphras our deerest fellovv-seruant, vvho is a faithful minister of Iesus Christ for you.

8 V

8 VVho also hath manifested to vs your loue in spirit.

9 Therfore vve also from the day that vve heard it, cease not praying for you and desiring, that you may be filled vvith the knovvledg of his vvil, in al vvisedom, and spiritual vnderstanding.

10 That you may vvalk ‡ vvorthie of God, in al things pleasing: Fructifying in ‡ al good vvork, & increasing in the knovvledg of God:

11 In al povver strengthned according to the might of his glorie, in al patience & longanimitie vvith joy.

12 Giuing thanks to God and the Father, vvho hath made vs ‡ vvorthy vnto the part of the lot of the saincts in the light.

13 VVho hath deliuered vs from the povver of darknes, & hath translated vs into the kingdom of the Sonne of his loue.

14 In vvhom vve haue redemption, the remission of sinnes.

15 VVho is the image of the inuisible God, the first-borne of al creature.

16 Because in him vvere created al things in heauen, & in earth, visible, and inuisible, vvhether Thrones or Dominations, or Principalities, or Potestates: al by him & in him vvere created.

17 And he is before al, and al consist in him.

18 And he is the head of the body, the Church, vvho is the beginning, first-borne of the dead: that he may be in al things holding the primacie.

19 Because in him it hath vvel pleased, al fulnes to inhabit.

20 And by him to reconcile al things vnto him self, pacifying by the bloud of his crosse, vvhether the things in earth, or the things that are in heauen.

21 And you, vvheras you vvere sometime alienated and enemies in sense, in euil vvorks.

22 Yet novv he hath reconciled in the body of his flesh by death, to present you holy & immaculat, and blamles before him.

23 If yet ye continue in the faith, grounded and stable, and vnmoueable frō the hope of the Gospel vvhich you haue heard, vvhich is preached among al creatures that are vnder heauen, vvhereof I Paul am made a minister.

24 VVho novv reioyce in suffering for you, and ‡ do accomplish those things that vvant of the passions of Christ, in my flesh for his body, vvhich is the Church.

25 VVherof I am made a minister according to the dispensation of God, vvhich is giuen me tovvard you, that I may fulfil the vvord of God.

26 The mysterie that hath been hidden from vvorlds and generations, but novv is manifested to his saincts.

27 To vvhom God vvould make knovven the riches of the glorie of this sacrament in the Gentils, vvhich is Christ, in you the hope of glorie.

28 VVhom vve preach, admonishing euery man, and teaching euery man in al vvisedom, that vve may present euery man perfect in Christ Iesus.

29 VVherin also I labour striuing according to his operation vvhich he vvorketh in me in povver.

CHAP. II.

1 FOR I vvil haue you knovv brethren, vvhat maner of care I haue for you and for them that are at Laodicia, and vvhosoeuer haue not seen my face in the flesh.

2 That their harts may be comforted, instructed in charitie, and vnto al the riches of the fulnes of vnderstanding, vnto the knovvledg of the mysterie of God the Father of Christ Iesus.

3 In vvhom be al the treasures of vvisedom and knovvledg hidde.

4 But this I say ‡ that no man deceiue you in loftines of vvords.

5 For although I be absent in body, yet in spirit I am vvith you: reioycing, and seeing your order, and the constancie of that your faith vvhich is in Christ.

6 Therfore as you haue receiued Iesus Christ our Lord, vvalk in him.

7 Rooted and built in him, and confirmed in the faith, as also you haue learned, abounding in him in thanksgiuing.

8 Bevvare lest any man deceiue you ‡ by philosophie, & vaine fallacie: according to the tradition of men, according to the elements of the vvorld, and not according to Christ.

9 For in him dvvelleth al the fulnesse of the Godhead corporally.

10 And you are in him replenished, vvho is the head in al Principalitie and Povver.

11 In vvhom al you are circumcised vvith circumcision not made by hād in spoiling of the body of the flesh, in the circumcision of Christ.

12 Buried vvith him in Baptisme: in vvhom also you are risen againe by the faith of the operation of God, vvho raised him vp from the dead.

13 And you vvhen you vvere dead in the offenses and the prepuce of your flesh, did he quicken together vvith him: pardoning you al offenses.

14 VVyping out the hand vvriting of decree that vvas against vs, vvhich vvas contrarie to vs. and the same he hath taken out of the vvay, fastening it to the crosse.

15 And spoiling the Principalities & Potestats, ‡ hath ledde them confidently in open shevv, triumphing them in him self.

16 Let no man therfore iudge you ‡ in meat, or in drink, or in part of a festiual day, or of the Nevv-moone, or of Sabboths.

17 VVhich are a shadovv of things to come, but the body Christs.

18 Let no man seduce you, ‡ vvilling in the humilitie and ‡ religion of Angels, vvalking in the things vvhich he hath not seen, in vaine puffed vp by the sense of his flesh.

19 And ‡ not holding the head, vvhereof the vvhole body by ioynts and bands being ‡ serued and compacted, grovveth to the increase of God.

20 If then you be dead vvith Christ, from the elements of this vvorld: ‡vvhy do you yet ‡ decree as liuing in the vvorld?

21 ‡ Touch not, tast not, handle not.

22 VVhich things are al vnto destruction by the very vse, according to the precepts and doctrines of men.

23 VVhich are in deed ‡ hauing a shevv of vvisedom in superstition & humilitie, and not to spare the body not in any honour to the filling of the flesh.

CHAP. III.

1 THerfore if you be risen vvith Christ, seek the things that are aboue: vvhere Christ is sitting on the right hand of God.

2 Mind the things that are aboue, not the things that are vpon the earth.

3 For you are dead: and your life is hidde vvith Christ in God.

4 VVhen Christ shal appeare, your life: then you also shal appeare vvith him in glorie.

5 Mortifie therfore your members that are vpon the earth, fornication, vncleanesse, lust, euil concupiscence, and auarice, ‡ vvhich is the seruice of Idols.

6 For vvhich things the vvrath of God commeth vpon the children of incredulitie.

7 In vvhich you also vvalked sometime, vvhen you liued in them.

8 But novv lay you also avvay: anger, indignation, malice, blasphemie, filthie talk out of your mouth.

9 Lie not one to an other: spoiling your selues of the old man vvith his actes.

10 And ‡ doing on the nevv, him that is renevved vnto knovvledg, according to the image of him that created him.

11 VVhere there is not, Gentile and Ievve, circumcision and prepuce, Barbarous and Scythian, bond and free: but al, and in al Christ.

12 Put ye on therfore as the elect of God, holy, and beloued, the bovvels of mercie, benignitie, humilitie, modestie, patience.

13 Supporting one an other: and pardoning one an other, if any haue a quarel against any man. as also our Lord hath pardoned vs: so you also.

14 But aboue al these things haue charitie, vvhich is the band of perfection.

15 And let the peace of Christ ‡exult in your harts, vvherin also you are called in one body: and be thankful.

16 Let

Let the vvord of Christ dvvel in you aboundantly, in al vvisedom: teaching and admonishing your ovvn selues, vvith psalmes, hymnes, and spiritual canticles, in grace singing in your harts to God.

17 Al vvhatsoeuer you do in vvord or in vvork, al things in the name of our Lord Iesus Christ, giuing thanks to God and the Father by him.

18 VVomen be subiect to your husbands, as it beboueth in our Lord.

19 Men, loue your vviues: and be not bitter tovvard them.

20 Children obey your parents in al things: for that is vvel pleasing to our Lord.

21 Fathers, prouoke not your childrē to indignation: that they become not discouraged.

22 Seruants, obey in al thiings, your maisters according to the flesh, not seruing to the eye, as pleasing men, but in simplicitie of hart, fearing God.

23 VVhatsoeuer you do, vvork it from the hart as to our Lord, and not to men.

24 Knovving that you shal receiue of our Lord the ‡ retribution of inheritance. Serue our Lord Christ.

25 For he that doth iniurie, shal receiue that vvith he hath done vniustly: and there is not acception of persons vvith God.

CHAP. IV.

1 YOV Maisters, that vvhich is iust and equal, do to your seruants: knovving that you also haue a Maister in heauen.

2 Be instant in praier: vvatching in it in thanks-giuing.

3 Praying vvithal ‡ for vs also, that God may open vnto vs the dore of speach to speak the mysterie of Christ (for the vvhich also I am bound.)

4 That I may manifest it, so as I ought to speak.

5 VValk vvith vvisedom tovvard them that be vvithout: redeeming the time.

6 Your talk alvvaies, in grace let it be seasoned vvith salt: that you may knovv hovv you ought to answver euery man.

7 The things that are about me, Tychicus our deerest brother, and faithful minister, & fellovv-seruant in our Lord, vvil make you vnderstand al.

8 VVhom I haue sent to you for this same purpose, that he may knovv the things that concerne you, & may comfort your harts.

9 VVith Onesimus the most deere and faithful brother vvho is of you. Al things that are done here, shal they do you to vnderstand.

10 Aristarchus my fellovv-prisoner saluteth you, & Mark the cosin-german of Barnabas (concerning vvhom you haue receiued commaundemēts, If he come to you, receiue him.)

11 And Iesus that is called Iustus: vvho are of the Circumcision. these only are my coadiutors in the kingdom of God: vvhich haue been a comfort to me.

12 Epaphras saluteth you vvho is of you, the seruant of Christ Iesus, alvvaies careful for you in praiers, that you may stand perfect and ful in al the vvil of God.

13 For I giue him testimonie that he hath much ‡ labour for you, and for them that be at Laodicia, and that are at Hierapolis.

14 Luke the most deere physicion saluteth you: and Demas.

15 Salute the brethren that are at Laodicia: and Nymphas and the Church that is in his house.

16 And vvhē the epistle shal be read vvith you, make that it be read also in the Church of the Laodicians: and that you read that vvhich is of the Laodicians.

17 And say to Archippus, See the ministerie vvhich thou hast receiued of our Lord, that thou fulfil it.

18 The salutation: vvith mine ovvne hand, Paules. Be mindful of my bands. Grace be vvith you. Amen.

THE FIRST EPISTLE OF S. PAVL

TO THE THESSALONIANS.

CHAP. I.

1 PAVL and Syluanus and Timothee to the Church of the Theſſalonians in God the Father, and our Lord Ieſus Chriſt. Grace to you and peace.

2 VVe giue thanks to God alvvaies for al you: making a memorie of you in our praiers vvithout intermiſſion.

3 Mindful of the vvork of your faith, and labour, and of the charitie, & of the enduring of the hope of our Lord Ieſus Chriſt, before God and our father.

4 Knovving brethren beloued of God, your election.

5 That our Goſpel hath not been to you in vvord only, but in povver and the holy Ghoſt, and in much fulneſſe, as you knovv vvhat maner of men vve haue been among you for your ſakes.

6 And you became ‡ folovvers of vs, & of our Lord: receiuing the vvord in much tribulation, vvith ioy of the Holy Ghoſt.

7 So that you vvere made a paterne to al that beleeue in Macedonia & in Achaia.

8 For from you vvas bruited the vvord of our Lord: not only in Macedonia and in Achaia, but alſo in enery place, your faith vvhich is to God-vvard, is proceded, ſo that it is not neceſſarie for vs to ſpeak any thing.

9 For they them ſelues report of vs vvhat maner of entring vve had to you: and hovv you are turned to God ‡ from Idols, to ſerue the liuing and true God.

10 And to expect his ſonne from heauen (vvhom he raiſed vp from the dead) Ieſus, vvho hath deliuered vs from the vvrath to come.

CHAP. II.

1 FOR your ſelues knovv, brethren, our entrance vnto you, that is vvas not vaine.

2 But ‡ hauing ſuffered before and been abuſed vvith contumelies (as you knovv) at Philippi, vve had confidence in our God, to ſpeak vnto you the Goſpel of God in much carefulnes.

3 For our exhortation vvas not of errour, nor of vncleanneſſe, nor in deceit.

4 But as vve vvere approued of God that the Goſpel ſhould be committed to vs, ſo vve ſpeak: not as pleaſing men, but God, vvho proueth our harts.

5 For neither haue vve been at any time in the vvord of adulatiõ, as you knovv: nor in occaſiõ of auarice, God is vvitnes.

6 Nor ſeeking glorie of men, neither of you, nor of others.

7 VVheras vve might haue been a burden to you, as the Apoſtles of Chriſt: but vve became children in the middes of you, as if a noure ſhould cherish her children.

8 So hauing a deſire to you, vve vvould gladly deliuer vnto you not only the Goſpel of God, but alſo our ovvne ſoules: becauſe you are become moſt deere vnto vs.

9 For you are mindful, brethren, of our labour and toile, day & night vvorking, leſt vve ſhould charge any of you, vve preached among you the Goſpel of God.

10 You are vvitneſſes and God, hovv holily and iuſtly & vvithout blame, vve haue been to you that did beleeue.

11 As you knovv in vvhat maner vve deſiring and comforting you, haue adiured euery one of you (as a father his chil-

children) that you vvould vvalk vvorthie of God , vvho hath called you into his kingdom and glorie.

13 Therfore vve alſo giue thanks to God vvithout intermiſſion : becauſe that vvhen you had receiued it not as the vvord of men, but (as it is in deed) ‡ the vvord of God , vvho vvorketh in you that haue beleued.

14 For you, brethren, are become folovvers of the churches of God that be in Ievvrie, in Chriſt Ieſus: for you alſo haue ſuffered the ſame things of your ovvne lineage , as they alſo of the Ievves.

15 VVho both killed our Lord Ieſus, and the Prophets, and haue perſecuted vs, and pleaſe not God, & are aduerſaries to al men.

16 Prohibiting vs to ſpeak to the Gentils that they may be ſaued , to make vp their ſinnes alvvaies. for the vvrath of God is come vpon them euen to the end.

17 But vve, brethren , ‡ depriued of you for a short time, in ſight, not in hart : haue haſtened the more aboundantly to ſee your face vvith much deſire.

18 For vve vvould haue come to you, I Paul certes , once and againe: but Satan hath hindered vs.

19 For vvhat is our hope, or ioy, or crovvne of glorie? ‡ Are not you before our Lord Ieſus Chriſt in his comming?

20 For you are our glorie and ioy.

CHAP. III.

1 FOR the vvhich cauſe forbearing no longer , it pleaſed vs to remaine at Athens, alone.

2 And vve ſent Timothee our brother , & the miniſter of God in the Goſpel of Chriſt, to confirme you & exhort you for your faith.

3 That no man be moued in theſe tribulations , for your ſelues knovv, that vve are appointed to this.

4 For euen vvhen vve vvere vvith you , vve foretold you that vve ſhould ſuffer tribulations, as alſo it is come to paſſe, and you knovv.

5 Therfore I alſo forbearing no longer, ſent to knovv your faith leſt perhaps he that tempteth, hath tempted you, & our labour be made vaine.

6 But novv Timothee comming vnto vs from you , and reporting to vs your faith and charitie, and that you haue a good remembrance of vs alvvaies, deſiring to ſee vs, as vve alſo you.

7 Therfore vve are comforted, brethren, in you, in al our neceſſitie , & tribulation, by your faith.

8 Becauſe novv vve liue , if you ſtand in our Lord.

9 For vvhat thanks-giuing can vve render to God for you , in al ioy vvhervvith vve reioyce for you before our God?

10 Night and day more aboundantly praying that vve may ‡ ſee your face, & may accompliſh thoſe things that vvant of your faith.

11 And God him ſelf and our Father , and our Lord Ieſus Chriſt direct our vvay to you.

12 And our Lord multiplie you, and make your charitie abound one to an other, & tovvard al men : as vve alſo in you.

13 To confirme your harts vvithout blame, in holineſſe , before God and our Father , in the comming of our Lord Ieſus Chriſt vvith al his Saincts. Amen.

CHAP. IV.

1 FOR the reſt therfore , brethren, vve deſire & beſeech you in our Lord Ieſus, that as you haue receiued of vs hovv you ought to vvalk & to pleaſe God, as alſo you do vvalk, that you abound more.

2 For you knovv vvhat precepts I haue giuen to you by our Lord Ieſus.

3 For this is the vvil of God, your ſanctification: that you abſtaine from fornication.

4 That euery one may knovv to poſſeſſe his veſſel in ſanctification & honour.

5 Not in the paſſion of luſt , as alſo the Gentils that knovv not God.

6 And that no man ouergo, nor circumuēt his brother in buſineſſe: becauſe our Lord is reuenger of al theſe

things, as vve haue foretold you, & haue teſtified.

7 For God hath not called vs into vncleanneſſe: but into ſanctification.

8 Therfore he that deſpiſeth theſe things, deſpiſeth ‡ not man but God, vvho alſo hath giuen his holy Spirit in vs.

9 But concerning the charitie of the ‡ fraternitie, vve haue no need to vvrit to you: For your ſelues haue learned of God to loue one an other.

10 Yea and you do it tovvard al the brethren in al Macedonia. But vve deſire you brethren, that you ‡ abound more.

11 And that you employ your indenour to be quiet, & that you do your ovvne buſineſſe, and vvork vvith your ovvne hands, as vve haue commaunded you.

12 And that you vvalk honeſtly tovvard them that are vvithout: and need nothing of any mans.

13 And vve vvil not haue you ignorant, brethren, concerning them that ‡ sleep, that you be not ſorovvful, as alſo others that haue no hope.

14 For if vve beleue that Ieſus died and roſe againe, ſo alſo God them that haue slept by Ieſus vvil bring vvith him.

15 For this vve ſay to you in the vvord of our Lord, that ‡ vve vvhich liue, vvhich are remaining in the aduent of our Lord, shal not preuent them that haue slept.

16 For our Lord him ſelf in commaundement and in the voice of an Archangel & in the tromper of God vvil deſcend from heauen: and the dead that are in Chriſt, ſhal riſe againe firſt.

17 Then vve that liue, that are left, vvithal shal be taken vp vvith them in the clouds to meet Chriſt, into the aire, & ſo alvvaies vve shal be vvith our Lord.

18 Therfore comfort ye one an other in theſe vvords.

CHAP. V.

1 AND of the times and moments, brethren, you need not that vve vvrit to you.

2 For your ſelues knovv perfectly that the day of our Lord shal ſo come, as a theef in the night.

3 For vvhen they shal ſay, peace & ſecuritie: then shal ſodaine deſtruction come vpon them, as the paines to her that is vvith child, and they shal not eſcape.

4 But you brethren are not in darkneſſe: that the ſame day may as a theef ouertake you.

5 For al you are the children of light, and children of the day: vve are not of the night nor of darkneſſe.

6 Therfore let vs not sleep as alſo others: but let vs vvatch and be ſober.

7 For they that sleep, sleep in the night: & they that be drunk, be drunk in the night.

8 But vve that are of the day, are ſober, hauing on, the breaſt-plate of faith and ‡ charitie, and a helmet, the hope of ſaluation.

9 For God hath not appointed vs vnto vvrath, but vnto the purchaſing of ſaluation by our Lord Ieſus Chriſt.

10 VVho died for vs: that vvhether vve vvatch, or sleep, vve may liue together vvith him.

11 For the vvhich cauſe comfort one an other: and edifie one an other, as alſo you do.

12 And vve beſeech you brethren, that you vvil knovv them that labour among you, and that gouerne you in our Lord, and admonish you.

13 That you haue them more abundantly in charitie for their vvork. haue peace vvith them.

14 And vve beſeech you brethren, admonish the vnquiet, comfort the vveak-minded, beare vp the vveak, be patient to al.

15 See that none render euil for euil to any man: but alvvaies that vvhich is good purſue tovvard ech other, and tovvards al.

16 Alvvaies reioyce.

17 ‡ Pray vvithout intermiſſion.

18 In al things giue thanks. for this is the vvil of God in Chriſt Ieſus in al you.

19 The Spirit extinguish not.

20 Prophecies deſpiſe not.

21 But ‡ proue al things: hold that

vvhich is good.
From al appearence of euil refraine your ſelues.
23 And the God of peace him ſelf ſanctifie you in al things: that your vvhole ſpirit, and ſoule and body vvithout blame may be preſerued in the comming of our Lord Ieſus Chriſt.
24 He is faithful, that hath called you, vvho alſo vvil do it.
25 Brethren pray for vs.
26 Salute al the brethren in a holy kiſſe.
27 I adiure you by our Lord that this epiſtle be read to al the holy brethren.
28 The grace of our Lord Ieſus Chriſt be vvith you. Amen.

THE SECOND EPISTLE OF S. PAVL TO THE THESSALONIANS.

CHAP. I.

1 PAVL and Siluanus and Timotheus: to the church of the Theſſalonians in God our father & our Lord Ieſus Chriſt.
2 Grace to you and peace from God our Father and our Lord Ieſus Chriſt.
3 VVe ought to giue thanks alvvaies to God for you brethren, ſo as meet is, becauſe your faith increaſeth exceedingly, and the charitie of euery one of you aboundeth tovvards ech other.
4 So that vve our ſelues alſo glorie in you in the churches of God, for your patience, and faith in al your perſecutions and tribulations, vvhich you ſuſtaine.
5 For an example of the iuſt iudgment of God, that ‡ you may be counted vvorthie of the kingdom of God, for the vvhich alſo you ſuffer.
6 If yet it be iuſt vvith God to repay tribulation, to them that vexe you.
7 And to you that are vexed, reſt vvith vs in the reuelatiō of our Lord Ieſus from heauen vvith the Angels of his povver.
8 In flame of fire, giuing reuenge to them that knovv not God, & that obey not the Goſpel of our Lord Ieſus Chriſt.
9 VVho ſhal ſuffer eternal paines in deſtruction, from the face of our Lord and from the glorie of his povver.
10 VVhen he ſhal come to be ‡ glorified in his ſaincts, and to be made maruelous in al them that haue beleued, becauſe our teſtimonie concerning you vvas credited in that day.
11 VVherin alſo vve pray alvvaies for you, that our God make you vvorthie of his vocation, and accomplish al the good pleaſure of his goodneſſe & the vvork of faith in povver.
12 That the name of our Lord Ieſus Chriſt may be glorified in you, and you in him, according to the grace of our God, & of our Lord Ieſus Chriſt.

CHAP. II.

1 AND vve deſire you, brethren, by the comming of our Lord Ieſus Chriſt, and of our congregation into him
2 That you be not eaſily moued frō your ſenſe, nor be terrified, neither by ſpirit, nor by vvord, nor by epiſtle as ſent by vs, ‡ as though the day of our Lord vvere at hand.
3 Let no man ſeduce you by any meanes, for ‡ vnleſſe there come a reuolt firſt, & ‡ the mā of ſinne be reuealed, the ſonne of perdition.
4 VVhich is an aduerſarie & is ‡ extolled ‡ aboue al that is called God, or that is vvorshipped, ſo that he ſitteth ‡ in the tēple of God, shevving him ſelf as though he vvere God.

5 Remember you not, that vvhen I vvas yet vvith you, I told you these things?
6 And novv ‡ vvhat letteth, you knovv: that he may be reuealed in his time.
7 (For novv the mysterie of iniquitie vvorketh: only that he vvhich novv holdeth, do hold, vntil he be taken out of the vvay.)
8 And then that vvicked one shal be reuealed vvhom our Lord Iesus shal kil vvith the spirit of his mouth: & shal destroy vvith the manifestation of his aduent, him.
9 VVhose comming is according to the operation of Sata, ‡ in al povver, and lying signes and vvonders.
10 And in al seducing of iniquitie to the that perish, for that they haue not receiued the charitie of the truth that they might be saued.
11 Therfore ‡ God vvil send them the operation of errour, to beleeue lying.
12 That al may be iudged vvhich haue not beleeued the truth, but haue consented to iniquitie.
13 But vve ought to giue thanks to God alvvaies for you, brethren beloued of God, that he hath chosen you first-fruits vnto saluation, in sanctification of spirit and faith of the truth.
14 Into the vvhich also he hath called you by our Gospel, vnto the purchasing of the glorie of our Lord Iesus Christ.
15 Therfore brethren stand and hold ‡ the ‡ traditions vvhich you haue learned, vvhether it be by vvord, or by our epistle.
16 And our Lord Iesus Christ him self and God & our father vvhich hath loued vs, & hath giuen eternal consolation, & good hope in grace.
17 ‡ Exhort your harts and confirme you in euery good vvork & vvord.

CHAP. III.

1 FOR the rest, brethren, pray for vs, that the vvord of God may haue course and be glorified, as also vvith you.
2 And that vve may be deliuered from importunat and naughtie men for al men haue not faith.
3 But our Lord is faithful, vvho vvil confirme and keep you from euil.
4 And vve haue confidence of you in our Lord, that the things vvhich vve commaund, both you do, and vvil do.
5 And our Lord direct your harts in the charitie of God, and patience of Christ.
6 And vve denounce vnto you, brethren, in the name of our Lord Iesus Christ, that you vvithdravv your selues from euery brother vvalking inordinatly, and not according to the ‡ tradition vvhich they haue receiued of vs.
7 For your selues knovv hovv you ought to imitate vs: for vve haue not been vnquiet among you.
8 Neither haue vve eaten bread of any man gratis, but in labour & in toile night and day vvorking, left vve should burden any of you.
9 Not as though vve had not authoritie: but that vve might giue our selues a paterne vnto you for to imitate vs.
10 For also vvhen vve vvere vvith you, this vve denounced to you, that if any vvil not vvork, ‡ neither let him eate.
11 For vve haue heard of certaine among you that vvalk vnquietly, vvorking nothing, but curiously medling.
12 And to them that be such vve denounce, & beseech them in our Lord Iesus Christ, that vvorking vvith silence, they eate their ovvne bread.
13 But you brethren faint not vvel doing.
14 And if any ‡ obey not our vvord, ‡ not him by an epistle.
15 And do not companie vvith him, that he may be confounded: and do not esteeme him as an enemie, but admonish him as a brother.
16 And the Lord of peace him self giue you euerlasting peace in euery place. Our Lord be vvith you al.
17 The salutation, vvith mine ovvne hand, Paules: vvhich is a signe in euery epistle, so I vvrite.
18 The grace of our Lord Iesus Christ be vvith you al. Amen.

THE

THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE.

CHAP. I.

1 PAVL an Apoſtle of Ieſus Chriſt according to the commaundement of God our Sauiour, and of Chriſt IESVS our hope.

2 To Timothee his beloued ſonne in the faith. Grace, mercie, and peace from God the father, and from Chriſt IESVS our Lord.

3 As I deſired thee to remaine at Epheſus vvhen I vvent into Macedonia, that thou ſhouldeſt denounce to certaine ‡ not to teach othervviſe.

4 Nor to attend ‡ to fables and genealogies hauing no end: vvhich miniſter ‡ queſtions rather then the edifying of God vvhich is in faith.

5 But ‡ the end of the precept is charitie from a pure hart, and ‡ a good conſcience, and a faith not feined,

6 From the vvhich things certaine ſtraying, are turned into ‡ vaintalk.

7 ‡ Deſirous to be doctors of the Lavv, not vnderſtãding neither vvhat things they ſpeak, nor of vvhat they affirme.

8 But vve knovv that the Lavv is good, if a man vſe it lavvfully.

9 Knovving this that ‡ the Lavv is not made to the iuſt man, but to the vniuſt, and diſobedient, to the impious & ſinners, to the vvicked & contaminat, to killers of fathers & killers of mothers, to murderers.

10 To fornicatours, to lyers vvith mankind, to man-ſtealers, to liers, to periured perſons, and vvhat other thing ſoeuer is contrarie to ſound doctrine.

11 VVhich is according to the Goſpel of the glorie of the bleſſed God, vvhich is committed to me.

12 I giue him thanks vvhich hath ſtrengthned me, Chriſt IESVS our Lord, becauſe he hath eſteemed me faithful, putting me in the miniſterie.

13 VVho before vvas blaſphemous and a perſecutor & contumelious. but I obteined the mercie of God, becauſe I did it being ignorant in incredulitie.

14 And the grace of our Lord ouerabounded vvith faith and loue, vvhich is in Chriſt Ieſus.

15 A faithful ſaying, & vvorthie of al acceptation, that Chriſt Ieſus came into this vvorld to ſaue ſinners, of vvhom I am the cheef.

16 But therfore haue I obtained mercie: that in me firſt of al Chriſt Ieſus might ſhevv al patience, ‡ to the information of them that ſhal beleeue on him vnto life euerlaſting.

17 And to the king of the vvorlds, immortal, inuiſible, only God honour & glorie for euer and euer. Amen.

18 This precept I commend to thee o Timothee: according to the prophecies going before ‡ on thee, that thou vvarre in them a good vvarfare.

19 Hauing faith and a good conſcience, ‡ vvhich certaine repelling haue made ſhipvvrack about the faith.

20 Of vvhom is Hymenæus & Alexander: vvhom I haue ‡ deliuered to Satan, that they may learne not to blaſpheme.

CHAP. II.

1 I Deſire therfore firſt al things that ‡ obſecrations, praiers, poſtulations, thanksgeuing be made for al men.

2 ‡ For kings and al that are in preeminence: that vve may lead a quiet and a peaceable life in al pietie and chaſtitie.

3 For this is good and acceptable before our Sauiour God.
4 ‡ VVho vvil al men to be ſaued, and to come to the knovvledg of the truth.
5 For there is one God, ‡ one alſo mediatour of God and men, man Chriſt IESVS.
6 VVho gaue him ſelf a redemption for al, vvhoſe teſtimonie in due times is confirmed.
7 Vvherein I am appointed a preacher & an Apoſtle (I ſay the truth, I lie not) doctor of the Gentils in faith and truth.
8 I vvil therfore that men pray in euery place: lifting vp pure handes, vvithout anger and altercation.
9 In like maner vvomen alſo in comely attire: vvith demurenеſſe and ſobrietie adorning them ſelues, not in plaited heare, or gold, or pretious ſtones, or gorgeous apparel.
10 But that vvhich becommeth vvomen profeſſing pietie by good vvorks.
11 Let a vvoman learne in ſilence, vvith al ſubiection.
12 But to teach I ‡ permit not vnto a vvoman, nor to haue dominion ouer the man: but to be in ſilence.
13 For Adam vvas formed firſt: then Eue.
14 And Adam vvas not ſeduced: but the vvoman being ſeduced, vvas in preuarication.
15 Yet ſhe ſhal be ſaued by generation of children: if they continue in faith & loue and ſanctification vvith ſobrietie.

CHAP. III.

1 A Faithful ſaying. If a man deſire a Biſhops office, he deſireth a good vvork.
2 It behoueth therfore ‡ a Biſhop to be irreprehenſible, the husband ‡ of one vvife, ſobre, vviſe, comely, chaſt, a man of hoſpitalitie, a teacher.
3 Not giuen to vvine, no fighter, but modeſt, no quareler, not couetous.
4 VVel ruling his ovvne houſe, ‡ hauing his children ſubiect vvith al chaſtitie.
5 But if a man knovv not to rule his ovvne houſe: hovv ſhal he haue re of the Church of God?
6 ‡ Not a neophite: leſt puffed into pride, he fal into the iudgment of the Diuel.
7 And he muſt haue alſo good teſtimonie of them that are vvithout: that he fal not into reproch and the ſnare of the Diuel.
8 ‡ Deacons in like maner ‡ chaſt, not double-tonged, not giuen to much vvine, not folovvers of filthie lucre.
9 Hauing the myſterie of faith in a pure conſcience.
10 And let theſe alſo be proued firſt: and ſo let them miniſter, hauing no crime.
11 The vvomen in like maner chaſt, not detracting, ſober, faithful in al things.
12 Let deacons be the husbands of one vvife: vvhich rule vvel their children, and their houſes.
13 For they that haue miniſtred vvel, ſhal purchaſe to them ſelues a good degree, and much confidence in the faith vvhich is in Chriſt IESVS.
14 Theſe things I vvrit to thee, hoping that I ſhal come to thee quickly.
15 But if I tary long, that thou maieſt knovv hovv thou oughteſt to conuerſe ‡ in the houſe of God, vvhich is the Church of the liuing God, ‡ the piller and ground of truth.
16 And manifeſtly it is a great ſacrament of pietie, vvhich vvas manifeſted in flesh, vvas iuſtified in ſpirit, appeared to Angels, hath been preached to Gentils, is belecued in the vvorld, is aſſumpted in glorie.

CHAP. IIII.

1 AND the Spirit manifeſtly ſaith that in the laſt times certain ‡ ſhal depart from the faith attending to ſpirits of errour, and doctrines of diuels.
2 Speaking lies in hypocriſie, and hauing their conſcience ſeared.
3 ‡ Forbidding to marie, to abſtaine from meats vvhich God created to receaue vvith thanks-giuing for the

faithful, and them that haue knowen the truth.

For ‡ euery creature of God is good, and nothing to be reiected that is receiued ‡ vvith thanks-giuing.

5 For it is ‡ sanctified by the vvord of God and praier.

6 These things proposing to the brethren, thou shalt be a good minister of Christ Iesus, nourished in the vvords of the faith and the good doctrine vvhich thou hast attained vnto.

7 But folish and old vvines fables auoid: and exercise thy self to pietie.

8 For ‡ corporal exercise is profitable to litle, but pietie is profitable to al things: hauing promisse of the life that novv is, and of that to come.

9 A faithful saying and vvorthie of al acceptation.

10 For to this purpose vve labour and are reuiled, because vve hope in the liuing God vvhich is the Sauiour of al men, especially of the faithful.

11 Commaund these things and teach.

12 Let no man contemne thy youth but be an example of the faithful, in vvord, in conuersation, in charitie, in faith, in chastitie.

13 Til I come, attend vnto reading, exhortation, doctrine.

14 Neglect not ‡ the grace that is in thee: vvhich is giuen thee by prophecie, ‡ vvith imposition of the hands ‡ of priesthod.

15 These things do thou meditate, be in these things: that thy profiting may be manifest to al.

16 Attend to thy self, and to doctrine: be earnest in them. For, this doing, thou shalt ‡ saue both thy self and them that heare thee.

CHAP. V.

1 A Seniour rebuke not: but beseech as a father: yong men, as brethen:

2 Old vvomen, as mothers: yong vvomen, as sisters in al chastitie.

3 Honour vvidovves: vvhich are ‡ vvidovves in deed.

4 But if any vvidovv haue childrē or nephevves: let her learne first to rule her ovvne house, & to render mutual dutie to her parents. for this is acceptable before God.

5 But she that is a vvidovv in deed & desolat: let her hope in God, & contiaue in obsecrations & ‡ praiers night & day.

6 For she that is in deliciousnes, liuing is dead.

7 And this commaund that they be blamlesse.

8 But if any man haue not care of his ovvne & especially of his domesticals, ‡ he hath denied the faith, and is vvorse then an infidel.

9 ‡ Let a vvidovv be chosen of no lesse then three score yeres, vvhich hath been the ‡ vvife of one husband.

10 Hauing testimonie in good vvorks if she haue brought vp her children, if she haue receiued to harbour, if she haue vvashed the Saincts feet, if she haue ministred to them that suffer tribulation, if she haue folovved euery good vvork.

11 But the yonger vvidovves auoid. For vvhen they shal be ‡ vvanton in Christ, ‡ they vvil marie.

12 ‡ Hauing damnation, because they haue made void ‡ their first faith

13 And vvithal idle also they learne to go about from house to house: not only idle, but also ful of vvords and curious, speaking things vvhich they ought not.

14 ‡ I vvil therfore the yonger to marie, to bring forth children, to be housevviues: to giue no occasion to the aduersarie for to speak euil.

15 For novv certaine are turned backe ‡ after Satan.

16 If any faithful man haue vvidovves, let him minister to them, and let not the Church be burdened: that there may be sufficient for them that are vvidovves indeed.

17 The priests that rule vvel, let them be esteemed ‡ vvorthie of double honour: especially they that labour ‡ in the vvord and doctrine.

18 For the Scripture saith: Thou shalt not moosel the mouth to the oxe that treadeth out the corne. &, The vvorkman is vvorthie of his hire.

19 ‡ Again

19 ‡ Against a priest receiue not accusation: but vnder two or three vvitnesses.
20 Them that sinne, reproue before al: that the rest also may haue feare.
21 I testifie before God and Christ Iesus, and the elect Angels, that thou keep these things vvithout preiudice, doing nothing by declining to the one part.
22 Impose hands on no man ‡ lightly, neither do thou communicat vvith other mens sinnes. Keep thy self chast.
23 Drink not yet ‡ vvater: but vse a litle vvine for thy stomake, and thy often infirmities.
24 Certaine mens sinnes be manifest, going before to iudgment: and certaine men they folovv.
25 In like maner also good deeds be manifest, & they that are othervvise, can not be hidde.

CHAP. VI.

1 VVHosoeuer are seruants vnder yoke, let them count their maisters vvorthie of al honour: lest the name of our Lord and his doctrine be blasphemed.
2 But they that haue faithful maisters, let them not contemne them because they are brethren, but serue the rather, because they be faithful and beloued, vvhich are partakers of the benefit. These things teach and exhort.
3 If any man ‡ teach othervvise, and consent not to the sound vvords of our Lord Iesus Christ, and to that doctrine vvhich is according to pietie.
4 He is proud, knovving nothing, but ‡ languishing about questions and strife of vvords: of vvhich rise enuies, contentions, blasphemies, euil suspicions.
5 Conflicts of men corrupted in their mind, and that are depriued of the truth, that esteeme gaine to be pietie.
6 But pietie vvith sufficiencie is great gaine.
7 For vve brought nothing into this vvorld: doubtlesse, neither can vve take avvay any thing.
8 But hauing food, and vvher- to be couered, vvith these vve content.
9 For they that vvil be made ri- fal into tentation & the snare of t diuel, & many desires vnprofitable and hurtful, vvhich drovvne men into destruction and perdition.
10 For the root of al euils is couetousnes: ‡ vvhich certaine desiring haue erred from the faith, and haue intangled them selues in many sorovves.
11 But thou, o man of God, fl these things: and pursue iustice, pie faith, charitie, patience, mildne
12 Fight the good fight of faith: prehend eternal life, vvherin tho art called and hast confessed a goo confession before many vvitnesses.
13 I commaund thee before G vvho quickneth al things, and Chri Iesus vvho gaue testimonie v Pontius Pilat a good confession.
14 That thou keep the comman dement vvithout spot, blamlesse u to the comming of our Lord Ie Christ.
15 VVhich in due times the Bles & only Mightie vvil shevv, the K of kings and Lord of lords.
16 Vvho only hath immortalit and inhabiteth light not accessi vvhom no man hath seen, neither can see, to vvhom honour and empire euerlasting Amen.
17 Commaud the rich of this vvor not to be high minded, nor to trust the vncertaintie of riches, but in liuing God (vvho giueth vs al thing abundantly to enioy)
18 To do vvel, to become rich in go vvorks, to giue easily, to communic
19 To heap vnto them selues a goo ‡ foundation for the time to com that they may apprehend the true fe.
20 O Timothe, keep the ‡ depositu auoiding the ‡ profane nouelties voices, & oppositions of ‡ falsely ca led knovvledg.
21 VVhich certaine promissing, haue erred about the faith. Grace vvith thee. Amen.

THE SECOND EPISTLE

OF S. PAVL TO TIMOTHEE.

CHAP. I.

1 PAVL an Apoſtle of Ieſus Chriſt by the vvil of God, according to the promiſſe of the life vvhich is in Chriſt Ieſus.

2 To Timo thee my deereſt ſonne, grace, mercie, peace from God the Father, and Chriſt Ieſus our Lord.

3 I giue thankes to God, vvhom I ſerue from my progenitours in a pure conſcience, that vvithout intermiſſion I haue a memorie of thee in my praiers, night and day.

4 Deſiring to ſee thee, mindful of thy teares, that I may be filled vvith ioy.

5 Calling to mind that faith vvhich is in thee not feined, vvhich alſo dvvelt firſt ‡ in thy grandmother Loïs, and thy mother Eunice, and I am ſure that in thee alſo.

6 For the vvhich cauſe I admoniſh thee that thou reſuſcitare the ‡ grace of God, vvhich is in thee by the impoſition of my hands.

7 For God hath not giuen vs the ſpirit of feare: but of povver, and loue, and ſobrietie.

8 Be not therfore aſhamed of the teſtimonie of our Lord, nor of me his priſoner: but trauail vvith the Goſpel according to the povver of God.

9 VVho hath deliuered and called vs by his holy calling, not according to our vvorks, but according to his purpoſe and grace, vvhich vvas giuen to vs in Chriſt Ieſus before the ſecular times.

10 But it is manifeſted novv by the illumination of our Sauiour IESVS Chriſt, vvho hath deſtroied death, & illuminated life and incorruption by the Goſpel:

11 VVherein I am appointed a preacher and Apoſtle and Maiſter of the Gentiles.

12 For the vvhich cauſe alſo I ſuffer theſe things: but I am not confounded. For I knovv vvhom I haue beleeued, & I am ſure that he is able to keep my ‡ depoſitum vnto that day.

13 Haue thou ‡ a forme of ſound vvords, vvhich thou haſt heard of me in faith & ‡ in the loue in Chriſt Ieſus.

14 Keep the good depoſitum by the Holy Ghoſt, vvhich dvvelleth in vs.

15 Thou knovveſt this, that al vvhich are in Aſia, be auerted from me: of vvhom is Phigelus and Hermogenes.

16 Our Lord giue mercie to the houſe of Oneſiphorus: becauſe he hath often refreſhed me, and hath ‡ not been aſhamed of my chaine.

17 But vvhen he vvas come to Rome: he ſought me carefully, and found me.

18 ‡ Our Lord graunt him to find mercie of our Lord in that day. And novv many things he miniſtred to me at Epheſus, thou knovveſt better.

CHAP. II.

1 THou therfore my ſonne, be ſtrong in the grace vvhich is in Chriſt Ieſus.

2 And the things vvhich thou haſt heard of me by many vvitneſſes, theſe commend to faithful men, vvhich ſhal be fit to teach others alſo.

3 Labour thou as a good ſouldier of Chriſt Ieſus.

4 ‡ No man being a ſouldier to God, intangleth him ſelf vvith ſecular buſineſſes: that he may pleaſe him to vvhom he hath approued him ſelf.

5 For he alſo that ſtriueth for the maiſterie, is not crovvned valeſſe he ſtriue lavvfully.

6 The husbandman that laboureth, muſt firſt take of the fruits.

7 Vnderſtand vvhat I ſay: for our Lord

Lord vvil giue thee in al things vnderſtanding.

8 Be mindful that our Lord IESVS Chriſt is riſen againe from the dead, of the ſeed of Dauid according to my Goſpel.

9 VVherein I labour euen vnto bandes, as a malefactour: but the vvord of God is not tied.

10 Therfore ‡ I ſuſtaine al things for the elect, that they alſo may obtaine the ſaluation, vvhich is in Chriſt Ieſus, vvith heauenly glorie.

11 A faithful ſaying. For if vve be dead vvith him, vve ſhal liue alſo together.

12 If vve ſhal ſuſtaine, vve ſhal alſo reigne together. If vve ſhal deny, he alſo vvil denie vs.

13 If vve beleeue not: he continueth faithful, he can not denie him ſelf.

14 Theſe things admonish: teſtifying before our Lord.

Contend not in vvord, for it is profitable for nothing, but for the ſubuerſion of them that heare.

15 Carefully prouide to preſent thy ſelf approued to God, a vvorkman not to be confounded, ‡ rightly handling the vvord of truth.

16 But ‡ profane and vaine ſpeaches auoid: for they do much grovv to impietie.

17 And ‡ their ſpeach ſpreadeth as a canker: of vvhom is Hymenæus and Philetus.

18 VVho haue erred from the truth, ſaying that the reſurrection is done already, and haue ſubuerted the faith of ſome.

19 But the ſure foundation of God ſtandeth, hauing this ſeale, Our Lord knovveth, vvho be his, and let euery one depart from iniquitie that nameth the name of our Lord.

20 But ‡ in a great houſe there are not only veſſels of gold and of ſiluer, but alſo of vvood and of earth: and certaine in deed vnto honour, but certaine vnto contumelie.

21 If any man therfore shal ‡ cleanſe him ſelf from theſe, he shal be a veſſel vnto honour, ſanctified & profitable to our Lord, prepared to euery good vvork.

22 But youthful deſires flee: and purſue iuſtice, faith, charitie, & peace vvith them that inuocat our Lord from a pure hart.

23 And folish and vnlearned queſtions auoid, knovving that they ingender braules.

24 But the ſeruant of our Lord must not vvrangle: but be mild tovvard al men, apt to teach, patient.

25 VVith modeſtie admonishing them that reſiſt the truth: leſt ſometime ‡ God giue them repentance to knovv the truth.

26 And they recouer them ſelues from the ſnares of the diuel, of vvhom they are held captiue at his vvil.

CHAP. III.

1 AND this knovv thou, that in the laſt daies shal approch perilous times.

2 And ‡ men shal be louers of them ſelues, couetous, hautie, proud, blaſphemous, not obedient to their parents, vnkind, vvicked.

3 VVithout affection, vvithout peace, accuſers, incontinent, vnmerciful, vvithout benignitie.

4 Traitours, ſtubburne, puffed vp, and louers of voluptuoſnes more then of God.

5 Hauing an appearance in deed of pietie, but denying the vertue therof. And theſe auoid.

6 For of theſe be they that craftely enter into houſes: and lead captiue ſeely ‡ vvomen loden vvith ſinnes, vvhich are led vvith diuers deſires.

7 Alvvaies learning, and neuer attaining to the knovvledg of the truth.

8 But as ‡ Iannes & Mambres reſiſted Moyſes, ſo theſe alſo reſiſt the truth men corrupted in mind, reprobat concerning the faith.

9 But they shal proſper no further: for their ‡ folly shal be manifeſt to al, as theirs alſo vvas.

10 But thou haſt attained to my doctrine, inſtitution, purpoſe, faith, longanimitie, loue, patience.

11 Perſecutions, paſſions: vvhat maner of things vvere done to me at Antioch

Antioch, at Iconium, at Lystra: vvhat maner of persecutions I sustained: and out of al our Lord deliuered me.
12 And ‡ al that vvil liue godly in Christ Iesus, shal suffer persecution.
13 But euil men and seducers shal ‡ prosper to the vvorse: erring, & driuing into errour.
14 But ‡ thou, continue in those things vvhich thou hast learned, and are committed to thee: knovving of vvhom thou hast learned.
15 And because from thine infancie thou hast knovven the holy Scriptures, vvhich can instruct thee to saluation, by the faith that is in Christ IESVS.
16 ‡ Al scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in iustice.
that the man of God may be perfect, instructed to euery good vvork.

CHAP. IIII.

1 I Testifie before God and Iesus Christ vvho shal iudge the liuing and the dead, and by his aduet, and his kingdom:
2 Preach the vvord, vrge in season, out of season, reproue, beseech, rebuke in al patience and doctrine.
3 For ‡ there shal be a time vvhen they vvil not beare sound doctrine: but according to their ovvne desires they vvil heap to them selues maisters, hauing itching eares.
4 And from the truth certes they vvil auert their hearing, and to fables they vvil be conuerted.
5 But be thou vigilant, labour in al things, do the vvork of an Euangelist, fulfil thy ministerie. Be sober.
6 For I am euen novv ‡ to be sacrificed: and the time of my resolutiō is at hand.
7 I haue fought a good fight, I haue cōsummat my course, I haue kept the faith.
8 Concerning the rest, there is laid vp for me ‡ a crovvne of iustice, vvhich our Lord vvil render to me in that day, a iust iudge: and not only to me, but to thē also that loue his comming.
9 Make haste to come to me quickly.
10 For Demas hath left me, louing this vvorld, and is gone to Thessalonica: Crescens into Galatia, Titus into Dalmatia.
11 Luke only is vvith me. Take Mark, and bring him vvith thee: for he is profitable to me for the ministerie.
12 But Tychicus I haue sent to Ephesus.
13 The cloke that I left at Troas vvith Carpus, comming bring vvith thee, and the books, especially the parchment.
14 Alexander the Coppersmith hath shevved me much euil, our Lord vvil revvard him according to his vvorks.
15 VVhom do thou also auoid, for he hath greatly resisted our vvords.
16 In my first answer no man vvas vvith me, but al did forsake me: be it not imputed to them.
17 But our Lord stood to me, and strengthned me, that by me the preaching may be accomplished, and al Gentils may heare: and I vvas deliured from the mouth of the lion.
18 Our Lord ‡ hath deliuered me from al euil vvork: and vvil saue me vnto his heauenly kingdom. to vvhom be glorie for euer and euer. Amen.
19 Salute Prisca and Aquila, and the house of Onesiphorus.
20 Erastus remained at Corinth. And Trophimus I left sick at Miletum.
21 Make haste to come before vvinter. Eubulus and Pudens and ‡ Linus and Claudia, and al the brethren, salute thee.
22 Our Lord Iesus Christ be vvith thy spirit. Grace be vvith you. Amen.

THE

THE EPISTLE OF S. PAVL TO TITVS.

CHAP. I.

1 PAul the ſeruant of God, and an Apoſtle of Ieſus Chriſt according to the faith of the elect of God and knowledg of the truth: which is according to pietie.
2 Into the hope of life euerlaſting, which he promiſed that lieth not, God, before the ſeculor times.
3 But hath manifeſted in due times his vvord in preaching, vvhich is committed to me according to the precept of our Sauiour God.
4 To Titus my beloued ſonne according to the common faith, grace and peace from God the father, and Chriſt Ieſus our Sauiour.
5 For this cauſe left I thee in Crete that thou ſhouldeſt reforme the things that are vvanting, and ſhouldeſt ‡ ordaine Prieſts by cities, as I alſo appointed thee:
6 If any be vvithout crime, the husband ‡ of one vvife, hauing faithful children, not in the accuſation of riot, or not obedient.
7 For a Biſhop muſt be vvithout crime, as the ſtevvard of God: not proud, not angrie, not giuen to vvine, no ſtriker, not couetous of filthy lucre.
8 But giuen to hoſpitalitie, gentle, ſober, iuſt, holy, continent.
9 Embracing that faithful vvord vvhich is according to doctrine, that he may be able to exhort in ſound doctrine, & to reproue them that gaineſay it.
10 For there be many diſobedient, vain-ſpeakers, and ſeducers, eſpecially they that are of the Circumciſſon.
11 VVho muſt be controuled. vvho ſubuert vvhole houſes, teaching the things they ought not, for filthie lucre.
12 One of them ſaid, their ovvne proper prophet, The Cretenſians alvvaies liers, naughtie beaſtes, ſlouthful bellies.
13 This teſtimonie is true. For the vvhich cauſe rebuke them ſharply, that they may be ſound in the faith.
14 Not attending to Ievvish fables, and commaundements of men auerting them ſelues from the truth.
15 Al things are ‡ cleane to the cleane: but to the pollured and vnbeleeuing nothing is cleane: but pollured are both their mind and conſcience.
16 They confeſſe that they knovv God: but in their vvorks they deny, vvheras they be abominable and incredulous and to euery good vvork reprobat.

CHAP. II.

1 BVt do thou ſpeak the things that become ſound doctrine.
2 Old men that they be ſober, chaſt vviſe, ſound in the faith, in loue, in patience.
3 Old vvomen in like maner in holy attire, not il ſpeakers, not giuen to much vvine: teaching vvel.
4 That they may teach the yong vvomen vviſedom, to loue their husbands, to loue their children.
5 VViſe, chaſt, ſober, hauing a care of the houſe, gentle, ſubiect to their husbands, that the vvord of God be not blaſphemed.
6 Yong men in like maner exhort that they be ſober.
7 In al things shevv thy ſelf an example of good vvorks, in doctrine, in integritie, in grauitie.
8 The vvord ſound, irreprehenſible: that he vvhich is on the contrarie part, may be afraid, hauing no euil to ſay of vs.
9 Seruants to be ſubiect to their maiſters, in al things pleaſing, not gainſaying.
10 Not defrauding, but in al things shevving good faith, that they may ador-

adorne the doctrine of our Sauiour God in al things.

11 For the grace of God our Sauiour hath appeared to al men:

12 Instructing vs that denying impietie & vvordly desires, vve liue soberly, and iustly, and godly is this vvorld.

13 Expecting the blessed hope and aduent of the glorie of the great God and our Sauiour Iesus Christ.

14 VVho gaue him self for vs, that he might redeeme vs from al iniquitie, and might cleanse to him self a people acceptable, a pursuer of good vvorks.

15 These things speak, and exhort and rebuke ‡ vvith al authoritie. Let no man contemne thee.

CHAP. III.

1 ADMONISH them to be subiect to Princes & Potestats, to obey at a vvord, to be ready to euery good vvork.

2 To blaspheme no man, not to be litigious, but modest: shevving al mildnes tovvard al men.

3 For vve also vvere sometime vnvvise, incredulous, erring, seruing diuers desires & voluptuousnesses, liuing in malice & enuie, odible, hating one an other.

4 But vvhen the benignitie and ‡ kindnes tovvard man of our Sauiour God appeared.

5 Not by the vvorks of iustice vvhich vve did, but according to his mercie he hath saued vs ‡ by the lauer of regeneration & renouation of the Holy Ghost.

6 VVhom he hath povvred vpon vs aboundantly by Iesus Christ our Sauiour.

7 That being iustified by his grace, vve may be heires according to hope of life euerlasting.

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9 But foolish questions, and genealogies, and contentions, and contrauersies of the Lavv auoid. For they are vnprofitable and vaine.

10 A man that is ‡ an heretike after the first and second ‡ admonition auoid.

11 Knovving that he that is such an one, is ‡ subuerted, and sinneth, being condemned ‡ by his ovvne iudgment.

12 VVhen I shal send to thee Artemas or Tychicus, haste to come vnto me to Nicopolis. for there I haue determined to vvinter.

13 Set forvvard Zenas the lavvyer and Apollos carefully, that nothing be vvanting to them.

14 And let our men also learne ‡ to excel in good vvorks to necessarie vses: that they be not vnfruitful.

15 Al that are vvith me, salute thee: salute them that loue vs in the faith. The grace of God be vvith you al. Amen.

THE EPISTLE OF S. PAVL TO PHILEMON.

1 PAVL the prisoner of Christ Iesus, and brother Timothee: to Philemon the beloued and our coadiutor.

2 And to Appia our deerest sister, and to Archippus our felovv-soldier and to the church vvhich is in thy house.

3 Grace to you and peace from God our father, and our Lord Iesus Christ.

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3 Grace to you and peace from God our father, and our Lord Iesus Christ.

4 I giue thanks to my God, alvvaies making a memorie of thee in my praiers.

5 Hearing

5 Hearing thy ‡ charitie and faith vvhich thou hast in our Lord Iesus, & ‡ tovvard al the saincts: 6 That the communication of thy faith may be made euident in the aguition of al ‡ good ‡ that is in you in Christ Iesus.

7 For I haue had great ioy and consolation in thy charitie, because the bovvels of the saincts ‡ haue rested by thee brother.

8 For the vvhich thing hauing great confidence in Christ IESVS, to commaund thee that vvhich pertaineth to the purpose.

9 For charitie rather I beseech, vvhereas thou art such an one, as Paul being old and novv prisoner also of Iesus Christ.

10 I beseech thee for my sonne vvhom I haue begotten in bands. Onesimus.

11 VVho hath been sometime vnprofitable to the, but novv profitable both to me and thee.

12 VVhom I haue sent back to thee. And ‡ do thou receiue him as mine ovvne bovvels.

13 VVhom I vvould haue reteined vvith me, that for thee he might minister to me in the bands of the Gospel.

14 But vvithout thy counsel I vvould do nothing: that thy good might be not as it vvere of necessitie, but voluntarie.

15 For perhaps therfore he departed for a season from thee, that thou mightest take him againe for euer.

16 Novv not as a seruant, but for a seruant, a most deere brother, especially to me, but hovv much more to thee both in the flesh & in our Lord?

17 If therfore thou take me for thy fellovv: receiue him as my self.

18 And if he hath hurt thee any thing or is in thy debt, that impute to me.

19 I Paul haue vvritten vvith mine ovvne hand: I vvil repay it: not to say to thee, ‡ that thou ovvest me thine ovvne self also.

20 Yea brother. God graunt I may enioy thee in our Lord. Refresh my bovvels in our Lord.

21 Trusting in thy obedience I haue vvritten to thee knovving that thou vvilt do aboue that also vvhich I do say.

22 And vvithal prouide me also a lodging. for I hope by your praiers that I shal be giuen to you.

23 There salute thee Epaphras my fellovv-prisoner in Christ IESVS.

24 Marke, Aristarchus, Demas and Luke my coadiutors.

25 The grace of our Lord IESVS Christ be vvith your spirit. Amen.

THE EPISTLE OF S. PAVL THE APOSTLE TO THE HEBREVVES.

CHAP. I.

1 DIVERSLY and many vvaies in times past God speaking to the fathers in the prophets.

2 Last of al in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he made also the vvorldes

3 VVho being the ‡ brightnesse of his glorie, and, ‡ the ‡ figure of his substance, and carying al things by the vvord of his povver, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places.

4 Being made so much better then Angels, as he hath inherited a more excellent name aboue them.

5 For to vvhich of the Angels hath he said at any time, Thou art my sonne, to day haue I begotten thee? and againe, I vvil be to him a father, & he shal be to me a sonne.

6 And vvhen againe he bringeth in the first begotte into the vvorld, he saith, And ‡ let al the Angels of God

God adore him.
7 And to the Angels truely he ſaith, He that maketh his Angels ſpirits: and his miniſters, a flame of fire.
8 But to the Sonne: Thy throne o God for euer and euer: a rod of equitie, the rod of thy kingdom.
9 Thou haſt loued iuſtice, and hated iniquitie: therfore thee, God, thy God hath anointed vvith the oile of exultation aboue thy fellovves.
10 And, Thou in the beginning o Lord didſt found the earth: and the vvorks of thy hands are the heauens.
11 They ſhal perish, but thou ſhalt continue: and they ſhal al vvaxe old as a garment.
12 As a veſture ſhalt thou chaunge them, and they ſhal be changed: but thou art the ſelf ſame, & thy yeres ſhal not faile.
13 But to vvhich of the Angels ſaid he at any time: Sit on my right hand, vntil I make thine enemies the foot-ſtoole of thy feet.
14 Are they not al, ‡miniſtring ſpirits: ſent to miniſter for them vvhich ſhal receiue the inheritance of ſaluation?

CHAP. II.

1 THERFORE more aboundantly ought vve to obſerue thoſe things vvhich vve haue heard: ‡ leſt perhaps vve runne out.
2 For if the vvord that vvas ſpoken by Angels, became ſure, and al preuarication and diſobedience hath receiued a iuſt retribution of revvard.
3 Hovv ſhal vve eſcape if vve neglect ſo great ſaluation? vvhich vvhen it vvas begonne to be declared by our Lord, of them that heard vvas confirmed on vs.
4 God vvithal teſtifying by ſignes, & vvonders, and diuers miracles, & diſtributions of the Holy Ghoſt according to his vvil.
5 For not to Angels hath God made ſubiect the vvorld to come, vvhereof vve ſpeak.
6 But one hath teſtified in a certaine place, ſaying: VVhat is man that thou art mindful of him: or the ſonne of man, that thou viſiteſt him?
7 Thou didſt minish him little leſſe then Angels: vvith glorie & honour thou haſt crovvned him, and conſtituted him ouer, the vvorks of thy hands.
8 Al things haſt thou made ſubiect vnder his feet. For in that he ſubiected al things to him, he left nothing not ſubiect to him. But novv vve ſee not as yet al things ſubiected to him,
9 But him that vvas a litle leſſened vnder the Angels, vve ſee Ieſus, ‡ becauſe of the paſſion of death, crovvned vvith glorie and honour: that through the grace of God he might taſt death for al.
10 For it became him for vvhom al things, and by vvhom al things, that had brought many children into glorie, to conſummat the author of their ſaluation, by his paſsion.
11 For he that ſanctifieth, and they that be ſanctified: al of one. For the vvhich cauſe he is not aſhamed to cal them brethren.
12 Saying, I vvil declare thy name to my brethren: in the middes of the Church vvil I praiſe thee.
13 And againe, I vvil haue affiance in him. And againe, Behold here am I and my children: vvhom God hath giuen me.
14 Therfore becauſe the children haue cõmunicated vvith flesh & bloud, him ſelf alſo in like maner hath been partaker of the ſame that by death he might deſtroy him that had the empire of death, that is to ſay, the Diuel.
15 And might deliuer them that by the feare of death through al their life vvere ſubiect to ſeruitude.
16 For no vvhere doth he take Angels: but ‡ the ſeed of Abraham he taketh.
17 VVhereupon he ought in al things to be like vnto his brethren: that he might become a merciful and faithful high Prieſt before God, that he might repropitiate the ſinnes of the people.
18 For in that vvherin him ſelf ſuffered and vvas tempted he is able to help them alſo that are tempted.

THE

CHAP. III.

VVHerfore holy brethren, partakers of the heauenly vocation, conſider the Apoſtle, & high prieſt of our confeſſion Ieſus.

2 VVho is faithful to him that made him, as alſo Moyſes in al his houſe,

3 For, this man is eſteemed vvorthie of more ample glorie aboue Moyſes, by ſo much as more ample glorie then the houſe, hath he that framed it.

4 For euery houſe is framed of ſome man. but he that created al things is God.

5 And Moyſes in deed vvas faithful in al his houſe as a ſeruant, for a teſtimonie of thoſe things vvhich vvere to be ſaid.

6 But Chriſt as the Sonne in his ovvne houſe: vvhich houſe are vve, if vve keepe firme the confidence and glorie of hope vnto the end.

7 VVherfore, as the Holy Ghoſt ſaith, To day if you shal heare his voice.

8 Harden not your harts as in the exacerbation according to the day of tentation in the deſert.

9 VVhere your fathers tempted me: proued & ſavv my vvorks.

10 Fourtie yeres: For the vvhich cauſe I vvas offended vvith this generation, & ſaid, They do alvvaies erre in hart. And they haue not knovven my vvaies.

11 To vvhom I ſvvare in my vvrath, If they shal enter into my reſt.

12 Bevvare brethren, leſt perhaps there be in ſome of you an euil hart of incredulitie, to depart from the liuing God.

13 But exhort your ſelues euery day vvhiles to day is named, that none of you be obdurat vvith the fallacie of ſinne.

14 For vve be made partakers of Chriſt: yet ſo if vve keep the ‡ beginning of his ſubſtance firme vnto the end.

15 VVhile it is ſaid, To day if you shal heare his voice, do not obdurat your harts as in that exacerbation.

16 For ſome hearing did exaſperat: but not al they that vvent out of Egypt by Moyſes.

17 And vvith vvhom vvas he offended fourtie yeres? vvas it not vvith them that ſinned, vvhoſe carcaſſes vvere ouerthrovven in the deſert?

18 And to vvhom did he ſvveare that they ſhould not enter into his reſt: but to them that vvere incredulous?

19 And vve ſee that they could not enter in, becauſe of incredulitie.

CHAP. IIII.

1 LET vs feare therfore leſt perhaps forſaking the promis of entring into his reſt, ſome of you be thought to be vvanting.

2 For to vs alſo it hath been denounced, as alſo to them. but the vvord of hearing did not profit them, not mixt vvith faith of thoſe things vvhich they heard.

3 For vve that haue beleeued, shal enter into the reſt: as he ſaid, As I ſvvare in my vvrath, if they shal enter into my reſt: and truly the vvorks from the foundation of the vvorld being perfited.

4 For he ſaid in a certaine place of the ‡ ſeuenth day thus: And God reſted the ſeuenth day from al his vvorks.

5 And againe in this, If they shal enter into my reſt.

6 Becauſe then it remaineth that certaine enter into it, and they to vvhom firſt it vvas preached, did not enter becauſe of incredulitie.

7 Againe he limiteth a certaine day: To day, in Dauid ſaying, after ſo long time, as is aboue ſaid, To day if you shal heare his voice: do not obdurat your harts.

8 For if Ieſus had geuen them reſt he vvould neuer ſpeak of an other day aftervvard.

9 Therfore there is left a ſabbatiſme for the people of God.

10 For he that is entred into his reſt, the ſame alſo hath reſted from his vvorks, as God from his.

11 Let vs haſten therfore to enter into that reſt: that no man fal into the ſame example of incredulitie.

For

12 For ‡ the vvord of God is liuely and forcible, and more perſing then any tvvo edged ſvvord: and reaching vnto the diuiſion of the ſoule and the ſpirit, of the ioynts alſo and the marovves, and a diſcerner of the cogitations and intents of the hart.

13 And there is no creature inuiſible in his ſight. but al things are naked & open to his eyes, to vvhom our ſpeach is.

14 Hauing therfore a great high Prieſt that hath entred the heauens, Ieſus the ſonne of God, let vs hold the confeſsion.

15 For vve haue not a high prieſt that can not haue compaſsion on our infirmities: but tempted in al things by ſimulitude, except ſinne.

16 ‡ Let vs go therfore vvith confidence to the throne of grace: that vve may obtaine mercie and find grace in ſeaſonable aide.

CHAP. V.

1 FOR ‡ euery high Prieſt taken from among men, is appointed for men in thoſe things that pertaine to God: that he may offer gifts and ſacrifices for ſinnes:

2 That can haue compaſsion on them that be ignorant and do erre: becauſe him ſelf alſo is compaſſed vvith infirmitie:

3 And therfore he ought, as for the people, ſo alſo for him ſelf to offer for ſinnes.

4 Neither doth any man ‡ take the honour to him ſelf, but he that is called of God, as Aaron.

5 So Chriſt al ſo ‡ did not glorifie him ſelf that he might be made a high prieſt: but he that ſpake to him: My Sonne art thou, I this day haue begotten thee.

6 As alſo in an other place he ſaith, Thou art ‡ a prieſt for euer, according to the order of Melchiſedec.

7 VVho in the daies of his flesh, ‡ vvith a ſtrong crie and teares, offering praiers and ſupplications to him that could ſaue him from death, vvas heard ‡ for his reuerence.

8 And truly vvheras he vvas the Sonne, he learned by thoſe things vvhich he ſuffered, obedience:

9 And being ‡ conſummat, ‡ vvas made to al that obey him, cauſe of eternal ſaluation.

10 Called of God a high prieſt according to the order of Melchiſedec.

11 Of vvhom vve haue great ſpeach and ‡ inexplicable to vtter: becauſe you are become vveak to heare.

12 For vvheras you ought to be maiſters for your time, you need to be taught againe your ſelues vvhat be the elements of the beginning of the vvords of God: and you are become ſuch as haue need of milk, and not of ſtrong meat.

13 For euery one that is partaker of milk, is vnskilful of the vvord of iuſtice: for he is a child.

14 But ſtrong meat is for the perfect, them that by cuſtome haue their ſenſes exerciſed to the diſcerning of good and euil.

CHAP. VI.

1 VVHerfore intermitting the vvord of the beginning of Chriſt, let vs procede to perfection, not againe laying ‡ the foundation of penance from dead vvorks, & of faith tovvard God.

2 Of the doctrine of baptiſmes, & of impoſition of hands, & of the reſurrection of the dead, & of eternal iudgment.

3 And this shal vve do, if God vvil permit it.

4 For it is ‡ impoſsible for them that vvere once illuminated, haue taſted alſo the heauenly gift, & vvere made partakers of the holy Ghoſt.

5 Haue moreouer taſted the good vvord of God, & the povvers of the vvorld to come.

6 And are fallen: to be renevved againe to penance, crucifying againe to them ſelues the Sonne of God, & making him a mockerie.

7 For the earth drinking the raine often comming vpon it, & bringing forth graſſe commodious for them by vvhom it is tilled, receiueth bleſſing of God.

8 But bringing forth thornes and bryers, it is reprobat, and very neere a curſe, vvhoſe end is, to be burnt.

9 But ‡ vve confidently truſt of you, my beſt beloued, better things and neerer to ſalnation: although vve ſpeak thus.
10 For ‡ God is not vniuſt, that he ſhould forget your vvork & loue vvhich you haue shevved in his name, vvhich haue miniſtred to the ſaincts and do miniſter.
11 And our deſire is that euery one of you shevv forth the ſame carefulneſſe to the accomplishing of hope vnto the end:
12 That you become not slouthful, but imitatours of them vvhich by faith and patience ſhal inherit the promiſſes.
13 For God promiſing to Abraham, becauſe he had none greater by vvhom he might ſvveare, he ſvvare by him ſelf.
14 Saying: Vnles bleſsing I shal bleſſe thee, and multiplying shal multiplie thee.
15 And ſo patiently enduring he obtained the promiſe.
16 For men ſvveare by a greater then them ſelues: and the end of al their controuerſie, for the confirmation, is an othe.
17 VVherin God meaning more aboundantly to shevv to the heires of the promiſe the ſtabilitie of his coūſel, he interpoſed an othe:
18 That by tvvo things vnmoueable, vvhereby it is impoſsible for God to lie, vve may haue a moſt ſtrong comfort, vvho haue fled to hold faſt the hope propoſed.
19 VVhich vve haue as an anker of the ſoule, ſure and firme, and going in into the inner parts of the vele.
20 VVhere Ieſus the precurſor for vs is entred, made a high prieſt for euer according to the order of Melchiſedec.

CHAP. VII.

1 FOR this ‡ Melchiſedec, the king of Salem, Prieſt of the God moſt high, vvho met Abraham returning from the slaughter of the kings, and bleſſed him:
2 To vvhom alſo Abraham deuided tithes of al: firſt in deed by interpretation, ‡ the king of iuſtice: & then alſo king of Salem, vvhich is to ſay king of peace.
3 ‡ VVithout father, vvithout mother, vvithout genealogie, haue neither beginning of daies nor end of life, but likened to the ſonne of God, continueth a prieſt for euer.
4 And ‡ behold hovv great this man is, to vvhom alſo Abraham the Patriarke gaue ‡ tithes of the principal things.
5 And certes they of the ſonnes of Leui that take the prieſthod, haue commaundement to take tithes of the people according to the Lavv, that is to ſay, of their brethren: albeit them ſelues alſo iſſued out of the loines of Abraham.
6 But he vvhoſe generation is not numbred among them, took tithes of Abraham, and bleſſed him that had the promiſes.
7 But vvithout al contradiction, that vvhich is leſſe, ‡ is bleſſed of the better.
8 And here in deed, ‡ men that die, receiue tithes: but there he hath vvitnes, that he liueth.
9 And (that it may ſo be ſaid) by Abraham Leui alſo, vvhich receiues tithes, vvas tithed.
10 For as yet he vvas in his father loines, vvhen Melchiſedec met him.
11 ‡ If then conſummation vvas by the Leuitical prieſthod (for vnder the people receiued the Lavv) ‡ vvhat neceſsitie vvas there yet an other prieſt to riſe according to the order of Melchiſedec, and not to be called according to the order of Aaron?
12 For the prieſthod being ‡ translated, it is neceſſarie that a translation of the Lavv alſo be made.
13 For he on vvhom theſe things be ſaid, is of an other tribe, of vvhich, none attended on the altar.
14 For it is manifeſt that our Lord ſprung of Iuda: in the vvhich tribe Moyſes ſpake nothing of prieſts.
15 And yet it is much more euident: if according to the ſimilitude of Melchiſedec there ariſe an other prieſt.
16 VVhich vvas not made according to the Lavv of the carnal commandement, but according to the power of life indiſſoluble.

For he vvitneseth, That thou art a ‡ priest for euer, according to the order of Melchisedec.

18 Reprobation certes is made ‡ of the former commaundement, because of the vveakneſſe and vnprofitablenesse thereof.

19 For the Lavv brought nothing to perfection, ‡ but an introduction of a better hope, by the vvhich vve approch to God.

20 And in as much as it is not vvithout an oth, (the other truly vvithout an oth vvere made priests:

21 But this ‡ vvith an oth, by him that said vnto him: Our Lord hath ſvvorne, & it shal not repent him: thou art a priest for euer.)

22 By so much, is Ieſus made a ſurertie of a better teſtament.

23 And the other in deed vvere made priests, ‡ being many, becauſe that by death they vvere prohibited to continue:

24 But this, for that he continueth for euer, hath an euerlasting priesthod.

25 VVhereby he is able to saue also for euer going by him self to God ‡ alvvaies liuing to make intercesſion for vs.

26 For it vvas seemely that vve should haue ſuch a high prieſt, holy, innocent, impolluted, ſeparated from sinners, and made higher then the heauens.

27 VVhich hath not neceſsitie daily (as the priests) firſt for his ovvne sinnes to offer hoſtes, then for the peoples. for ‡ this he did once, in offering him self.

28 For the Lavv appointeth priests men that haue infirmitie: but the vvord of the oth vvhich is after the Lavv, the Sonne for euer perfected.

CHAP. VIII.

1 BVT the ſumme concerning thoſe things vvhich be ſaid, is: VVe haue ſuch an high prieſt, vvho ſitteth on the right hand of the ſeat of maieſtie in the heauens.

2 A ‡ minister of the holies, and of the true tabernacle, vvhich our Lord pight and not man.

3 For euery high prieſt is appointed to offer gifts and hoſtes, vvherefore it is ‡ neceſſarie that he also haue ſomething that he may offer:

4 ‡ If then he vvere vpon the earth, neither vvere he a prieſt: vvheras there vvere that did offer gifts according to the Lavv.

5 That ‡ ſerue the exampler and shadovv of ‡ heauenly things. As it vvas anſvvered Moyſes, vvhen he finished the tabernacle, See (quoth he) that thou make al things according to the exampler vvhich vvas shevved thee in the mount.

6 But novv he hath obtained a better miniſterie, by ſo much as he is mediatour of a better teſtament, vvhich is eſtabliſhed in better promiſes.

7 For ‡ if that former had been void of fault, there should not certes a place of a ſecond been ſought.

8 For blaming them, he ſaith: Behold the daies shal come, ſaith our Lord: and I vvil conſummat vpon the houſe of Iſrael, and vpon the houſe of Iuda a nevv Teſtament:

9 Not according to the teſtament vvhich I made to their fathers in the day that I took their hand to bring them out of the land of AEgypt: becauſe they did not continue in my teſtament: and I neglected them, ſaith our Lord.

10 For this is the teſtament vvhich I vvil diſpoſe to the houſe of Iſrael after thoſe daies, ſaith our Lord: Giuing my lavves ‡ into their mind, and in their hart vvil I ſuperſcribe them: and I vvil be ‡ their God, and they shal be my people:

11 And euery one ‡ shal not teach his neighbour, and euery one his brother, ſaying, Knovv our Lord: becauſe al shal knovv me from the leſſer to the greater of them:

12 Becauſe I vvil be merciful to their iniquities, & their ſinnes I vvil not novv remember.

13 And in ſaying a nevv, the former he hath made old. And that vvhich grovveth auncient and vvaxeth old, is nigh to vtter decay.

CHAP. IX.

1 THE former also in deed had iustifications ‡ of seruice, and a secular sanctuarie.
2 For the tabernacle vvas made, the first, vvherin vvere, the candlesticks, and the table, and the proposition of loaues, vvhich is called Holy.
3 But after the second vele, the tabernacle, vvhich is called Sancta Sanctorum:
4 Hauing a golden censar, and the arke of the testament couered about on euery part vvith gold, in the vvhich vvas ‡ a golden pot hauing Manna, and the rod of Aaron that had blossomed, and the tables of the testament.
5 And ouer it vvere the ‡ Cherubins of glorie ouershadovving the propitiatorie. of vvhich things it is not needful to speake novv particularly.
6 But these things being so ordered, in the first tabernacle in deed the priests alvvaies entered, accomplishing offices of the sacrifices.
7 But in the second, once a yere the high priest only: not vvithout bloud vvhich he offereth for his ovvne and the peoples ignorance:
8 The Holy Ghost signifying this, that the vvay of the holies vvas ‡ not yet manifested, the former tabernacle as yet standing.
9 VVhich is a ‡ parable of the time present: according to vvhich are offered gifts and hostes, vvhich can not concerning the conscience make perfect ‡ him that serueth.
10 Only in meats and in drinks, and diuerse baptismes, and iustices of the flesh laid on them ‡ vntil the time of correction.
11 But Christ assisting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made vvith hand, that is, not of this creation:
12 Neither by the bloud of goats or of calues, but by his ovvne bloud entred in once into the Holies, ‡ eternal redemption being found.
13 For if the bloud of goats and of oxen & the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh:
14 Hovv much more hath the bloud of Christ vvho by the Holy Ghost offred him self vnspotted vnto God, cleansed ‡ our conscience from dead vvorks, to serue the liuing God?
15 And therfore he is the mediatour of the nevv Testament: that death being a meane, vnto the redemption ‡ of these preuarications vvhich vvere vnder the former testament, they that are called may receiue the promise of eternal inheritance.
16 For vvhere there is a testament: the death of the testatour must of necessitie come betvvene.
17 For a testament is confirmed in the dead: othervvise it is yet of no value, vvhiles the testatour liueth.
18 VVherevpon neither vvas the first certes dedicated vvithout bloud.
19 For al the commaundement of the Lavv being read of Moyses to al the people: he taking the bloud of calues and goats vvith ‡ vvater and scarlet vvool and hyssope, sprinkled the very book also it self and al the people.
20 Saying, ‡ This is the bloud of the Testament, vvhich God hath commaunded vnto you.
21 The tabernacle also & al the vessel of the ministerie he in like maner sprinkled vvith bloud.
22 And al things almost according to the lavv are cleansed vvith bloud: and vvithout sheading of bloud there is not remission.
23 It is necessarie therfore that ‡ the examplers of the cœlestials be cleansed vvith these: but the celestials them selues vvith better hostes then these.
24 For Iesus is not entred into Holies made vvith hand, examplers of the true: but into heauen it self, that he may appeare novv to the countenance of God for vs.
25 Nor that he should ‡ offer him self often, as the high priest entereth into the Holies, euery yere in the bloud of others:

26 Othervvise he ought to haue suffered often from the beginning of the vvorld: but novv once in the consummation of the vvorlds, to the destruction of sinne, he hath appeared by his ovvne host.
27 And as it is appointed to men to die once, and after this, the iudgment:
28 So also Christ vvas offered once ‡ to exhaust the sinnes of many. the second time he shal appeare vvithout sinne to them that expect him, vnto saluation.

CHAP. X.

1 FOr the lavv hauing ‡ a shadovv of good things to come, not the very image of the things: euery yere vvith the self same hostes vvhich they offer incessantly, can neuer make the commers thereto perfect:
2 Othervvise ‡ they should haue ceased to be offered, because the vvorshippers once cleansed should haue no conscience of sinne any longer.
3 But in them there is made a commemoration of sinne euery yere.
4 For it is ‡ impossible that vvith the bloud of oxen and goats sinnes should be taken avvay.
5 Therfore comming into the vvorld he saith: ‡ Host and oblation thou vvouldest not: ‡ but a body thou hast fitted to me:
6 Holocaustes and ‡ for sinne did not please thee.
7 Then said I, Behold I come: in the head of the booke it is vvritten of me: That I may do thy vvil o God.
8 Saying before, Because hostes and oblations & holocaustes, & for sinne thou vvouldest not, ‡ neither did they please thee, vvhich are offered according to the lavv.
9 Then said I, Behold I come that I may do thy vvil o God: he taketh avvay the first, that he may establish that that folovveth.
10 In the vvhich vvil, vve are sanctified by the oblation of the body of Iesus Christ once.
11 And euery priest in deed is ready daily ministring, and ‡ often offering the same hostes, vvhich can neuer take avvay sinnes:
12 But This offering one host for sinnes, for euer sitteth on the right hand of God.
13 Hence forth expecting, vntil his enemies be put the footstoole of his feet.
14 For by one oblation hath he consummated for euer them that are sanctified.
15 And the Holy Ghost also doth testifie to vs. For after that he said:
16 And this is the Testament vvhich I vvil make to them after those dayes, saith our Lord, giuing my lavves ‡ in their hartes, and in their mindes vvil I superscribe them:
17 And their sinnes and iniquities I vvil novv remember no more.
18 But vvhere there is remission of these, ‡ novv there is not an oblation for sinnes.
19 Hauing therfore brethren confidence in the entring of the holies in the bloud of Christ:
20 VVhich ‡ he hath dedicated to vs a nevv and liuing vvay by the vele, that is, his flesh.
21 And a high priest ouer the house of God.
22 Let vs approch vvith a true hart in fulnesse of faith, hauing our harts sprinkled from euil conscience, and our body vvashed vvith cleane vvater.
23 Let vs hold the confession of our hope vndeclining (for he is faithful that promised.)
24 And let vs consider one an other vnto the prouocation of charitie and of good vvorks:
25 Not forsaking our assemblie as some are accustomed, but comforting, and so much the more as you see the day approching.
26 For ‡ if vve sinne vvillingly after the knovvledge of the truth receiued, novv there is not left an host for sinnes.
27 But a certaine terrible expectation of iudgment and rage of fire, vvhich shal consume the aduersaries.
28 A man making the lavv of Moyses frustrat: vvithout any mercie dieth vnder tvvo or three vvitnesses.

29 ‡ Hovv much more think you, doth he deserue vvorse punishemẽts vvhich hath troden the ſonne of God vnder foot, and eſtemed ‡ the blond of the teſtament polluted, vvherein he is ſanctified, and hath done contumelie to the ſpirit of grace?

30 For vve knovv him that ſaid, Reuenge to me, I vvil repay. And againe, That our Lord vvil iudge his people.

31 ‡ It is horrible to fal into the handes of the liuing God.

32 But cal to mind the old daies: vvherin being illuminated, you ſuſtained a great fight of paſsions.

33 And on the one part certes by reproches and tribulations made a ſpectacle: and on the other part made companions of them that conuerſed in ſuch ſort.

34 For, ‡ you both had compaſsion on them that vvere in bandes: and the ſpoile of your ovvne goods you took ‡ vvith ioy, knovving that you haue a better and a permanent ſubſtance.

35 Do not therfore leeſe your ‡ confidence, vvhich hath a great remuneration.

36 For patience is neceſſarie for you: that doing the vvil of God, you may receiue the promiſe.

37 For yet a litle and a very litle vvhile, he that is to come, vvil come, and vvil not slack.

38 And my iuſt ‡ liueth of faith: but if he vvithdravv him ſelf, he shal not pleaſe my ſoule.

39 But vve are not the children of vvithdravving vnto perdition: but of faith to the vvinning of the ſoule.

CHAP. XI.

1 AND ‡ faith is, ‡ the ſubſtance of things to be hoped for, the argument of things ‡ not appearing.

2 For in this the old men obtained teſtimonie.

3 By faith, vve vnderſtand that the vvorlds vvere framed by the vvord of God: that of inuiſible things viſible things might be made.

4 By faith, Abel offered a greater hoſt to God then Cain: by vvhich he obtained teſtimonie that he vvas iuſt, God giuing teſtimonie to his gifts, and by it, he being dead, yet ſpeaketh.

5 By faith ‡ Henoch vvas translated, that he should not ſee death, and he vvas not found: becauſe God translated him. for before his translation he had teſtimonie that he had pleaſed God.

6 But vvithout faith it is impoſsible to pleaſe God. For ‡ he that commeth to God, muſt beleeue that he is, and is a ‡ revvarder to them that ſeek him.

7 By faith, Noe hauing receiued an anſvver concerning thoſe things vvhich as yet vvere not ſeen, fearing, framed the arke for the ſauing of his houſe, by the vvhich he condemned the vvorld: and vvas inſtituted heire of the iuſtice vvhich is by faith.

8 By faith, he that is called, Abraham, obeied to go forth into the place vvhich he vvas to receiue for inheritance: and he vvent forth, not knovving vvhither he vvent.

9 By faith, he abode in the land of promiſe, as in a ſtrange land, dvvelling in cottages vvith Iſaac & Iacob the coheires of the ſame promiſe.

10 For he expected the citie that hath foundations: vvhoſe artificer and maker is God.

11 By faith, Sara alſo her ſelf being barren, receiued vertue in conceauing of ſeed, yea paſt the time of age: becauſe ſhe beleeued that he vvas faithful vvhich had promiſed.

12 For the vvhich cauſe euen of one (and him quite dead) there roſe as the ſtarres of heauen in multitude, and as the ſand that is by the ſea ſhore innumerable.

13 According to faith died al theſe, not hauing receiued the promiſes, but beholding them a farre of, and ſaluting them, and confeſsing that they are pilgrimes & ſtrangers vpon the earth.

14 For they that ſay theſe things, do ſignifie that they ſeek a countrie.

15 And

15 And in deed if they had been mindful of the ſame from vvhence they came forth, they had time verely to returne.
16 But novv they deſire a better, that is to ſay, a heauenly. Therfore God is not confounded to be called their God. for he hath prepared them a citie.
17 By faith, Abraham offered Iſaac vvhen he vvas tempted: and his onlie-begotten did he offer vvho had receiued the promiſſes.
18 (To vvhom it vvas ſaid, That in Iſaac ſhal ſeed be called to thee.
19 Accounting that God is able to raiſe vp euen from the dead. vvherevpon he receiued him alſo ‡ for a parable.
20 By faith, alſo of things to come, Iſaac bleſſed Iacob and Eſau.
21 By faith, Iacob dying, bleſſed euery one of the ſonnes of Ioſeph: and ‡ adored the top of his rod.
22 By faith, Ioſeph dying, made mention of the going forth of the children of Iſrael: and gaue commaundement ‡ concerning his bones.
23 By faith, Moyſes being borne, vvas hid three monethes by his parents: becauſe they ſavv him a proper infant, and they feared not the kings edict.
24 By faith, Moyſes being made great, denied him ſelf to be the ſonne of Pharaos daughter.
25 Rather choſing to be afflicted vvith the people of God, then to haue the pleaſure of temporal ſinne.
26 Eſteeming the reproch of Chriſt, greater riches then the treaſure of the AEgyptians. for ‡ he looked vnto the remuneration.
27 By faith, he left AEgypt: not feating the fiercenes of the king. for him that is inuiſible he ſuſteined as if he had ſeen him.
28 By faith, he celebrated the Paſche, & the sheading of the bloud: that he vvhich deſtroyed the firſt-borne, might not touch them.
29 By faith they paſſed the red ſea as it vvere by the dry land: vvhich the AEgyptians aſſaying, vvere deuoured.
30 By faith the vvalles of Iericho fel dovvne, by the circuting of ſeuen dayes.
31 By faith, Rahab the harlot periſhed not vvith the incredulous, receiuing the ſpies vvith peace.
32 And vvhat shal I yet ſay? For the time vvil faile me telling of Gedeon, Barac, Samſon, Iephte, Dauid, Samuel, & the prophets.
33 VVho by faith ouercame kingdoms, ‡ vvrought iuſtice, obteined promiſes, ſtopped the mouthes of lions
34 Extinguished the force of fire, repelled the edge of the ſvvord, recouered of their infirmitie, vvere made ſtrong in battel, turned avvay the camp of forainers.
35 VVomen receiued of reſurrection their dead. and others vvere racked, not accepting redemption, that they might find a better reſurrection.
36 And others had trial of mockeries and ſtrips, moreouer alſo of bands & priſons.
37 They vvere ſtoned, they vvere hevved, they vvere tempted, they died in the ſlaughter of the ſvvord, they vvent about in sheep-skinnes, in goats skinnes, needy, in diſtreſſe, afflicted:
38 Of vvhom the vvorld vvas not vvorthie. vvandering in deſerts, in mountaines and dennes, and in caues of the earth.
39 And al theſe being approued by the teſtimonie of faith, receiued not the promiſe.
40 God for vs prouiding ſome better thing, that they ‡ vvithout vs ſhould not be conſummat.

CHAP. XII.

1 AND therfore vve alſo hauing ſo great a cloud of vvitneſſes put vpon vs: laying avvay al vveight and ſinne that compaſſeth vs, by patience let vs runn to the fight propoſed vnto vs.
2 Looking on the author of faith, and the conſummator Ieſus, vvho, ioy being propoſed vnto him, ſuſtained the croſſe contemning confuſion, and ſitteth on the right hand of the ſeat of God.
3 For, think diligently vpon him

vvhich sustained of sinners such contradiction against him self: that you be not vvearied, fainting in your minds.

4 For you haue not yet resisted vnto bloud, repugning against sinne:

5 And you haue forgotten the consolation, vvhich speaketh to you, as it vvere to children, saying, My sonne, neglect not the discipline of our Lord: neither be thou vvearied vvhiles thou art rebuked of him.

6 For vvhom our Lord loueth, he chasteneth: & ‡ he scourgeth euery child that he receiueth.

7 Perseuere ye in discipline. As vnto children doth God offer him self to you. for vvhat sonne is there, vvhom the father doth not correct?

8 But if you be vvithout discipline, vvherof al be made partakers: then are you bastards, and not children.

9 Moreouer the fathers in deed of our flesh vve had for instructors, and vve did reuerence them: shal vve not much more obey the Father of spirits, and liue?

10 And they in deed for a time of fevv daies, according to their vvil instructed vs: but he to that vvhich is profitable in receiuing of his sanctification.

11 And al discipline for the present seemeth not to be of ioy, but of sorovv: but aftervvard it vvil render to them that are exercised by it, most peaceable fruit of iustice.

12 For the vvhich cause stretch vp the slacked handes and the loose knees:

13 And make straight steppes to your feet: that no man halting erre, but rather be healed.

14 Folovv peace vvith al men, and holinesse: vvithout vvhich no man shal see God:

15 Looking diligently lest any man ‡ be vvanting to the grace of God: lest any root of bitternes springing vp do hinder, and by it many be pol'uted.

16 Lest there be any fornicator or prophane person ‡ as Esau: vvho for one dish of meat sold his first-birth-rights.

17 For knovv ye that aftervvard also desiring to inherit the benediction, he vvas reprobated: for ‡ he found not place of repentance, although vvith teares he had sought it.

18 For you are not come to a palpable mount, and an accessible fire and vvhirle vvind, and darknes, and storme.

19 And the sound of trompet, & voice of vvords, vvhich they that heard, excused them selues, that the vvord might not be spoken to them.

20 For they did not beare that vvhich vvas said, And if a beast shal touch the mount, it shal be stoned.

21 And so terrible vvas it vvhich vvas seen, Moyses said: I am frighted and tremble.

22 But ‡ you are come to mount Sion, and the citie of the liuing God, heauenly Hierusalem, and the assemblie of many thousand Angels.

23 And the Church of the first-borne, vvhich are vvritten in the heauens, and the iudge of al, God: and the spirits of the iust ‡ made perfect.

24 And the mediator of the nevv Testament Iesus, and the sprinkling of bloud speaking better then Abel.

25 See that you refuse him not speaking. for if they escaped not, refusing him that spake vpō the earth: much more vve, that turne avvay from him speaking to vs from heauen.

26 VVhose voice moued the earth then: but novv he promiseth, saying, Yet once: and I vvil moue not only the earth, but heauen also.

27 And in that he saieth, Yet once, he declareth the translation of moueable things as being made, that those things may remaine vvhich are vnmoueable.

28 Therfore receiuing an vnmoueable kingdom, vve haue grace: by the vvhich ‡ let vs serue pleasing God, vvith feare & reuerence.

29 For our God is a consuming fire.

CHAP.

CHAP. XIII.

1 LET ‡ the charitie of the fraternitie abide in you.

2 And ‡ hospitalitie do not forget, for by this certaine being not avvare haue receiued Angels to harbour.

3 Remember them in bonds, as if you vvere bound vvith them: and them that labour, as your selues also remaining in bodie.

4 ‡ Mariage honorable in al, and the bed vndefiled. For, fornicatours & aduouterers God vvil iudge.

5 Let your maners be vvithout auarice: contented vvith things present. For he said, I vvil not leaue thee, neither vvil I forsake thee.

6 So that vve do confidently say: Our Lord is my helper: I vvil not feare vvhat man shal do to me.

7 ‡ Remember your Prelates, vvhich haue spoken the vvord of God to you: the end of vvhose conuersation beholding, imitate their faith.

8 IESVS Christ yesterday, and to day: the same also for euer.

9 VVith ‡ various & strange doctrines be not led avvay. For it is best that the hart be established vvith grace, ‡ not vvith meats: vvhich haue not profited those that vvalk in them.

10 ‡ VVe haue an altar: vvherof they haue not povver to eate vvhich serue the tabernacle.

11 For the bodies of those beasts, vvhose bloud for sinne is caried into the holies by the high priest, are burned vvithout the campe.

12 For the vvhich thing Iesus also, that he might sanctifie the people by his ovvne bloud, suffered vvithout the gate,

13 Let vs go forth therfore to him vvithout the campe: carying his reproch.

14 For vve haue not here a permanent citie: but vve seek that vvhich is to come.

15 By him therfore let vs offer ‡ the host of praise alvvaies to God, that is to say, the fruit of lippes confessing to his name.

16 And benificence and communication do not forget. for vvith such hosties ‡ God is promerited.

17 ‡ Obey your Prelats, and be subiect to them. For they vvatch as being to render account for your soules: that they may do this vvith ioy, and not mourning. for this is not expedit for you.

18 Pray for vs. for vve haue confidence that vve haue a good conscience, vvilling to conuerse vvel in al.

19 And I beseech you the more to do this, that I may the more spedily be restored to you.

20 And the God of peace vvhich brought out from the dead the great Pastor of the sheep, in the blond of the eternal testament, our Lord Iesus Christ.

21 ‡ Fitte you in al goodnes, that you may do his vvil, doing in you that vvhich may plea e before him by Iesus Christ: to vvhom is glorie for euer and euer. Amen.

22 And I desire you brethren that you suffer the vvord of consolation. For in very fevv vvords haue I vvritten to you.

23 Knovv you our brother Timothee to be dismissed: vvith vvhom (if he come the sooner) I vvil see you.

24 Salute al your prelats, and al the saincts. The brethren of Italie salute you.

25 Grace be vvith you al. Amen.

THE CATHOLIKE EPISTLE OF S. IAMES THE APOSTLE.

CHAP. I.

1 IAMES the ſeruant of God and of our Lord Ieſus Chriſt, to the twelue tribes that are in diſperſion, greeting.

2 Eſteeme it, my brethren, al ioy, when you shal fal into diuers tentations:

3 Knowing that ‡ the probation of your faith worketh patience.

4 And let patience haue a perfect work: that you may be perfect & entire failing in nothing.

5 But if any of you lack wiſedom, let him aske of God who giueth to al men aboundantly, and vpbraideth not: and it shal be giuen him.

6 But let him ‡ aske in faith nothing doubting, for he that doubteth, is like to a waue of the ſea, which is moued & caried about by the wind.

7 Therfore let not that man think that he shal receiue any thing of our Lord.

8 A man double of mind is inconſtant in al his waies.

9 But let the humble brother glorie, in his exaltation.

10 And the rich, in his humilitie, becauſe ‡ as the floure of graſſe shal he paſſe:

11 For the ſunne roſe with heat, & parched the graſſe, and the floure of it fel away, and the beautie of the shape thereof perished: ſo the rich man alſo shal wither in his waies.

12 Bleſſed is the man that ſuffereth tentation: for when he hath been proued, he shal receiue the crowne of life, which God hath promiſed to them that loue him.

13 ‡ Let no man when he is tempted ſay that he is tempted of God. for ‡ God is not a tempter of euils, and he tempteth no man.

14 But ‡ euery one is tempted of his owne concupiſcence abſtracted and allured.

15 Afterward ‡ concupiſcence when it is conceiued, bringeth forth ſinne, but ‡ ſinne when it is conſummat, ingendereth death.

16 Do not erre therfore my deereſt brethren.

17 Euery beſt gift, and euery perfect gift, is from aboue, deſcending from the Father of lights, with whom is no tranſmutation, nor shadowing of alteration.

18 Voluntarily hath he begotten vs by the word of truth, that we may be ſome beginning of his creature.

19 You know my deereſt brethren, And let euery man be ſwift to heare: but slow to ſpeake, and slow to anger.

20 For the anger of man worketh not the iuſtice of God.

21 For the which thing caſting away al vncleanneſſe and aboundance of malice, in meekneſſe receiue the engraffed word, which is able to ſaue your ſoules.

22 But be doers of the word, and not heares only, deceauing your ſelues

23 For if a man be a hearer of the word, and not a doer: he shal be compared to a man beholding the countance of his nativitie in a glaſſe.

24 For he conſidered him ſelf, and went his way, and by and by forgot what an one he was.

25 But he that hath looked in ‡ the law of perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the work: this man shal be ‡ bleſſed is his deed.

26 And if any man think him ſelf to be religious, not bridling his tong, but ſeducing his hart: this mans religion

ligion is vaine.
27 ‡ Religion cleane and vnspotted vvith God and the Father, is this, to visite pupilles and vvidovves in their tribulation: and to keep him self vnspotted from this vvorld.

CHAP. II.

1 MY brethren, Haue not the faith of our Lord IESVS Christ of glorie ‡ in acception of persons.
2 For if there shal enter into your assemblie a man hauing a golden ring in goodly apparell, and there shal enter in a poore man in homely attire.
3 And you haue respect to him that is clothed vvith the goodly apparell, and shal say to him, Sit thou here vvel: but say to the poore man, Stand thou there: or sit vnder my footstoole:
4 Do you not iudge vvith your selues, and are become iudges of vniust cogitations?
5 Here my deereſt brethren: hath not God chosen the poore in this vvorld, rich in faith, and heires of the kingdom vvhich God hath promised to them that loue him.
6 But you haue dishonoured the poore man. Do not the rich oppresse you by might: and them selues dravv you to iudgments?
7 Do not they blaspheme the good name that is invocated vpon you?
8 If not-vvithstanding you fulfil the roial lavv according to the Scriptures, Thou shalt loue thy neighbour as thy self, you do vvel.
9 But if you accept persons, you vvork sinne, reproued of the Lavv as transgressours.
10 And vvhosoeuer shal keep the vvhole Lavv, but offendeth in one: ‡ is made guilty of al.
11 For he that said: Thou shalt not commit aduoutrie, said also: Thou shalt not kil. And if thou do not commit aduoutrie, but shalt kil: thou art made transgressour of the Lavv.
12 So speak ye, and so do, as beginning to be iudged by the lavv of libertie.
13 For ‡ iudgment vvithout mercie to him that hath not done mercie. And mercie exalteth it self aboue iudgment.
14 ‡ VVhat shal it profit my brethrē if a mā say he hath faith: but hath not vvorks? Shal faith be able to saue him?
15 And if a brother or sister be naked, and lack daily food:
16 And one of you say to them, Go in peace, be vvarmed and filled: but you giue them not the things that are necessarie for the bodie: vvhat shal it profit?
17 So faith also, if it haue not vvorks is dead in it self.
18 But some man saith: Thou hast faith, and I haue vvorks: shevv me thy faith vvithout vvorks: and I vvil shevv thee by vvorks my faith.
19 Thou beleuest that there is one God. Thou dost vvel: the diuels also beleeue and tremble.
20 But vvilt thou knovv ‡ o vaine man, that faith vvithout vvorks is ‡ idle?
21 ‡ Abraham our father vvas he not iustified by vvorks offering Isaac his sonne vpon the altar?
22 Seest thou that ‡ faith did vvork vvith his vvorks: and by the vvorks the faith vvas consummat?
23 And the Scripture vvas fulfilled, saying: Abraham beleeued God, and it vvas reputed him to iustice, and he vvas called ‡ the friend of God.
24 Do you see that by vvorks a man is iustified: & ‡ not by faith only?
25 And in like maner also ‡ Rahab the harlot, vvas not she iustified by vvorks, receiuing the messengers, and putting them forth an other vvay?
26 For euen as the bodie vvithout the spirit is dead: so also ‡ faith vvithout vvorks is dead.

CHAP. III.

1 BE yee not ‡ many maisters my brethren, knovving that you receiue the greater iudgment.
2 For in many things vve offend al. If any man offend not

in vvord: this is a perfect man. he is able also vvith bridle to turne about the vvhole body.

3 And if vve put bittes into the mouthes of horses that they may obey vs, vve turne about al their body also.

4 And behold, the shippes, vvheras they be great, and are driue of strong vvines: yet are they turned about vvith a litle sterne vvhither the violence of the director vvil.

5 So the tongue also is certes a litle member, ‡ and vaunteth great things Behold hovv ‡ much ‡ fire vvhat a great vvood it kindleth.

6 And the tongue, is fire, a vvhole vvorld of iniquitie. The tongue is set among our members, vvhich defileth the vvhole bodie, and inflameth the vvheele of our natiuitie, inflamed of hel.

7 For al nature of beasts & foules and serpents & of the rest is tamed & hath been tamed by the nature of man.

8 But the tongue no man can tame, an vnquiet euil, ful of deadly poison.

9 By it vve blesse God and the Father: & by it vve curse men vvhich are made after the similitude of God.

10 Out of the self same mouth procedeth blessing & cursing. These things must not be so done my brethren.

11 Doth the fountaine giue forth out of one hole svveet and soure vvater?

12 Can, my brethren, the figge tree yeld grapes: or the vine, figges? So neither ‡ can the salt vvater yeld ‡ svveet.

13 VVho is vvise and hath knovvledg among you? Let him shevv by good conuersation his vvorking in mildnesse of vvisedom.

14 But if you haue bitter zeale, and there be contentions in your harts: glorie not and be not liers against the truth.

15 For this is not ‡ vvisedom descending from aboue: but earthly, sensual, diuelish.

16 For vvhere zeale and contention is: there is inconstancie, and euery peruerse vvork.

17 But the vvisedom that is from aboue, first certes is chast: then peaceable, modest, suasible, consenting to the good, ful of mercie and good fruits, not iudging, vvithout simulation.

18 And the fruit of iustice, in peace is sovved, to them that make peace.

CHAP. IIII.

1 FROM vvhence are vvarres and contentions among you? Are they not hereof? of your concupiscences vvhich vvarre in your members?

2 You couet: and haue not. you kil, and enuie: and can not obtaine. you contend and vvarre: and you haue not, because you aske not.

3 You aske, and receiue not: because you aske amisse: that you may consume it on your concupiscences.

4 Aduouterers, knovv you not that the frendship of this vvorld, is the enemie of God? VVhosoeuer therfore vvil be a friend of this vvorld: is made an enemie of God.

5 Or do you think that the Scripture saieth in vaine: To enuie doth the spirit couet vvhich dvvelleth in you?

6 And ‡ giueth greater grace. For the vvhich cause it saith; God resisteth the proud, and giueth grace to the humble.

7 Be subiect therfore to God, but resist the Diuel, and he vvil flee from you.

8 ‡ Approch to God, & he vvil approch to you. Cleanse your hands, ye sinners: and ‡ purifie your harts, ye double of mind.

9 Be miserable, and mourne, & vveep: let your laughter be turned into mourning: and ioy, into sorovv.

10 Be humbled in the sight of our lord, and he vvil exalt you.

11 ‡ Detract not one from an other my brethren. He that detracteth from his brother, or he that iudgeth his brother, detracteth from the Lavv, and iudgeth the Lavv. But if thou iudge the Lavv, thou art not a doer of the Lavv, but a iudge.

12 For there is one lavv-maker, and iudge that can destroy and deliuer.

13 But

13 But thou, vvhat art thou that iudgest thy neighbour?

Behold novvy you that say, To day or to morovv vve vvil go into that citie, and there certes vvil spend a yere, and vvil trafike, and make our gaine.

14 (VVho are ignorant vvhat shal be on the morovv. For vvhat is your life? It is a vapour appearing for a litle vvhile, and afterv.ard it shal vanish avvay.)

15 For that you should say, ‡ If our Lord vvil: and, If vve shal liue, vve vvil do this or that.

16 But novv you reioyce in your arrogancies. Al such reioycing, is vvicked.

17 To one therfore knovving to do good, & not doing it: to him it is sinne

CHAP. V.

1 GO to novv ye rich men, vveep ‡ hovvling in your miseries vvhich shal come to you.

2 Your riches are corrupt: and your garmentes are eaten of moths.

3 Your gold and siluer is rusted: and their rust shal be for a testimonie to you, and shal eate your flesh as fire. You haue stored to your selues vvrath in the last daies.

4 Behold ‡ the hire of the vvorkmen that haue reaped your fields, vvhich is defrauded of you, crieth: and their crie hath entred into the eares of the Lord of Sabboth.

5 You haue made merie vpon the earth: and in riotousnes you haue nourished your harts in the day of slaughter.

6 You haue ‡ presented, and slaine the iust one: and he resisted you not.

7 Be patient therfore brethren: vntil the comming of our Lord, behold, the husband man expecteth the pretious fruit of the earth: patiently bearing til he receiue ‡ the timely and the latevvard.

8 Be you also patient, and confirme your harts: because the comming of our Lord vvil approche.

9 Grudge not brethren one against an other that you be not iudged. Behold, the iudge stādeth before the gate

10 Take an example, brethren, of labour and patience, the prophets: vvhich spake in the name of our Lord.

11 Behold vve account them blessed that haue suffered. The sufferance of Iob you haue heard, and the end of our Lord you haue seen, because our Lord is merciful and pitiful.

12 But before al things my brethen, ‡ svveare not, neither by heauen, nor by earth, nor other oth vvhatsoeuer. But let your talk be, yea, yea: no, no: that you fal not vnder iudgment.

13 Is any of you in heauinesse? let him pray. Is he of a cheerful hart? let him sing.

14 Is any man sick among you? ‡ let him bring in the priests of the Churche, and let them pray ouer him, ‡ anoiling him vvith oile in the name of our Lord

15 And ‡ the praier of faith ‡ shal saue the sick: and our Lord ‡ shal lift him vp: and if he be in sinnes, ‡ they shal be remitted him.

16 ‡ Confesse therfore your sinnes one to an other: and pray one for an other that you may be saued. for the continual praier of a iust man auaileth much.

17 Elias vvas a man like vnto vs passible: and vvith praier ‡ he praied that it might not raine vpō the earth, and it rained not for three yeres and sixe monthes.

18 And ‡ he praied againe: and the heauen gaue raine, and the earth yelded her fruit.

19 My brethren, if any of you shal erre from the truth, and a man conuert him.

20 He must knovv that he ‡ vvhich maketh a sinner to be conuerted frō the errour of his vvay, ‡ shal saue his soule from death, and ‡ coureth a multitude of sinnes.

THE FIRST EPISTLE OF S. PETER THE APOSTLE.

CHAP. I.

1 PETER an Apostle of Iesus Christ, to the elect ‡ strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia and Bithynia.

2 According to the prescience of God the Father, into sanctification of the Spirit, vnto the obedience and sprinkling of the bloud of Iesus Christ: Grace to you & peace be multiplied.

3 Blessed be God and the father of our Lord Iesus Christ, who according to his great mercie hath regenerated vs vnto a liuely hope, by the resurrection of IESVS Christ from the dead.

4 Vnto an inheritance incorruptible, and incontaminat, and that can not fade, conserued in the heauens in you.

5 (Who in the vertue of God are kept by faith vnto saluation) ready to be reuealed in the last time.

6 Wherein you shal reioyce, a litle now if you must be made heauy in diuers tentations.

7 That the probation of your faith much more pretious then gold (which is proued by the fire) may be found vnto praise and glorie and honour in the reuelation of IESVS Christ.

8 Whom hauing not seen, you loue: in whom now also not seing you beleeue: and beleuing you reioyce with ioy vnspeakable and glorified.

9 Receiuing the end of your faith, the saluation of your soules.

10 Of the which saluation the Prophets inquired & searched, which prophecied of the grace to come in you.

11 Searching vnto which or what maner of time the Spirit of Christ in them did signifie: foretelling those passions that are in Christ and the glories following.

12 To whom it was reuealed, that not to themselues, but to you they ministred those things which now are told you by them that haue euangelized to you, the Holy Ghost being sent from heauen, on whom the Angels desire to look.

13 For the which cause hauing the loines of your ‡ mind girded, sober, trust perfectly in that grace which is offered you, in the reuelation of Iesus Christ.

14 As children of obedience, not configurated to the former desires of your ignorance.

15 But according to him that hath called you, the Holy one, be you also in conuersation holy.

16 Because it is written: You shal be holy, because I am holy.

17 And if you inuocat the Father, him which without acception of persons iudgeth according to euery ones ‡ work: in feare conuerse ye the time of your sciourning.

18 Knowing that not with corruptible things, gold or siluer, you are redeemed from your vaine conuersation of your fathers ‡ tradition.

19 But with the pretious bloud as it were of an immaculat and vnspotted lambe, Christ.

20 Foreknowen in deed before the constitution of the world, but manifested in the last times for you.

21 Which by him are faithful in God who raised him from the dead, hath giuen him glorie, that your faith and hope might be in God.

22 Making your soules chast in obedience of charitie, in the sincere loue of the fraternite from the hart loue ye one an other earnestly.

23 Borne againe not of corruptible seed, but incorruptible by the word of God who liueth and remaineth for euer.

24 For al flesh is as grasse and al the glorie thereof as the floure of grasse the grasse is withered, and the floure thereof is fallen away.

25 But the word of our Lord remaineth for euer, and this is the word that is euangelized among you.

CHAP.

CHAP. II.

1 LAYING avvay therfore al malice, and al guile, and ſimulations, and enuies, and al detractions.

2 As infants euen nevv borne, reaſonable, milk vvithout guile deſire ye, that in it you may grovv vnto ſaluation.

3 If yet you haue taſted that our Lord is ſvveet.

4 Vnto vvhom approching, a liuing ſtone, of men in deed reprobated, but of God elect and made honorable.

5 Be ye alſo your ſelues ſuperedified as it vvere liuing ſtones, ‡ ſpiritual houſes, a holy prieſthod, to offer ‡ ſpiritual hoſtes, acceptable to God by IESVS, Chriſt.

6 For the vvhich cauſe the Scripture conteineth, Behold I put in Sion a principal corner ſtone elect, pretious. and he that shal beleeue in him, shal not be confounded.

7 To you therfore that beleeue, honour: but to the that beleeue not, the ſtone vvhich the builders reiected, the ſame is made into the head of the corner.

8 And a ſtone of offenſe, & a rock of ſcandal, to them that ſtumble at the vvord, neither do beleeue vvherein alſo they are put.

9 But you are an elect generation, a ‡ kingly prieſthod, a holy nation, a people of purchaſe: that you may declare his vertues vvhich from darkneſſe hath called you into his marueloꝰ light.

10 VVhich ſometime not a people: but nevv the people of God. Vvhich not hauing obtained mercie: but nevv hauing obtained mercie.

11 My deereſt I beſeech you as ſtrāgers & pilgrimes, to refraine your ſelues from carnal deſires vvhich vvarre againſt the ſoule.

12 Hauing your conuerſation good among the Gentils: that in that vvherein they miſreport of you as of malefactors, by the good vvorks conſidering you, they may glorifie God in the day of viſitation.

13 ‡ Be ſubiect therfore to euery ‡ humane creature for God: vvhether it be ‡ to king, as excelling.

14 Or to rulers as ſent by him to the reuenge of malefactors, but to the praiſe of the good.

15 For ſo is the vvil of God, that doing vvel you may make the ignorance of vnvviſe men to be dumbe.

16 As free, and ‡ not as hauing the freedom for a cloke of malice, but as the ſeruants of God.

17 Honour al men. ‡ Loue the fraternitie. Feare God. Honour the king.

18 Seruants be ſubiect in al feare to your maiſters, not only to the good & modeſt, ‡ but alſo to the vvaivvard

19 For this is thank, if for conſcience of God a man ſuſtaine ſorovves, ſuffering vniuſtly.

20 For vvhat glorie is it: if ſinning, and buffered you ſuffer? but if doing vvel you ſuſtaine patiently: this is thank before God.

21 For vnto this are you called: becauſe Chriſt alſo ſuffred for vs, leauing you an example that you may folovv his ſteppes.

22 VVho did no ſinne, neither vvas guile found in his mouth.

23 VVho vvhen he vvas reuiled, ‡ did not reuile: vvhen he ſuffred, he threatned not: but deliuered him ſelf to him that iudged him vniuſtly.

24 VVho him ſelf bare our ſinnes in his body vpon the tree: that dead to ſinnes, vve may liue to iuſtice. by vvhoſe ſtripes you are healed.

25 For you vvere as sheep ſtraying: but you be conuerted novv to the Paſtor and Biſhop of your ſoules.

CHAP. III.

1 IN like maner alſo let the vvemen be ſubiect to their husbāds that if any beleeue not the vvord, by the conuerſation of the vvomen vvithout the vvord they may be vvonne.

2 Conſidering your chaſt conuerſation in feare.

3 VVhoſe trimming let it not be outvvardly the plaiting of heare, or laying on gold round about, or of putting on veſtures:

4 But the mā of the hart that is hidden in the incorruptibilitie of a quiet

quiet and a modeſt ſpirit, vvhich is rich in the ſight of God.

5 For ſo ſometime the holy vvomen alſo that truſted in God, adorned them ſelues, ſubiect to their ovvne husbands.

6 As Sara obeied Abraham, calling him lord. vvhoſe daughters you are, doing vvel, and not fearing any perturbation.

7 Husbands likevviſe, dvvelling vvith them according to knovvledg, as vnto the vveaker feminine veſſel imparting honour, as it vvere to the coheires alſo of the grace of life: that your praiers be not hindered.

8 And ‡ in fine ‡ al of one mind, hauing compaſsion, louers of the fraternitie, mercifal, modeſt, humble.

9 ‡ Not rendering euil for euil, nor curſe for curſe: but contrarievviſe, bleſſing: for vnto this are you called, that you may by inheritance poſſeſſe a benediction.

10 For he that vvil loue life, and ſee good daies: let him refraine his tong from euil, & his lipes that they ſpeak not guile.

11 Let him decline from euil, and do good: let him enquire peace, & folovv it.

12 Becauſe the eyes of our Lord are vpon the iuſt, and his eares vnto their praiers: but the countenance of our Lord vpon them that do euil things.

13 And vvho is he that can hurt you if you be emulators of good?

14 But ‡ & if you ſuffer ought for iuſtice, bleſſed are ye. And the feare of thē feare ye not, & be not troubled

15 But ſanctifie our Lord Chriſt in your harts, ready alvvaies to ſatisfie euery one that asketh you a reaſon of that hope vvhich is in you:

16 But vvith modeſtie and feare, hauing a good conſcience: that in that vvhich they ſpeak il of you, they may be confounded vvhich calumniat your good conuerſation in Chriſt.

17 For it is better to ſuffer as doing vvel (if the vvil of God vvil haue it ſo) then doing il.

18 Becauſe Chriſt alſo died once for our ſinnes, the iuſt for the vniuſt: that he might offer vs to God, mortified certes in flesh, but quickned in ſpirit.

19 In the vvhich ſpirit comming he preached ‡ to them alſo that vvere in priſon:

20 VVhich had been ‡ incredulous ſometime, vvhen they expected the patience of God, in the daies of Noe, vvhen the arke vvas a building: in the vvhich, fevv, that is eight ſoules vvere ſaued by vvater.

21 VVhereunto Baptiſme being ‡ of the like forme novv ſaueth you alſo: not the laying avvay of the filth of the flesh, but ‡ the examination of a good conſcience tovvard God by the reſurrection of Ieſus Chriſt.

22 VVho is on the right hand of God ſvvallovving death, that vve might be made heires of life euerlaſting being gone into heauen, Angels and Potentats and Povvers ſubiected to him.

CHAP. IIII.

1 CHRIST therfore hauing ſuffered in the flesh, be you alſo armed vvith the ſame cogitation. becauſe he that hath ſuffered in the flesh, hath ceaſed from ſinnes:

2 That novv not after the deſires of men, but according to the vvil of God he liue the reſt of his time in the flesh.

3 For the time paſt ſufficeth (to accomplish the vvil of the Gentils) them that haue vvalked in riotouſnes, deſires, exceſſe of vvine, bankettings, potations, and vnlavvful ſeruices of Idols.

4 Vvherein they maruel blaſpheming, you not concurring into the ſame confuſion of riotouſnes.

5 VVho shal render account to him, vvhich is ready to iudge the liuing and the dead.

6 For, for this cauſe alſo vvas ‡ it euangelized to the dead: that they may be iudged in deed according to men, in the flesh: but may liue according to God in the Spirit.

7 And the end of al shal approch.

Be vviſe therfore: and vvatch in praiers.

8 But before al things, hauing mutual charitie continual among your ſelues: becauſe charitie couereth

the multitude of ſinnes.
9 Vſing hoſpitalitie one tovvard an other vvithout murmuring.
10 Euery one as he hath receiued grace, miniſtring the ſame one tovvard an other: as good diſpenſers of the manifold grace of God.
11 If any man ſpeak, as the vvords of God. if any mā miniſter: as of the povver, vvhich God adminiſtreth. that in al things God may be honoured by Ieſus Chriſt: to vvhom is glorie and empire for euer and euer. Ame.
12 My deereſt, think it not ſtrange in the feruour vvhich is to you for a atentation, as though ſome nevv thing happened to you.
13 But communicating vvith the paſſions of Chriſt, be glad, that in the reuelation alſo of his glorie you may be glad reioycing.
14 If you be reailed in the name of Chriſt, you ſhal be bleſſed: becauſe that vvhich is of the honour, glorie, and vertue of God, and the Spirit vvhich is his, ſhal reſt vpon you.
15 But let none of you ſuffer as a murderer, or a theef, or a railer, or a coueter of other mens things.
16 But if as a Chriſtian, let him not be aſhamed but let him glorifie God in this name.
17 For the time is ‡ that iudgment begin of the houſe of God. And if firſt of vs: vvhat ſhal be the end of them that beleue not the Goſpel of God?
18 And ‡ if the iuſt man ſhal ſcarſe be ſaued: vvhere ſhal the impious and ſinner appeare?
19 Therfore they alſo that ſuffer according to the vvil of God, let them commend their ſoules to the faithful creator, in good deeds.

CHAP. V.

1 THE ‡ ſeniors therfore that are among you, I beſeech, my ſelf a fellovv ſenior vvith them and a vvitneſſe of the paſſions of Chriſt, vvho am alſo partaker of that glorie vvhich is to be reuealed in time to come.
2 Feed the flock of God vvhich is among you ‡ prouiding not by conſtraint, but vvillingly according to God ‡ neither for filthie lucre ſake, but voluntarily.
3 Neither as ‡ ouerruling ‡ the Clergie, but made examples of the flock from the hart.
4 And vvhen the prince of paſtors ſhal appeare, you ſhal receiue the incorruptible ‡ crovvne of glorie.
5 In like maner ye yong men be ſubiect to the ſeniors. And do ye al inſinuat humilitie one to an other, becauſe God reſiſteth the proud: and to the humble he giueth grace.
6 Be ye humbled therfore vnder the mightie hand of God, that he may exalt you in the time of viſitation.
7 Caſting al your carefulnes vpon him, becauſe he hath care of you.
8 Be ſober and vvatch: becauſe your aduerſarie the Diuel as a roaring lion goeth about, ſeeking vvhō he may deuoure.
9 VVhom reſiſt ye, ſtrong in faith: knovving that the ſelf ſame afflictiō is made to that your fraternitie vvhich is in the vvorld.
10 But the God of al grace, vvhich hath called vs vnto his eternal glorie in Chriſt Ieſus, he vvil perfit you hauing ſuffered a litle, and confirme, and ſtablish you.
11 To him be glorie and empire for euer and euer. Amen.
12 By Syluanus a faithful brother to you, as I think, I haue briefly vvritten: beſeching and teſtifying that this is the true grace of God, vvherin you ſtand.
13 The Church ſaluteth you, ‡ that is in Babylon, coelect: and Mark my ſonne.
14 Salute one an other in a holy kiſſe. Grace be to al you vvhich are in Chriſt Ieſus. Amen.

THE

THE SECOND EPISTLE OF S. PETER THE APOSTLE.

CHAP. I.

1 SImon Peter ſeruant and Apoſtle of Ieſus Chriſt, to them that haue obtained equal faith vvith vs in the iuſtice of our God and Sauiour Ieſus Chriſt.

2 Grace to you and peace be accomplished, in the knovvledg of God and Chriſt Ieſus our Lord.

3 As al things of his diuine povver vvhich pertaine to life & godlines, are giuen vs by the knovvledg of him vvhich hath called vs by his ovvne propre glorie and vertue.

4 By vvhom he hath giuen vs moſt great and pretious promiſes: that by theſe you may be made partakers of the diuine nature, fleing the corruption of that concupiſcence vvhich is in the vvorld.

5 And you employing al care, miniſter ye in your faith, vertue: and in vertue, knovvledg.

6 And in knovvledg, abſtinence: and in abſtinence, patience: and in patience, pietie.

7 And in pietie, loue of the fraternitie: and in the loue of the fraternitie, charitie.

8 For if theſe things be preſent vvith you, and abound: they shal make you not vacant, nor vvithout fruit in the knovvledg of our Lord Ieſus Chriſt.

9 For he that hath not theſe things ready, is blind, and groping vvith his hand, hauing forgotten the purging of his old ſinnes.

10 VVherefore, brethren, labour the more that ‡ by good vvorks you may make ſure your vocation and election. for, doing theſe things, you shal not ſinne at any time.

11 For ſo there shal be miniſtred to you abundantly an entrance into the euerlaſting kingdom of our Lord and Saui our Ieſus Chriſt.

12 For the vvhich cauſe I vvil begin to admonish you alvvaies of theſe things: and you in deed knovving and being confirmed in the preſent truth.

13 But I think it meet as long as I am in this tabernacle, to ſtirre you vp by admonition.

14 Being certaine that the laying avvay of my tabernacle is at hand, according as our Lord Ieſus Chriſt alſo ſignified to me.

15 And I vvil do my diligence, you to haue often ‡ after my deceaſe alſo, that you may keep a memorie of theſe things.

16 For, not hauing folovved vnlearned fables, haue vve made the povver and preſence of our Lord Ieſus Chriſt knovven to you: but ‡ made beholders of his greatneſſe.

17 For, he receiuing from God his father honour and glorie, this maner of voice comming dovvne to him from the magnifical glorie, This is my beloued ſonne in vvhom I haue pleaſed my ſelf, heare him.

18 And this voice vve heard brought from heauen, vvhen vve vvere vvith him in the ‡ holy mount.

19 And vve haue the prophetical vvord more ſure: vvhich you do vvel attending vnto, as to a candel shining in a dark place, vntil the day davvne, and the day ſtarre ariſe in your harts.

20 Vnderſtanding this firſt that no prophecie of ſcripture is made by ‡ priuat interpretation.

21 For, not by mans vvil vvas prophecie brought at any time: but the holy men of God ſpake, inſpired vvith the Holy Ghoſt.

CHAP.

CHAP. II.

1 BVT there vvere alſo falſe-prophets in the people, as alſo in you there ſhal be lying maiſters vvhich ſhal bring in ſectes of perdition, & denie him that hath bought them, ‡ the Lord: bringing vpon themſelues ſpeedie perdition.

2 And ‡ many ſhal folovv their rioteouſneſſes, by vvhom the vvay of truth ſhal be blaſphemed.

3 And in auarice ſhal they ‡ vvith feined vvords make merchandiſe of you. vnto vvhom the iudgment novv long ſince ceaſeth not: and their perdition ſlumbereth not.

4 For if God ſpared not Angels ſinning: but vvith the ropes of Hel being dravven dovvne into Hel delinered them to be tormented, that they ſhould be reſerued vnto iudgment.

5 And he ſpared not the original vvorld, but kept the eight, Noe, the preacher of iuſtice, bringing in the deluge vpon the vvorld of the impious.

6 And bringing the cities of the Sodomits and of the Gomorrheits into aſhes, he damned them vvith ſubuerſion, putting an example of them that ſhal do impiously.

7 And deliuered iuſt Lot oppreſſed by the iniurie and luxurious conuerſation of the abominable men.

8 For in ſight and hearing he vvas iuſt: dvvelling vvith them vvho from day to day vexed the iuſt ſoule vvith vniuſt vvorks.

9 Our Lord knovveth to deliuer the godly from tentation, but to reſerue the vniuſt vnto the day of iudgment to be tormented.

10 And eſpecially them vvhich vvalk after the fleſh in concupiſcence of vncleanneſſe, and contemne dominion, bold, ſelf-pleaſers: they feare not to bring in ſectes, blaſpheming.

11 VVheras Angels being greater in ſtrength and povver, beare not the execrable iudgment againſt them.

12 But theſe men as vnreaſonable beaſtes, naturally tending to the ſnare and into deſtruction, ‡ in thoſe things vvhich they knovv not, blaſpheming, ſhal perish in their corruption.

13 Receiuing the revvard of iniuſtice, eſteeming for a pleaſure the delights of a day: coinquinations and ſpottes, flovving in delicacies, in their feaſtings rioting vvith you.

14 Hauing eyes ful of aduiterie and inceſſant ſinne: alluring vnſtable ſoules, hauing their hart exerciſed vvith auarice, the children of malediction.

15 Leauing the right vvay they haue erred, hauing folovved the vvay of Balaam of Boſor, vvhich loued the revvard of iniquitie.

16 But had a check of his madneſſe. the dumbe beaſt vnder the yoke, ſpeaking vvith mans voice, prohibited the folishnes of the prophet.

17 Theſe are fountaines vvithout vvater, and clouds, toſſed vvith vvhirle vvinds, to vvhom the miſt of darkneſſe is reſerued.

18 For ſpeaking the proud things of vanitie, they allure in the deſires of fleſhly rioteouſnes, thoſe that eſcape a litle, vvhich conuerſe in errour.

19 ‡ Promiſing them libertie, vvheras them ſelues are the slaues of corruption. for vvherevvith a man is ouercome: of that he is the slaue alſo.

20 For if fleing from the coinquinations of the vvorld in the knovvledg of our Lord and Sauiour Ieſus Chriſt, they againe intangled vvith the ſame be ouercome: the later things are become vnto them vvorſe then the former.

21 For it vvas better for them not to knovv the vvay of iuſtice, then after the knovvledg, to turne back from that holy commaundement vvhich vvas deliuered to them.

22 For, that of the true prouerb is chaunced to them, The dog returned to his vomit: and, The ſovve vvaſhed ‡ into her vvallovving in the mire.

CHAP. III.

1 THis lo the ſecond epiſtle I vvrit to you my deereſt, in vvhich I ſtirre

stirre vp by admonition your sincere mind.

2 That you may be mindful of those vvords vvhich I told you before from the holy Prophets, and of your Apostles, of the precepts of our Lord and Sauiour.

3 Knovving this first, that in the last daies shal come mockers in deceit, vvalking according to their ovvne concupiscences.

4 Saying: VVhere is his promise or his comming? For since the time that the fathers slept, al things do so perseuere from the beginning of creature.

5 For they are vvilfully ignorant of this, that the heauens vvere before, and the earth, out of vvater, and through vvater, consisting by the vvord of God.

6 By the vvhich, that vvorld then, being ouerflovved vvith vvater perished.

7 But the heauens vvhich novv are, and the earth, are by the same vvord kept in store, reserued to fire vnto the day of iudgment and of the perdition of the impious men.

8 But this one thing be not ignorant of, my deerest, that one day vvith our Lord is as a thousand yeres, and a thousand yeres as one day.

9 Our Lord slacketh not his promis, as some do esteeme it: but he doth patiently for you, not vvilling that any perish, but that al returne to penance.

10 And the day of our Lord shal come as a theef in the vvhich the heauens shal passe vvith great violence, but the elements shal be resolued vvith heat, and the earth and the vvorks vvhich are in it, shal be burnt.

11 Therfore vvheras al these things are to be dissolued: vvhat maner of men ought you to be in holy conuersations and godlinesses.

12 Expecting and hasting vnto the comming of the day of our Lord, by vvhich the heauens burning shal be resolued, and the elements shal melt vvith the heat of fire?

13 But vve expect nevv heauens and a nevv earth according to his promises, in vvhich iustice inhabiteth.

14 For the vvhich cause my deerest, expecting these things, labour earnestly to be found immaculat and vnspotted to him in peace.

15 And the longanimitie of our Lord, do ye account saluation, as also our most deere, brother Paul according to the vvisdom giuē him hath vvritten to you.

16 As also in al epistles speaking in them of these things, in the vvhich are ‡ certaine things hard to be vnderstood, vvhich the vnlearned and vnstable depraue, as also the rest of the Scriptures, to their ovvne perdition.

17 You therfore brethren, forknovving, take heed lest led aside by the errour of the vnvvise you fal avvay from your ovvne stedfastnes.

18 But grovv in grace and in knovvledg of our Lord and sauiour Iesus Christ. To him be glorie both novv and vnto the day of eternitie. Amen.

THE

THE FIRST EPISTLE OF S. IOHN THE APOSTLE.

CHAP. I.

1 THAT vvhich vvas from the beginning, vvhich vve haue heard, vvhich vve haue ſeen vvith our eyes, vvhich vve haue looked vpon, and our handes haue handled of the vvord of life.

2 (And the life vvas manifeſted: and vve haue ſeen, and do teſtifie, and declare vnto you the life eterna l vvhich vvas vvith the Father, and hath appeared to vs.)

3 That vvhich vve haue ſeen and haue heard, vve declare vnto you, that ‡ you alſo may haue ſocietie vvith vs, ‡ and our ſocietie may be vvith the Father and vvith his Sonne Ieſus Chriſt.

4 And theſe things vve vvrit to you, that you may reioyce, and your ioy may be ful.

5 And this is the annuntiation vvhich vve haue heard of him, and declare vnto you, That God is light, and in him there is no darkneſſe.

6 If vve ſhal ſay that vve haue ſocietie vvith him, and vvalk in darkneſſe: vve lie, and do not the truth.

7 But if vve vvalk in the light, as he alſo is in the light: vve haue ſocietie one tovvard an other, & ‡ the bloud of Ieſus Chriſt his ſonne cleanſeth vs ‡ from al ſinne.

8 If vve ſhal ſay ‡ that vve haue no ſinne, vve ſeduce our ſelues, and the truth is not in vs.

9 If vve confeſſe our ſinnes: he is faithful & iuſt, for to forgiue vs our ſinnes, and to cleanſe vs from al iniquitie.

10 If vve ſhal ſay that vve haue not ſinned: vve make him a lier, and his vvord is not in vs.

CHAP. II.

1 MY litle children, theſe things I vvrit to you, ‡ that you ſinne not. But and if any man ſhal ſinne, vve haue ‡ an ‡ aduocat vvith the Father, Ieſus Chriſt the iuſt.

2 And he is the propitiation for our ſinnes: and not for ours only, but alſo ‡ for the vvhole vvorld.

3 And in this vve knovv that vve haue knovven him, if vve obſerue his commaundements.

4 ‡ He that ſaith he knovveth him, and keepeth not his commaundements: is a lier, and the truth is not in him.

5 But he that keepeth his vvord, in him in very deed the charitie of God is perfited: in this vve knovv that vve be in him.

6 He that ſaith he abideth in him: ought euen as he vvalked, him ſelf alſo to vvalk.

7 My deereſt, I vvrit not a nevv commaundemēt to you, but an old commaundement vvhich you had from the beginning. The old commaundement is the vvord vvhich you haue heard.

8 Againe a nevv commaundement vvrit I to you, vvhich thing is true both in him and in you: becauſe the darkneſſe is paſſed, and the true light novv shineth.

9 He that ſaith he is in the light, and hateth his brother: is in the darkneſſe euen vntil novv.

10 He that loueth his brother, abideth in the light, and ſcandal is not in him.

11 But he that hateth his brother: is in the darkneſſe, and vvalketh in the darkneſſe, and knovveth not vvhither he goeth, becauſe the darknes hath blinded his eyes.

12 I vvrit

12 I vvrit vnto you litle children, becauſe your ſinnes are forgiuen you for his name.
13 I vvrit vnto you fathers, becauſe you haue knovven him vvhich is from the beginning. I vvrit vnto you yong men, becauſe you haue ouercome the vvicked one.
14 I vvrit to you infants, becauſe you haue knovven the Father. I vvrit vnto you yong men, becauſe you are ſtrong, and the vvord of God abideth in you, and you haue ouercome the vvicked one.
15 Loue not the vvorld, nor thoſe things vvhich are in the vvorld. If any man loue the vvorld, the charitie of the Father is not in him.
16 Becauſe ‡ al that is in the vvorld, is the concupiſcence of the flesh, and the concupiſcence of the eyes, and the pride of life, vvhich is not of the Father, but is of the vvorld.
17 And the vvorld paſſeth and the concupiſcence thereof. But he that doth the vvil of God, abideth for euer.
18 Litle children, it is the laſt houre, & as you haue heard, that ‡ Antichriſt commeth: novv there are become ‡ many Antichriſtes, vvhereby vve knovv, that it is the laſt houre.
19 ‡ They vvent out from vs: but ‡ they ‡ vvere not of vs. for if they had been of vs, they vvould ſurely haue remained vvith vs: but ‡ that they may be manifeſt that they are not al of vs.
20 But you haue ‡ the vnction from the Holy one, and ‡ knovv al things.
21 I haue not vvritten to you as to them that knovv not the truth, but as to them that knovv it: and that no lie is of the truth.
22 vVho is a lier, but he vvhich denieth that Ieſus is not Chriſt? This is Antichriſt vvhich denieth the Father and the Sonne.
23 Euery one that denieth the Sonne, neither hath he the Father. He that confeſſeth the Sonne, hath the Father alſo.
24 You, that vvhich you haue ‡ heard frō the beginning, let it abide in you. If that abide in you vvhich you haue heard from the beginning, you alſo ſhal abide in the Sonne and the Father.
25 And this is the promis vvhich he promiſed vs, life euerlaſting.
26 Theſe things haue I vvritten to you concerning them that ſeduce you.
27 And you, the vnction vvhich you haue receiued from him, let it abide in you. And you haue no need that any man teach you: but as his vnction teacheth you of al things, and it is true, and it is no lie. And as it hath taught you, abide in him.
28 And novv litle children abide in him: that vvhen he ſhal appeare, vve may haue confidence, and not be confounded of him in his comming.
29 If you knovv that he is iuſt, knovv ye that euery one alſo ‡ vvhich doth iuſtice, is borne of him.

CHAP. III.

1 SEe vvhat maner of charitie the Father hath giuen vs, that vve ſhould be named and be ‡ the ſonnes of God. For this cauſe the vvorld doth not knovv vs, becauſe it hath not knovven him.
2 My deereſt, novv vve are the ſonnes of God: & it hath not yet appeared vvhat vve ſhal be. VVe knovv that vvhen he ſhal appeare, vve ſhal be like to him: becauſe vve ſhal ‡ ſee him as he is.
3 And euery one that hath this hope in him, ‡ ſanctifieth him ſelf, as he alſo is holy.
4 Euery one that committeth ſinne, committeth alſo iniquitie: and ‡ ſinne is iniquitie.
5 And you knovv that he appeared to take avvay our ſinnes: and ſinne in him there is none.
6 Euery one that abideth in him, ‡ ſinneth not: & euery one that ſinneth, hath not ſeen him, nor knovven him.
7 Litle children, let no man ſeduce you. ‡ He that doth iuſtice, is iuſt: euen as he alſo is iuſt.
8 He that committeth ſinne, is of the diuel ‡ becauſe the deuil ſinneth from the beginning. For this, appeared

the Sonne of God, that he might dissolue the vvorks of the diuel.
9 Euery one that is borne of God, committeth not sinne: because his seed abideth in him, and he can not sinne because he is borne of God.
10 In this are the children of God manifest, and the children of the diuel. Euery one that is not iust, is not of God, and he that loueth not his brother.
11 Because this is the annunciation, vvhich you haue heard from the beginning, That you loue one an other.
12 Not as Cain, vvho vvas of the vvicked, and killed his brother. And for vvhat cause killed he him? Because his vvorks vvere vvicked: but his brothers, iust.
13 Maruel not brethren, if the vvorld hate you.
14 VVe knovv that vve are translated from death to life, because vve loue the brethren. He that loueth not, abideth in death.
15 VVhosoeuer hateth his brother: is a murderer. And you knovv that no murderer hath life euerlasting abiding in him self.
16 In this vve haue knovven the charitie of God, because he hath yelded his life for vs: and vve ought to yeld our liues for the brethren.
17 He that shal haue the substance of the vvorld, and shal ‡ see his brother haue need, and shal shut his bovvels from him: hovv doth the charitie of God abide in him?
18 My little children, let vs not loue in vvord, nor in tongue, but in deed and truth.
19 In this vve knovv that vve are of the truth: and in his sight vve shal persuade our harts.
20 For if our hart do reprehend vs: God is greater then our hart, and knovveth al things.
21 My deereſt, if our hart do not reprehend vs, vve haue confidence tovvard God.
22 And vvhatsoeuer vve shal aske, ‡ vve shal receiue of him: because vve keep his commaundements, and do those things vvhich are pleasing before him.
23 And this is his commaundement, that vve beleue in the name of his sonne Iesus Christ: and ‡ loue one an other, as he hath giuen commaundement vnto vs.
24 And he that keepeth his commaundements, abideth in him, and he in him. And in this vve knovv that he abideth in vs, by the Spirit vvhich he hath giuen vs.

CHAP. IV.

1 MY deereſt, ‡ beleue not euery spirit, but ‡ proue the spirites if they be of God: because many false prophets are gone out into the vvorld.
2 In this is the spirit of God knovvē. ‡ euery spirit that confesseth Iesus Christ to haue come in flesh, is of God.
3 And euery spirit ‡ that dissolueth Iesus, is not of God: and this is ‡ Antichrist, of vvhom you haue heard that he commeth, and novv he is in the vvorld.
4 You are of God, litle children, and haue ouercome him. because greater is he that is in you, then he that is in the vvorld.
5 They are of the vvorld: therfore of the vvorld they speak, and the vvorld heareth them.
6 VVe are of God. He that knovveth God, heareth vs. he that is not of God, heareth vs not. ‡ in this vve knovv the spirit of truth, and the spirit of error.
7 My deereſt, let vs loue one an other: because charitie is of God. And euery one that loueth, is borne of God, & knovveth God.
8 He that loueth not, knovveth not God: because God is charitie.
9 In this hath the charitie of God appeared in vs, because God hath sent his only-begotte sonne into the vvorld that vve may line by him.
10 In this is charitie: not as though vve haue loued him, but because he hath loued vs, and sent his sonne a propitiation for our sinnes.
11 My deereſt, if God hath so loued vs: vve also ought to loue one an other.
12 God ‡ no man hath seen at any time. If vve loue one an other, God

abideth in vs, and his charitie in vs is perfited
13 In this vve knovv that vve abide in him, and he in vs: because he of his Spirit hath giuen to vs.
14 And vve haue seen, and do testifie, that the Father hath sent his Sonne the Sauiour of the vvorld.
15 Whosoeuer shal confesse that Iesus is the Sonne of God, God abideth in him, and he in God.
16 And vve haue knovven and haue beleued the charitie, vvhich God hath in vs. God is charitie: and he that abideth in charitie, abideth in God, and God in him.
17 In this is charitie perfited vvith vs, ‡ that vve may haue confidence in the day of iudgment: because as he is, vve also are in the vvorld.
18 ‡ Feare is not in charitie: but perfect charitie casteth out feare, because feare hath paynfulnes. and he that feareth, is not perfect in charitie.
19 Let vs therfore loue God, because God first hath loued vs.
20 If any man shal say, that I loue God: and hateth his brother, he is a lier. For he that loueth not his brother vvhom he seeth: God vvhom he seeth not, hovv can he loue?
21 And this commaundement vve haue from God: that he vvhich loueth God, loue also his brother.

CHAP. V.

1 VVHosoeuer beleueth that Iesus is Christ, is borne of God. And euery one that loueth him vvhich begat: loueth him also vvhich vvas borne of him.
2 In this vve knovv that vve loue the children of God: vvhen as vve loue God, and keep his commaundements.
3 For this is the charitie of God, that vve keep his commaundements: and ‡ his commaundements are not heauy.
4 Because al that is borne of God, ouercommeth the vvorld. and this is the victorie vvhich ouercommeth the vvorld, our faith.
5 VVho is he that ouercommeth the vvorld, but he that beleueth that Iesus is the sonne of God?
6 This is he that came by vvater & bloud Iesus Christ: not in vvater only, but in vvater and bloud. And it is the Spirit vvhich testifieth, that Christ is the truth.
7 For there be ‡ three vvhich giue testimonie in heauen, the Father, the VVord, and the Holy Ghost. and these three be one.
8 And there be three vvhich giue testimonie in earth: the spirit, vvater, and bloud. and these three be one.
9 If vve receiue the testimonie of men, the testimonie of God is greater. because this is the testimonie of God vvhich is greater, that he hath testified of his Sonne.
10 He that beleeueth in the sonne of God, hath the testimonie of God in him self. He that beleeueth not the Sonne, maketh him a lier: because he beleeueth not in the testimonie vvhich God hath testified of his sonne.
11 And this is the testimonie, that God hath giuen vs life euerlasting. And this life is in his sonne.
12 He that hath the Sonne, hath life. he that hath not the sonne of God, hath not life.
13 These things I vvrit to you, that you may knovv that you haue eternal life vvhich beleue in the name of the sonne of God.
14 And this is the confidence vvhich vve haue tovvard him: that, vvhatsoeuer vve shal aske according to his vvil, he heareth vs.
15 And vve knovv that he heareth vs vvhatsoeuer vve shal aske: vve knovv that vve haue the petitions vvhich vve request of him.
16 He that knovveth his brother to sinne a sinne not to death, let him aske, and life shal be giuen him, sinning not to death. There is ‡ a sinne to death: ‡ for that I say not that any man aske.
17 Al ‡ iniquitie, is sinne. And there is a sinne to death.
18 VVe knovv that euery one vvhich is borne of God, sinneth not: but the generation of God preserueth him, and the vvicked one toucheth him not.

19 VVe

19 We knovv that vve are of God, and the vvhole vvorld is set in vvickednesse.
20 And vve knovv that the sonne of God commeth: and he hath giuen vs vnderstãding, that vve may knovv the true God, & may be in his true sonne, This is the true God, & life euerlasting.
21 My litle children, keep your selues ‡ from Idols. Amen.

THE SECOND EPISTLE OF S. IOHN THE APOSTLE.

1 THE Senior to the lady Elect and her children, vvhom I loue in truth, and not I only, but also al that haue knovven the truth.
2 For the truth vvhich abideth in vs, and shal be vvith vs for euer.
3 Grace be vvith you, mercie, peace from God the Father, and from Christ Iesus the sonne of the Father in truth, and charitie.
4 I vvas exceding glad, because I haue found of thy children vvalking in truth, as vve haue receiued commaundement of the Father.
5 And novv I beseech thee Lady, not as vvriting a nevv commaundement to thee, but that vvhich vve haue had ‡ from the beginning, that vve loue one an other.
6 And this is charitie, that vve vvalk according to his commaundements. For this is the commaundement, that as you haue heard from the beginning, you vvalk in the same.
7 Because many seducers are gone out into the vvorld, vvhich do not confesse Iesus Christ to haue come into flesh: this is a seducer and an Antichrist.
8 Look to your selues, that you lose not the things vvhich you haue vvrought: but that you may receiue a ful ‡ revvard.
9 Euery one that ‡ reuolteth, and persisteth not in the doctrine of Christ: hath not God. He that persisteth in the doctrine: the same hath both the Father, and the Sonne.
10 If any man come to you, and bring not ‡ this doctrine: ‡ receiue him not into the house, ‡ nor say, God saue you, vnto him.
11 For he that saith vnto him, God saue you, communicateth vvith his vvicked vvorks.
12 Hauing mo things to vvrit vnto you: I vvould not by paper and inke: for I hope that I shal be vvith you, & speak mouth to mouth: that your ioy may be ful.
13 The children of thy sister elect salute thee.

THE THIRD EPISTLE OF S. IOHN THE APOSTLE.

1 THE Seniour to Gaius the deerest, vvhom I loue in truth.
2 My deerest, concerning al things I make my praier that thou procede prosperously, and fare vvel, as thy soule doth prosperously.
3 I vvas exceding glad vvhen the brethren came, and gaue testimonie to thy truth, euen as thou vvalkest in truth.
4 Greater thank haue I not of the, then that I may heare my children do vvalk in truth.
5 My deerest, thou dost faithfully vvhatsoeuer thou vvorkest on the brethren, ‡ & that vpon strangers.

6 They haue rendred testimonie to thy charitie in the sight of the Church: vvhom, thou shalt do vvel, bringing on their vvay in maner vvorthie of God.

7 For, for his name did they depart, taking nothing of the Gentils.

8 VVe therfore ought to receiue such: that vve may be coadiutors of the truth.

9 I had vvritten perhaps to the Church: but he that loueth to beare ‡ primacie among them Diotrepes, doth not receiue vs.

10 For this cause, if I come, ‡ I vvil aduertise his vvorks vvhich he doth: vvith malicious vvords chatting against vs. and as though these things suffise him not: neither him self doth receiue the brethren, and them that do receiue, he prohibiteth, and casteth out of the Church.

11 My deerest, do not imitate euil, but that vvhich is good. He that doth vvel, is of God: he that doth il, hath not seen God.

12 To Demetrius testimonie is giuen of al, and of the truth it self, yea and vve giue testimonie: & thou knovvest that our testimonie is true.

13 I had many things to vvrit vnto thee: but I vvould not by ink and penne vvrit to thee.

14 But I hope forthvvith to see thee, and vve vvil speak mouth to mouth. Peace be to thee. The friends salute thee. Salute the friends by name.

THE CATHOLIKE EPISTLE

OF S. IVDE THE APOSTLE.

1 IVde the seruant of Iesus Christ, and brother of Iames: to them that are in God the Father beloued, and in Iesus Christ preserued, and called.

2 Mercie to you, and peace and charitie be accomplished.

3 My deerest taking al care to vvrit vnto you of your common saluation, I thought it necessarie to vvrit vnto you: beseeching you to contend for the faith once deliuered to the saincts

4 For there are certaine men secretly entred in (vvhich vvere long ago prescribed vnto this iudgment) impious, transferring the grace of our God ‡ into riotousnes, and denying the only Dominator, & our Lord Iesus Christ.

5 But I vvil admonish you, that once knovv al things, that ‡ Iesus, sauing the people out of the land of AEgypt, secondly destroied them vvhich beleeued not.

6 But the Angels vvhich kept not their principalitie, but forsook their ovvne habitation, he hath reserued vnder darknesse in eternal bonds vnto the iudgment of the great day.

7 As Sodom and Gomorrhe, and the cities adioyning in like maner hauing fornicated, and going after other flesh, vvere made an example, sustaining the paine of eternal fire.

8 In like maner these also defile the flesh, and ‡ despise dominion, & blaspheme maiestie.

9 VVhen Michael the Archangel, disputing vvith the Diuel, made altercation ‡ for the body of Moyses: he durst not inferre iudgmēt of blasphemie, but said, Our Lord command thee.

10 But these vvhat things soeuer quites they are ignorant of, ‡ they blaspheme: and vvhat things so euer naturally, as dumbe beasts, they knovv, in those they are corrupted.

11 VVo vnto them, vvhich haue gone in the vvay of ‡ Cain: and vvent the errour of Balaam, haue for vvard povvred out them selues, and haue perished in the contradiction of Core.

12 These are in their bankets, spottes, feasting together vvithout fear, feeding them selues, clouds vvithout vvater vvhich are caried about vvinds, trees of autumne, vnfruitful tvvise dead, plucked vp by the roots

13 Raging vvaues of the sea, foming out their ovvne confusions, vvan-

ing starres: to vvhom the storme of darknesse is reserued for euer.
14 And of these prophecied Enoch, the seuenth from Adam, saying: Behold our Lord is come in his holy thousands:
15 To do iudgment against al, and to reproue al the impious, of al the vvorks of their impietie vvhereby they haue done impiously, and of al the hard things vvhich impious sinners haue spoken against him.
16 These are murmurers, ful of complaints, vvalking according to their ovvne desires, and their mouth speaketh pride, admiring persons for gaine sake.
17 But you my deerest, be mindful of the vvords vvhich haue been spoken before by the Apostles of our Lord Iesus Christ.
18 VVho told you, that in the last time shal come mockers, according to their ovvne desires vvalking in impieties.
19 ‡ These are they vvhich segregat them selues, sensual, hauing not the Spirit.
20 But you my deerest, building your selues vpō our most holy faith, in the Holy Ghost, praying.
21 Keep your selues in the loue of God, expecting the mercie of our Lord Iesus Christ vnto life euerlasting.
22 And these certes reproue being iudged.
23 But them saue, pulling out of the fire. And on other haue mercie in feare: hating also that vvhich is carnal, the spotted cote.
24 And to him that is able to preserue you vvithout sinne, and to set you immaculat before the sight of his glorie in exultation in the comming of our Lord Iesus Christ.
25 To the only God our Sauiour by Iesus Christ our Lord be glorie and magnificence, empire and povver before al vvorlds, and novv and for al vvorlds euermore. Amen.

THE APOCALYPSE OF S. IOHN THE APOSTLE.

CHAP. I.

1 THE ‡ Apocalypse of Iesus Christ vvhich God gaue him, to make manifest to his seruants the things vvhich must be done quickly: and signified, sending by his Angel to his seruant Iohn.
2 VVho hath giuen testimonie to the vvord of God, and the testimonie of Iesus Christ, vvhat things soeuer he hath seen.
3 Blessed is he that readeth & heareth the vvords of this prophecie: & ‡ keepeth those things vvhich be vvritten in it. for the time is nigh.
4 Iohn ‡ to the seuen churches vvhich are in Asia. Grace to you and peace from him that is, & that vvas, and that shal come, and ‡ from the seuen spirits vvhich are in the sight of his throne.
5 And from Iesus Christ vvho is the faithful vvitnes, the first borne of the dead, & the prince of the kings of the earth, vvho hath loued vs, and vvashed vs from our sinnes in his bloud.
6 And hath made vs ‡ a kingdom & priests to God and his father, to him be glorie and empire for euer and euer. Amen.
7 Behold he commeth vvith the clouds, and euery eie shal see him, & they that pricked him. And al the tribes of the earth shal bevvaile thē selues vpon him. yea, Amen.
8 I am Alpha and Omega, the beginning & end, saith our Lord God, vvhich is, and vvhich vvas, & vvhich shal come, the omnipotent.
9 I Iohn your brother and partaker in tribulation, and the kingdom, and patience in Christ Iesus, vvas in ‡ the Iland, vvhich is called Patmos, for the vvord of God and the testimonie of Iesus.

10 ‡ I vvas in ſpirit ‡ on the Dominical day, and heard behind me a great voice as it vvere of a trompet.
11 Saying: That vvhich thou ſeeſt, vvrite in a book: and ſend to the ſeuen churches vvhich are in Aſia, to Epheſus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and Laodicia.
12 And I turned, to ſee the voice that ſpake vvith me. And being turned I ſavv ſeuen candleſticks of gold.
13 Et in the middes of the ſeuen candleſticks of gold, one ‡like to the Sonne of man, ‡ veſted in a prieſtly garment to the foot, and girded about neere to the pappes vvith a girdle of gold.
14 And his head and heares vvere vvhite, as vvhite vvool, and as ſnovv, and his eyes as the flame of fire.
15 And his feet like to latten, as in a burning fornace. and his voice as the voice of many vvaters.
16 And he had in his right hand ſeuen ſtarres. and from his mouth proceded a sharp tvvo edged ſvvord: and his face, as the ſunne shineth in his vertue.
17 And vvhen I had ſeene him, I fel at his feet as dead. And he put his right hand vpon me, ſaying: Feare not. I am the firſt and the laſt.
18 And aliue, and vvas dead, and behold I am liuing for euer and euer, and haue the keies of death and of hel.
19 VVrit therefore the things vvhich thou haſt ſeene, and that are, and that muſt be done after theſe.
20 The ſacrament of the ſeuen ſtarres, vvhich thou haſt ſeene in my right hand, & the ſeuen candleſticks of Gold. ‡ the ſeuen ſtarres, are ‡ the Angels of the ſeuen churches. and ‡ the ſeuen candleſticks, are the ſeuen churches.

CHAP. II.

1 AND ‡ to the Angel of the Church of Epheſus vvrite, Thus ſaith he vvhich ‡ holdeth the ſeuen ſtarres in his right hand, vvhich vvalketh in the middes of the ſeuen candleſticks of gold.
2 I knovv ‡ thy vvorks and labour, and thy patience: & that thou canſt not beare euil men & haſt tried them vvhich ſay them ſelues to be Apoſtles, and are not, and haſt found them liars.
3 And thou haſt patience, and haſt borne for my name, and haſt not fainted,
4 But I haue againſt thee a fevv things, becauſe ‡ thou haſt left thy firſt charitie.
5 Be mindful therfore from vvhence thou art fallen: and do penance, and do the firſt vvorks. But if not: I come to thee, and ‡ vvil moue thy candleſtick out of his place, vnleſs thou do penance.
6 But this thou haſt, ‡ becauſe thou hateſt the facts ‡ of the Nicolaites, vvhich I alſo hate.
7 He that hath an eare, let him heare vvhat the Spirit ſaith to the Churches, To him that ouercometh, I vvil giue to eate of the tree of life, vvhich is in the Paradiſe of my God.
8 And to the Angel of the Church of Smyrna vvrite, Thus ſaith the firſt and the laſt, vvho vvas dead, and liueth.
9 I knovv thy tribulation and ‡ pouertie, but thou art rich: and thou art blaſphemed of them that ſay them ſelues to be Ievves and are not, but are the ſynagogue of Satan.
10 Feare none of theſe things vvhich thou ſhalt ſuffer. Behold the Diuel vvil ſend ſome of you into priſon that you may be tried: and you ſhall haue tribulation ten daies. Be thou faithful vntil death: and I vvil giue thee ‡ the crovvne of life.
11 He that hath an eare, let him heare vvhat the Spirit ſaith to the Churches, He that ſhal ouercome ſhal not be hurt of the ‡ ſecond death.
12 And to the Angel of the Church of Pergamus vvrite, Thus ſaith he that hath the sharp tvvo edged ſvvord.
13 I knovv vvhere thou dvvelleſt, vvhere the ſeat of Satan is: and thou holdeſt my name, and haſt not denied my faith. And in thoſe dayes Antipas my faithful vvitneſſe of mine vvas ſlaine among you, ‡ vvhere Satan dvvelleth.
14 But I haue againſt thee

things: because thou hast there them that hold the doctrine of Balaam, vvho taught Balac ‡ to cast a scandal before the children of Israel, to eate and commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaites.

16 In like maner do penance, if not. I vvil come to thee quickly, and vvil fight against them vvith the svvord of my mouth.

17 He that hath an eare, let him heare vvhat the Spirit saith to the Churches, To him that ouercommeth I vvil giue the hidden manna, and vvil giue him a vvhit ‡ counter: and in the counter, a nevv name vvritten, vvhich no man knovveth, but he that receiueth it.

18 And to the Angel of the Church of Thyatira vvrite, Thus saith the Sõne of God, vvhich hath eyes as a flame of fire, and his feet like to latte.

19 I knovv thy ‡ vvorks, and faith, and thy charitie, and ministerie, and thy patience and thy last vvorks mo then the former.

20 But I haue against thee a fevv things: because thou permittest ‡ the vvoman Iezabel, vvho calleth her self a propheteſſe, to teach, and to seduce my seruants to fornicat, and to eate of things sacrificed to idols.

21 And I gaue her a time that she might do penance and ‡ she vvil not repent from her fornication.

22 Behold I vvil cast her into a bedde: and ‡ they that commit aduoutrie vvith her, shal be in very great tribulation, vnleſſe they do penance from their vvorks.

23 And her children I vvil kil vvith death, & al the Churches shal knovv that I am he that searcheth the reines and harts, and I vvil giue to euery one of you ‡ according to his vvorks.

24 But I say to you and the rest vvhich are at Thyatira, vvhosoeuer haue not this doctrine, vvhich haue not knovvē the depth of Satā, as they say, I vvil not cast vpon you an other vveight.

25 Yet that vvhich you haue, hold til I come.

26 And he that shal ouercome and keep my vvorks vnto the end: ‡ I vvil giue him povver ouer the nations.

27 And he shal rule them vvith a rod of yron, and as the vessel of a potter shal they be broken.

28 ‡ As I also haue receiued of my father: and I vvil giue him the morning starre.

29 He that hath an eare, let him heare vvhat the Spirit saith to the Churches.

CHAP. III.

1 AND to the Angel of the Church of Sardis, vvrite, Thus saith he that hath the seuen Spirits of God, & the seuen starres, I knovv thy vvorks, that thou hast the name that thou liueſt, and thou art dead.

2 Be vigilant, and confirme the rest of the things vvhich vvere to die. For I find not thy vvorks ful before my God.

3 Haue in mind therfore in vvhat maner thou hast receiued and heard: and keep, and do penance. If therfore thou vvatch not, I vvil come to thee as a theef, and thou shalt not knovv vvhat houre I vvil come to thee.

4 But thou hast a fevv names in Sardis, ‡ vvhich haue not defiled their garments: and they shal vvalk vvith me in vvhites, becauſe they ‡ are vvorthy.

5 ‡ He that shal ouercome, shal thus be vested in vvhit garments, and I vvil not put his name out of the book of life, and I vvil confeſſe his name before my father, and before his Angels.

6 He that hath an eare, let him heare vvhat the Spirit saith to the Churches.

7 And to the Angel of the Church of Philadelphia vvrite: Thus saith the Holy one and the True one, he that hath the key of Dauid: he that openeth, and no man shutteth: shutteth, and no man openeth.

8 I knovv thy vvorks. Behold I haue giuen before thee a doore opened vvhich no man can shut: becauſe thou hast a litle povver, and hast kept my vvord, and hast not denied my name.

9 Behold I vvil giue of the Synagogue of Satan, vvhich ſay they be Ievves, and are not, but do lie. Behold I vvil make them come and ‡ adore before thy feet. and they shal knovv that I haue loued thee.

10 Becauſe thou haſt kept the vvord of my patience, and I vvil keep thee from the houre of tentation, vvhich shal come vpon the vvhole vvorld to tempt the inhabitants on the earth.

11 Behold I come quickly: hold that vvhich thou haſt, ‡ that no man take thy crovvne.

12 He that shal ouercome, I vvil make him a piller in the temple of my God: and he shal go out no more: and I vvil vvrit vpon him the name of my God, and the name of the citie of my God, nevv Hieruſalem vvhich deſcendeth out of heauen from my God, and my nevv name.

13 He that hath an eare, let him heare vvhat the Spirit ſaith to the Churches.

14 And to the Angel of the Church of Laodicia vvrite, Thus ſaith ‡ Amen, the faithful and true vvitneſſe, vvhich is the beginning of the creature of God.

15 I knovv thy vvorks, that thou art neither cold, nor hote. I vvould thou vvere cold, or hote.

16 But becauſe thou art ‡ lukevvarme, and neither cold nor hote, I vvil begin to vomit thee out of my mouth.

17 Becauſe thou ſaieſt, That I am rich, and enriched, and lack nothing: and knovveſt not that thou art a miſer, and miſerable, and poore, and blind, and naked.

18 I counſel thee to buy of me gold fire-tried, that thou maieſt be made rich and maieſt be clothed in vvhit garments, that the confuſion of thy nakednes appeare not: and vvith eye-ſalue anoint thine eyes, that thou maieſt ſee.

19 I vvhom I loue, do rebuke and chaſtiſe. Be zelous therfore & do penance.

20 Behold I ſtand at the doore and ‡ knock. if any man shal heare my voice, and open to me the gate, I vvil enter into him, and vvil ſup vvith him, and he vvith me.

21 He that shal ouercome, I vvil giue vnto him to ſit vvith me in my throne: as I alſo haue ouercome, and haue ſitten vvith my father in his throne.

22 He that hath an eare, let him heare vvhat the Spirit ſaith to the Churches.

CHAP. IV.

1 After theſe things I looked, and behold a doore open in heauē, and the firſt voice vvhich I heard, Vvas as it vvere of a trompet ſpeaking vvith me, ſaying: Come vp hither, and I vvil shevv thee the things vvhich muſt be done quickly after theſe.

2 And immediatly I vvas in ſpirit: and behold there vvas a ſeat ſet in heauen, & vpon the ſeat one ſitting.

3 And he that ſat, vvas like in ſight, to the Iaſper ſtone, and the Sardine: and there vvas a raine-bovv round about the ſeat, like to the ſight of an Emeraud.

4 And round about the ſeat, foure and tvventie ſeats. and vpon the thrones, foure and tvventie ſeniors ſitting, clothed about in vvhit garments, and on their heads crovvnes of gold.

5 And from the throne proceeded lightnings, and voices, and thunders: and ſeuen lamps burning before the throne, vvhich are the ſeuen Spirits of God.

6 And in the ſight of the ſeat, as it vvere a ſea of glaſſe like to chryſtal: and in the middes of the ſeat and round about the ſeat ‡ foure beaſts ful of eyes before and behind.

7 And the firſt beaſt, like to a lion: and the ſecond beaſt, like to a calfe: and the third beaſt, hauing the face as it vvere of a man: and the fourth beaſt, like to an egle flying.

8 And the foure beaſts, euery one of them had ſixe vvings roūd about: and vvithin they are ful of eyes, and they had no reſt day and night, ſaying, ‡ Holy, Holy, Holy, Lord God omnipotent, vvhich vvas, and vvhich is, and vvhich shal come.

9 And vvhen thoſe beaſts gaue glorie and honour and benediction to him

him that ſitteth vpon the throne, that liueth for euer and euer:
10 The foure and tvventie ſeniors fel dovvne before him that ſitteth in the throne, & adored him that liueth for euer and euer, and caſt their crovvnes before the throne, ſaying:
11 Thou art vvorthie O Lord our God to receiue glorie and honour & povver: becauſe thou haſt created al things, and for thy vvil they vvere and haue been created.

CHAP. V.

1 AND I ſavv in the right hand of him that ſate vpon the throne, a ‡ book vvritten vvithin and vvithout, ſealed vvith ſeuen ſeales.
2 And I ſavv a ſtrong Angel, preaching vvith a loud voice, VVho is vvorthie to open the book, & to looſe the ſeales thereof?
3 And no man vvas able neither in heauen nor in earth, nor ‡ vnder the earth, to open the book, nor look on it.
4 And I vvept much becauſe no man vvas found vvorthie to open the book, nor to ſee it.
5 And one of the ſeniors ſaid to me, VVeep not: behold ‡ the lion of the tribe of Iuda, the root of Danid, hath vvonne, to open the book, and to looſe the ſeuen ſeales thereof.
6 And I ſavv, and behold in the middes of the throne and of the foure beaſts and in the middes of the ſeniors, ‡ a Lambe ſtanding as it vvere ſlaine, hauing ſeuen hornes & ſeuen eyes: vvhich are the ſeuen ſpirits of God, ſent into al the earth.
7 And he came, and receiued the book out of the right hand of him that ſat in the throne.
8 And vvhen he had opened the book, the foure beaſts and the foure and tvventie ſeniors fel before the Lambe, hauing euery one harps, and golden vials ful of odours, vvhich are ‡ the praiers of ſainctes.
9 And they ſang a nevv canticle, ſaying: Thou art vvorthie o Lord to take the book, and to open the ſeales thereof: ‡ becauſe thou vvaſt ſlaine, and haſt redeemed vs to God in thy bloud out of euery tribe and tong & people and nation.
10 And haſt made vs to our God ‡ a kingdom and prieſts, and vve ſhal reigne vpon the earth
11 And I looked, and heard the voice of many Angels round about the throne, and of the beaſts & of the ſeniours: and the number of them vvas thouſands of thouſands.
12 Saying vvith a loud voice, The Lambe that vvas ſlaine, is vvorthie to receiue povver, and diuinitie, and vviſedom, and ſtrength, and honour, and glorie, and benediction.
13 And ‡ euery creature that is in heauen, and vpon the earth, and vnder the earth, and that are in the ſea, and that are therein: al did I heare ſaying: To him that ſitteth in the throne, and ‡ to the Lambe, benediction and honour and glorie and povver for euer and euer.
14 And the foure beaſts ſaid, Amen. And the foure and tvventie ſeniors fel on their faces: and adored him that liueth for euer and euer.

CHAP. VI.

1 AND I ſavv that the Lambe had opened one of the ſeuē ſeales, and I heard one of the foure beaſts, ſaying, as it vvere the voice of thunder, Come, and ſee.
2 And I ſavv: And behold a vvhit horſe, and he that ſat vpon him had a bovv, and there vvas a crovvne giuen him, and he vvent forth conquering that he might conquer.
3 And vvhen he had opened the ſecond ſeale, I heard the ſecond beaſt, ſaying, Come, & ſee.
4 And there vvent forth an other horſe, redde: and he that ſat thereon, to him it vvas giuen that he ſhould take peace from the earth, and that they ſhould kil one an other, and a great ſvvord vvas giuen to him.
5 And vvhen he had opened the third ſeale, I heard the third beaſt, ſaying, Come, and ſee. And behold a black horſe, and he that ſat vpon him, had a balance in his hand.
6 And I heard as it vvere a voice in the middes of the foure beaſts ſayings

two pounds of vvheat for a penie, and thrise two pounds of barley for a penie, and vvine and oile hurt thou not.

7 And vvhen he had opened the fourth seale, I heard a voice of the fourth beast, saying, Come, & see.

8 And behold a pale horse: and he that sat vpon him, his name vvas death, and hel folovved him, and povver vvas giuen to him ouer the foure parts of the earth, to kil vvith svvord, vvith famine, & vvith death, and vvith beasts of the earth.

9 And vvhen he had opened the fifth seale: I savv ‡ vnder the altar the soules of them that vvere slaine for the vvord of God, and for the testimonie vvhich they had.

10 ‡ And they cried vvith a loud voice, saying: Hovv long Lord (holy and true) iudgest thou not and ‡ reuengest thou not our bloud of them that dvvel on the earth?

11 And vvhit stoles vvere giuen, to euery one of them ‡ one: and it vvas said to them, that they should rest yet a litle time, ‡ til their fellovv-seruants be complete, and their brethren, that are to be slaine euen as they.

12 And I savv, vvhen he had opened the sixt seale, & ‡ behold there vvas made a great earth-quake, and the sunne became black as it vvere saek-cloth of heare: and the vvhole moone became as bloud.

13 And the starres from heauen fel vpon the earth, as the figge tree casteth her greene figges vvhen it is shaken of a great vvind.

14 And heauen departed as a book folded together: and euery hil, and Ilands vvere moued out of their places.

15 And the kings of the earth, and princes, and tribunes, and the rich, & the strong, and euery bond-man, and free-man hid them selues in the dennes and the rocks of mountaines.

16 And they say to the mountaines and the rocks: Fal vpon vs, and hide vs from the face of him that sitteth vpon the throne, & from the vvrath of the Lamb.

17 Because the great day of their vvrath is come, and vvho shal be able to stand?

CHAP. VII.

1 After these things I savv foure Angels standing vpon the foure corners of the earth, holding the foure vvinds of the earth that they should not blovv vpon the land, nor vpon the sea, nor on any tree.

2 And I savv an other Angel ascending from the rising of the sunne, hauing the signe of the liuing God: & he cried vvith a loud voice to the foure Angels, to vvhom it vvas giuen to hurt the earth and the sea.

3 Saying: Hurt not the earth and the sea, nor the trees, til ‡ vve signe the seruants of our God in their foreheades.

4 And I heard the number of them that vvere signed, and hundred fourtie foure thousand vvere signed, ‡ of euery tribe of the children of Israel.

5 Of the tribe of Iuda, tvvelue thousand signed. Of the tribe of Ruben, tvvelue thousand signed. Of the tribe of Gad, tvvelue thousand signed.

6 Of the tribe of Aser, tvvelue thousand signed. Of the tribe of Nephtali, tvvelue thousand signed. Of the tribe of Manasses, tvvelue thousand signed.

7 Of the tribe of Simeon, tvvelue thousand signed. Of the tribe of Leui, tvvelue thousand signed. Of the tribe of Issachar, tvvelue thousand signed.

8 Of the tribe of Zabulon, tvvelue thousand signed. Of the tribe of Ioseph, tvvelue thousand signed. Of the tribe of Beniamin, tvvelue thousand signed.

9 After these things I savv ‡ a great multitude vvhich no man could number, of al nations, and tribes, and peoples, & tongues: standing before the throne, and in the sight of the Lambe, clothed in vvhit robes, and ‡ palmes in their hands.

10 And they cried vvith a lovvd voice, saying: Saluation to our God vvhich sitteth vpon the throne, & to the Lambe.

11 And al the Angels stood in the circuit of the throne and of the se-

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beasts and of the foure beasts: and they fel in the sight of the throne vpon their faces, and adored God.
12 Saying: Amen. Benediction, and glorie, and vvisedom, & thanks-giuing, honour and povver and strength to our God for euer and euer. Amen.
13 And one of the seniors answvered, & said to me, These that are clothed in the vvhit robes, vvhobe they? & vvhence came they?
14 And I said to him: My Lord thou knovvest. And he said to me: These are they vvhich are come out of great tribulation, and haue vvashed their robes, and made them vvhite in the bloud af the Lamb.
15 Therfore they are before the throne of God, and they serue him day and night in his temple: and he that sitteth in the throne, shal dvvel ouer them.
16 They shal no more hunger nor thirst, neither shal the sunne fal vpō them, nor any heat.
17 Because the Lamb vvhich is in the middes of the throne, shal rule them, and shal conduct them to the liuing fountaines of vvaters, and God vvil vvipe avvay al teares from their eyes.

CHAP. VIII.

1 AND vvhen he had opened the seuenth seale, there vvas made silence in heauen, as it vvere halfe an houre.
2 And I savv seuen Angels standing in the sight of God: and there vvere giuen to them seuen trom pets.
3 And an other Angel came, and stood ‡ before the altar, hauing a golden censar: and there vvere giuen to him many incenses, that he should giue of the praiers of al saincts vpon the altar of gold, vvhich is before the throne of God.
4 And the smoke of the incenses ‡ of the praiers of the saincts ascended from the hand of the Angel before God.
5 And the Angel took the censar, and filled it of the fire of the altar, and cast it on the earth, and there vvere made thunders and voices and lightnings, and a great earthquake.
6 And the seuen Angels vvhich had the seuen trompets, prepared themselues to sound vvith the tromper.
7 And the first Angel sounded vvith the tromper, and there vvas made haile and fire, mingled in bloud, and it vvas cast on the earth, & the third part of the earth vvas burnt, & the third part of trees vvas burnt, and al greene grasse vvas burnt.
8 And the second Angel sounded vvith the tromper: and as it vvere a great mountaine burning vvith fire, vvas cast into the sea, and the third part of the sea vvas made bloud.
9 And the third part of those creatures died, vvhich had liues in the sea, and the third part of the shippes perished.
10 And the third Angel sounded vvith the tromper, and a great starre fel from heauen, burning as it vvere a torch, and it fel on the third part of the flouds, and on the fountaines of vvaters:
11 And the name of the starre is called vvorm-vvod: and the third part of the vvaters vvas made into vvorm-vvod. and many men died of the vvaters, because they vvere made bitter.
12 And the fourth Angel sounded vvith the tromper, and the third part of the sunne vvas smitten and the third part of the moone, and the third part of the starres, so that the third part of them vvas darkned, and of the day there shined the third part, and of the night in like maner.
13 And I looked, and heard the voice of one egle flying through the middes of heauen, saying vvith a loud voice: VVo, vvo, vvo to the inhabiters on the earth: because of the rest of the voices of the three Angels vvhich vvere to sound vvith the tromper.

CHAP. IX.

1 AND the fifth Angel ſounded vvith the trompet, & I ſavv ‡ a ſtarre to haue fallen from heauen vpon the earth, & there vvas giuen to him the key of the pit of bottomles depth.

2 And he opened the pit of the bottomles depth: and the ſmoke of the pit aſcended, as the ſmoke of a great fornace: and the ſunne vvas darkned & the aier vvith the ſmoke of the pit.

3 And from the ſmoke of the pit there iſſued forth ‡ locuſtes into the earth. and povver vvas giuen to them as the ſcorpions of the earth haue povver.

4 And it vvas commaunded them that they ſhould not hurt the graſſe of the earth ‡ nor any greene thing, nor any tree: but only men vvhich haue not the ſigne of God in their foreheads.

5 And it vvas giuen vnto them that they ſhould not kil them: but th t they ſhould be tormented fiue monthes: and their torments as the torments of a ſcorpion vvhen he ſtriketh a man.

6 And in thoſe daies men ſhal ſeek for death, and ſhal not find it: and they ſhal deſire to die, & death ſhal flee from them.

7 And the ſimilitudes of the locuſts, like to horſes ‡ prepared into battel: and vpon their heads as it vvere crovvnes like to gold: & their faces as the faces of men.

8 And they had heare as the heare of vvomen: & their teeth vvere as of lions.

9 And they had habbergions as habbergions of yron, and the voice of their vvings as the voice of the chariots of many horſes running into battel.

10 And they had tailes like to ſcorpions, and ſtings vvere in their tailes and their povver vvas to hurt men fiue monthes.

11 And they had ouer them a king, ‡ the Angel of the bottomles depth vvhoſe name in Hebrevv is Abaddon, and in Greek Appollyō: in Latin hauing the name Exterminans.

12 One vvoe is gone, & behold tvvo vvoes come yet after theſe.

13 And the ſixt Angel ſounded vvith the trompet: and I heard one voice from the foure hornes of the golden altar, vvhich is before the eyes of God.

14 Saying to the ſixt Angel vvhich had the trompet, Looſe the foure Angels vvhich are bound in the great riuer Euphrates.

15 And the foure Angels vvere looſed, vvho vvere prepared for an houre, and a day & a moneth and a yere: that they might kil the third part of men.

16 And the number of the armie of horſmen vvas tvventie thouſand times ten thouſand. And I heard the number of them.

17 And ſo I ſavv the horſes in the viſion: and they that ſat vpon them, had habbergions of fire and of hyacinth and brimſtone. & the heads of the horſes vvere as it vvere the heads of lions: & from their mouth procedeth fire, & ſmoke, and brimſtone.

18 And by theſe three plagues vvas ſlaine the third part of men, of the fire and of the ſmoke and of the brimſtone, vvhich proceded from their mouth.

19 For the povver of the horſes is in their mouth, and in their tailes. for, their tailes be like to ſerpents, hauing heads: & in theſe they hurt.

20 ‡ And the reſt of men vvhich vvere not ſlaine vvith theſe plagues, neither ‡ haue done penance from the vvorks of their hands, not to adore Diuels and ‡ Idols of gold and ſilver and braſſe and ſtone and vvood, vvhich neither can ſee, nor heare, nor vvalk.

21 And haue not done penance from their murders, nor from their ſoceries nor from their fornication, nor from their theft.

CHAP. X.

1 And I ſavv an other Angel, ſtrōg, deſcending from heauen, clothed vvith a cloud, and a rain-bovv on his head, and his face vvas as the ſunne, & his feet as a piller of fire.

2 And

2 And he had in his hand a litle book opened: and he put his right foot vpon the sea, and his left vpon the land.

3 And he cried vvith a loud voice, as vvhen a lion roareth. And vvhen he had cried, the seuen thunders spake their voices.

4 And vvhen the seuen thunders had spoken their voices, I vvas about to vvrite: and I heard a voice from heauen saying to me: Signe the things vvhich the seuen thunders haue spoken: and ‡ vvrite them not.

5 And the Angel vvhich I savv standing vpon the sea and vpon the land, ‡ lifted vp his hand to heauen.

6 And he svvare by him that liueth for euer and euer, that created heauen and those things vvhich are in it: and the earth, and those things vvhich are in it: and the sea, and those things vvhich are in it: That there shal be time no more.

7 But in the daies of the voice of the seuenth Angel, vvhen the trompet shal beginne to sound, the mysterie of God shal be consummat, as he hath euangelized by his seruants the Prophets.

8 And I heard a voice from heauen againe speaking vvith me, and saying: Goe, and take the book that is opened, of the hand of the Angel standing vpon the sea and vpon the land.

9 And I vvent to the Angel, saying vnto him, that he should giue me the book. And he said to me: Take the book, and ‡ deuoure it: and it shal make thy belly to be bitter, but in thy mouth it shal be ‡ svveet as it vvere honie.

10 And I took the book of the hand of the Angel, and deuoured it: & it vvas in my mouth as it vvere honie, svveet. and vvhen I had deuoured it, my bellie vvas made bitter.

11 And he said to me: Thou must againe prophecie to Nations, and peoples, and tonges, and many kinges.

CHAP. XI.

1 AND there vvas giuen me a reede like vnto a rodde: and it vvas said to me: Arise, and measure the temple of God, and the altar, and them that adore in it.

2 But the court vvhich is vvithout the temple, cast forth, & measure not that: because it is giue to the Gentils, and they shal tread vnder foot the holy citie ‡ tvvo & fourtie monthes.

3 And I vvil giue to ‡ my tvvo vvitnesses, and they shal prophecie a thousand tvvo hundred sixtie daies, clothed vvith sack-clothes.

4 These are the tvvo olnue trees & the tvvo candlestiks that stand in the sight of the Lord of the earth.

5 And if any man vvil hurt them, fire shal come forth out of their mouths, and shal deuoure their enemies. and if any man vvil hurt them: so must he be slaine.

6 These haue povver to shut heauen, that it raine not in the daies of their prophecie: and they haue povver ouer the vvaters to turne them into bloud, and to strik the earth vvith al plague as often as they vvil.

7 And vvhen they shal haue finished their testimonie, the ‡ beast vvhich ascendeth from the depth, shal make vvarre against them, and shal ouercome them, and kil them.

8 And their bodies shal lie in the streats of the ‡ great citie, vvhich is called spiritually Sodom and AEgypt, vvhere their Lord also vvas crucified.

9 And there shal of tribes, and peoples, and tonges, and Gentils, see their bodies for three daies, and a half: and they shal not suffer their bodies to be laid in monuments.

10 And the inhabitants of the earth ‡ shal be glad vpon them, and make merie: and shal send gifts one to an other, because these tvvo prophets tormented them that dvvelt vpon the earth.

11 And after three daies and a half the spirit of life from God entred into them. And they stood vpo

...ther, and great feare fel vpon them that savv them.
12 And they heard a loud voice from heauen saying to them: Come vp hither. And they vvent vp into heauen in a cloud: and their enemies savv them.
13 And in that houre there vvas made a great earthquake: and the tēth part of the citie fel: and there vvere slaine in the earthquake names of men seuen thousand: and the rest vvere cast into a feare, and gaue glorie to the God of heauen.
14 The second vvoe is gone: and behold the third vvoe vvil come quickly.
15 And the seuenth Angel sounded vvith a trompet: and there vvere made loud voices in heauen saying, ‡ The kingdom of this vvorld is made our Lords & his Christes, and he shal reigne for euer and euer. Amen.
16 And the foure and tvventie seniours vvhich sit on their seats in the sight of God, fel on their faces, and adored God.
17 Saying: VVe thank thee Lord God omnipotent, vvhich art, and vvhich vvast, and vvhich shalt come: because thou hast receiued thy great povver, and hast reigned.
18 And the Gentils vvere angrie, and thy vvrath is come, and the time of the dead, to be iudged, and ‡ to render revvard to thy seruants the prophets and saincts, and to them that feare thy name, ‡ litle and great, and to destroy them that haue corrupted the earth.
19 And the temple of God vvas opened in heauen: and the arke of his testament vvas seen in his temple, & there vvere made lightnings, and voices, and an earthquake and great haile.

CHAP. XII.

1 AND a great signe appeared in heauen: ‡ a vvoman clothed vvith the sunne, and the moone vnder her feet, & on her head a crovvne of tvvelue starres.
2 And being vvith child, she cried also trauelling, and is in anguish to be deliuered.
3 And there vvas seen an other signe in heauen, and behold a ‡ great red dragon hauing seuen heads, & ten horns: and on his heads seuen diademes.
4 And his taile drevv ‡ the third part of the starres of heauen, and cast them to the earth, and the dragon stood before the vvoman vvhich vvas ready to be deliuered: that vvhē she should be deliuered, he might ‡ deuoure her sonne.
5 And she brought forth a man child, vvho vvas to gouerne al nations in an yron rod: and her sonne vvas taken vp to God and to his throne.
6 And ‡ the vvoman fled into the vvilderneſſe vvhere she had a place prepared of God, that there they might feed her a thousand tvvo hundred sixtie daies.
7 And there vvas made a ‡ great battel in heauen, Michael and his Angels fought vvith the dragon, and the dragon fought and his Angels.
8 And they preuailed not, neither vvas their place found any more in heauen.
9 And that great dragon vvas cast forth, the old serpent, vvhich is called the Diuel and Satan, vvhich seduceth the vvhole vvorld: & he vvas cast into the earth, & his Angels vvere throvven dovvne vvith him.
10 And I heard a great voice in heauen saying: Novv is there made saluation and force, and the kingdom of our God, and the povver o his Christ: because the accuser of our brethren is cast forth, vvho accused them before the sight of our God day and night.
11 And ‡ they ouercame him by the bloud of the Lamb, and by the vvord of their testimonie, and they loued not their liues euen vnto death.
12 Therfore reioyce o heauens, and you that dvvel therein. VVo to the earth and to the sea, because the Diuel is descended to you, hauing great vvrath, knovving that he hath a litle time.
13 And after the dragon savv that

that he vvas throvven into the earth, he persecuted the vvoman vvhich brought forth the man child.

14 And there vvere giuen to the vvoman tvvo vvings of a great egle, that she might flie into the desert vnto her place, vvhere she is nourished for ‡ a time, & times, & halfe a time, from the face of the serpent.

15 And the serpent cast out of his mouth after the vvoman, vvater as it vvere a floud: that he might make her ‡ to be caried avvay vvith the floud.

16 And the earth holp the vvoman, and the earth opened her mouth, and svvallovved vp the floud vvhich the dragon cast out of his mouth.

17 And the dragon vvas angrie against the vvoman: and vvent to make battel vvith the rest of her seed, vvhich keep the commaundements of God, and haue the testimonie of Iesus Christ.

18 And he stood vpon the sand of the sea.

CHAP. XIII.

1 AND I savv ‡ a beast comming vp from the sea, hauing seuen heads, and ten hornes, & vpon his hornes ten diademes, and vpon his heads names of blasphemie.

2 And the beast vvhich I savv, vvas like to a libard, and his feet as of a beare, and his mouth, as the mouth of a lion. And the dragon gaue him his ovvne force and great povver.

3 And I savv one of his heads as it vvere slaine to death: and the vvound of his death vvas cured. And al the earth vvas ‡ in admiration after the beast.

4 And they adored the dragon vvhich gaue povver to the beast: and they adored the beast, saying: VVho is like to the beast? and vvho shal be able to fight vvith it?

5 And there vvas giuen to it a mouth speaking great things and blasphemies: and povver vvas giuen to it to vvork tvvo and fourtie monethes.

6 And he opened his mouth vnto blasphemies tovvard God, ‡ to blaspheme his name, and his tabernacle, and those that dvvel in heauen.

7 And it vvas giuen vnto him ‡ to make battail vvith the saints, & to ouercome them. And povver vvas giuen him vpon euery tribe and people, and tongue, and nation.

8 And al that inhabit the earth, adored it, vvhose names be not vvritten in the book of life of the Lamb, vvhich vvas slaine from the beginning of the vvorld.

9 If any man haue an eare, let him heare.

10 He that shal lead into captiuitie, goeth into captiuitie: he that shal kil in the svvord, he must be killed vvith the svvord. here is the patience and the faith of saints.

11 And I savv ‡ an other beast comming vp from the earth: and he had tvvo hornes, like to a lamb, & he spake as a dragon.

12 And al the povver of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, vvhose vvound of death vvas cured.

13 And he did great signes, so that he made also fire to come dovvne from heauen vnto the earth in the sight of men.

14 And he seduceth the inhabitants on the earth through the signes vvhich vvere giuē him to do in the sight of the beast, saying to them that dvvel on the earth, that they should make ‡ the image of the beast vvhich hath the stroke of the svvord, and lined.

15 And it vvas giuen him to giue spirit to the image of the beast, and that the image of the beast should speak: and should make, that vvhosoeuer shal not adore the image of the beast, be slaine.

16 And he shal make al, litle & great, and rich, and poore, and free-men, & bond-mē, to haue a character in their right hand, or in their foreheads.

17 And that no man may buie or sel, but he that hath ‡ the character, or the name of the beast, or the number of his name.

18 Here is vvisedō. He that hath vnderstanding, ‡ let him count the number of the beast. For ‡ it is the nūber of a man: & ‡ the number of him is six hundred sixtie six.

CHAP.

CHAP. XIIII.

1 AND I looked, & behold ‡a Lamb ſtood vpon mount Sion, & vvith him a hundred fourtie foure thouſand hauing his name, and the name of his Father vvritten in their foreheads.

2 And I heard a voice from heauen as the voice of many vvaters, and as the voice of great thunder: and the voice vvhich I heard, as of harpes harping on their harpes.

3 And they ſang as it vvere a nevv ſong before the ſeat and before the foure beaſts, and the ſeniors, & no man could ‡ſay the ſong, but thoſe hundred fourtie foure thouſand, that vvere bought from the earth.

4 Theſe are they vvhich vvere not defiled vvith vvomen. For they are ‡virgins. Theſe folovv the Lamb vvhitherſoeuer he ſhal go. Theſe vvere bought from among men, ‡the firſtfruits to God and the Lamb.

5 And in their mouth there vvas found no lie. for they are vvithout ſpot before the throne of God.

6 And I ſavv an other Angel flying through the middes of heauen, hauing the eternal Goſpel, to euangelize vnto them that ſit vpon the earth, and vpon euery nation, and tribe, and tongue, & people.

7 Saying vvith a loud voice: Feare our Lord, and giue him honour, becauſe the houre of his iudgment is come: and adore ye him that made heauen and earth, the ſea and al things that are in them, and the fountaines of vvaters

8 And an other Angel folovved, ſaying: Fallen fallen is that great ‡Babylon, vvhich of the vvine of the vvrath of her fornication made al nations to drink.

9 And the third Angel folovved them, ſaying vvith a loud voice: If any man adore the beaſt and his image, and receiue the character in his forehead, or in his hand.

10 ‡He alſo ſhal drink of th vvine of the vvrath of God, vvhich is mingled vvith pure vvine in the cup of his vvrath, and ſhal be tormented vvith fire & brimſtone in the ſight of the holy Angels and before the ſight of the Lamb.

11 And the ſmoke of their torments ſhal aſcend for euer & euer: neither haue they reſt day and night vvhich haue adored the beaſt, and his image, and if any man take the character of his name.

12 Here is the patience of ſaincts, vvhich ‡keep the commaundements of God and the faith of Ieſus.

13 And I heard a voice from heauen ſaying to me: VVrite, Bleſſed are the dead vvhich die in our Lord, ‡from hence forth novv, ſaith the Spirit, that they reſt from their labours. for their vvorks folovv them.

14 And I ſavv, and behold a vvhite cloud: and vpon the cloud one ſitting like to the Sonne of man, hauing on his head a crovvne of gold, and in his hand a ſharp ſickle.

15 And an other Angel came forth from the temple, crying vvith a loud voice to him that ſat vpon the cloud: Thruſt in thy ſickle, and reap, becauſe the houre is come to reap, for the harueſt of the earth is drie.

16 And he that ſat vpon the cloud thruſt his ſickle into the earth, and the earth vvas reaped.

17 And an other Angel came forth from the temple vvhich is in heauen, him ſelf alſo hauing a ſharp ſickle.

18 And an other Angel came forth from the altar, vvhich had povver ouer the fire: and he cried vvith a loud voice to him that had the ſharp ſickle, ſaying: Thruſt in thy ſharp ſickle, and gather the cluſters of the vineyard of the earth: becauſe the grapes thereof be ripe.

19 And the Angel thruſt his ſharp ſickle into the earth, and gathered the vineyard of the earth, & caſt it into the great ‡preſſe of the vvrath of God.

20 And the preſſe vvas troden vvithout the citie, and bloud came forth out of the preſſe, vp to the horſe bridles, for a thouſand ſixe hundred furlongs.

CHAP. XV.

1 AND I savv an other signe in heauen great & maruelous: seuen Angels hauing the seuen last plagues. Because in them the vvrath of God is consummat.

2 And I savv as it vvere a ‡ sea of glasse mingled vvith fire, & them that ouercame the beast and his image and the number of his name, standing vpon the sea of glasse, hauing the harpes of God.

3 And singing ‡ the song of Moyses the seruant of God, and the song of the Lamb, saying: Great and maruelous are thy vvorks Lord God omnipotent: iust and true are thy vvaies King of the vvorlds.

4 Vvho shal not feare thee o Lord, and magnifie thy name? because thou only art holy, because al nations shal come, and adore in thy sight, because thy iudgments be manifest.

5 And after these things I looked, and behold the temple of the tabernacle of testimonie vvas opened in heauen:

6 And there issued forth the seuen Angels, hauing the seuen plagues, from the temple: reuested vvith cleane and vvhite ‡ stone, and girded about the breasts vvith girdles of gold

7 And one of the foure beastes, gaue to the seuen Angels seuen vials of gold ful of the vvrath of the God that liueth for euer and euer.

8 And the temple vvas filled vvith smoke at the maiestie of God, & at his powver: and no man could enter into the temple, til the seuk plagues of the seuen Angels vvere consummat

CHAP. XVI.

1 AND I heard a great voice out of the tẽple, saying to the seuẽ Angels: Go, and poure out the seuẽ vials of the vvrath of God vpon the earth.

2 And the first vvent, and poured out his vial vpon the earth, & there vvas made a cruel & very sore vvound vpon men that had the character of the beast: and vpon them that adored the image thereof.

3 And the second Angel poured out his vial vpon the sea, and there vvas made bloud as it vvere of one dead: and euery liuing soul died in the sea

4 And the third poured out his vial vpon the riuers and the fountaines of vvaters: and there vvas made bloud.

5 And I heard the Angel of the vvaters, saying: Thou art iust o Lord, vvhich art, and vvhich vvast, the holy one, because thou hast iudged these things.

6 ‡ Because they haue shed the bloud of the Saincts and Prophets, & thou hast giuen them bloud to drink. for they are vvorthie,

7 And I heard an other, saying: Yea Lord God omnipotent, true and iust are thy iudgments.

8 And the fourth Angel poured out his vial vpon the sunne, and it vvas giuen vnto him to afflict men vvith heat and fire.

9 And men boiled vvith great heat, and ‡ blasphemed the name of God hauing powver ouer these plagues, neither did they penance to giue him glorie.

10 And the fift Angel poured out his vial vpon the seat of the beast: and his kingdom vvas made dark, and they together did eat their tongues for paine.

11 And they blasphemed the God of heauen because of their paines and vvounds, & ‡ did not penance from their vvorks.

12 And the sixt Angel poured out his vial vpon that great riuer Euphrates: and dried vp the vvater thereof that a vvay might be prepared to the kings from the rising of the sunne.

13 And I savv from the mouth ‡ of the dragon, and from the mouth ‡ of the beast, and from the mouth of the false prophet three vncleane spirits in maner of frogges.

14 For they are the spirits of Diuels vvorking signes, and they go forth to the kings of the vvhole earth to gather them into battel at the great day of the omnipotent God.

15 Be-

15 Behold I come as a theef: Blessed is he that vvatcheth, & keepeth his garments, that he vvalk not naked, and they see his turpitude.
16 And he shal gather them into a place vvhich in Hebrevv is called ‡ Armagedon.
17 And the seuenth Angel poured out his vial vpon the aire, and there came forth a loud voice out of the temple from the throne, saying: It is done.
18 And there vvere made lightnings, and voices, and thunders, and a great earthquake vvas made, such an one as neuer hath been since men vvere vpon the earth, such an earthquake, so great.
19 And ‡ the great citie vvas made into three partes: and the cities of the Gentils fel. And Babylon the great came into memorie before God, to giue her the cup of vvine of the indignation of his vvrath.
20 And euery Iland fled, and mountaines vvere not found.
21 And great haile like a talent came dovvne from heauen vpon men: and men blasphemed God for the plague of the haile: because it vvas made exceding great.

CHAP. XVII.

1 AND there came one of the seuen Angels vvhich had the seuen vials, & spake vvith me, saying, Come, I vvil shevv thee ‡ the damnation of the great harlot, vvhich sitteth vpon ‡ many vvaters.
2 VVith vvhom the kings of the earth haue fornicated, & they vvhich inhabit the earth haue been drunk of the vvine of her vvhoredom.
3 And he took me avvay in spirit into the desert. And I savv a vvoman sitting vpon a scarlet coloured beast, ful of names of blasphemie, hauing seuen heads, and ten hornes.
4 And the vvoman vvas clothed round about vvith purple and scarlet, and gilted vvith gold, and pretious stone, and pearles, hauing a golden cup in her hand, ful of the abominatiõ & filthines of her fornication.
5 And in her forehead a name vvritten, ‡ Mysterie: ‡ Babylon the great mother of the fornications and abominations of the earth.
6 And I savv the vvoman ‡ drunken of the bloud of the of Saincts, & of the bloud of the martyrs of Iesus. And I marueled vvhen I had seen her, vvith great admiration.
7 And the Angel said to me: VVhy dost thou marucl? I vvil tel thee the mysterie of the vvoman, and of the beast that carieth her, vvhich hath the seuen heads and the ten hornes.
8 The beast vvith thou savveſt, ‡ vvas, and is not, and shal come vp out of the bottomles depth, and go into destruction: and the inhabitants on the earth (vvhose names are not vvritten in the book of life from the making of the vvorld) shal marueil seing the beast that vvas, and is not.
9 And here is vnderstanding, that hath vvisedom. The seuen heads: are seuen hilles, vpon vvhich the vvoman sitteth, and they are seuen kings.
10 Fiue are fallen, one is, and another is not yet come: and vvhen he shal come, he must tarie a short time.
11 And the beast vvhich vvas, and is not: ‡ the same also is the eight and is of the seuen, & goeth into destruction.
12 And the ten hornes vvhich thou savveſt: are ‡ ten kings, vvhich haue not yet receiued kingdom, but they receiue povver as kings one houre after the beast.
13 These haue one counsel and force: and their povver they shal deliuer to the beast.
14 These shal fight vvith the Lamb, and the Lamb shal ouercome them, becauſe he is Lord of lords, and King of kings, & they that are vvith him, called, and elect, and faithful.
15 And he said to me: The vvaters vvhich thou savveſt vvhere the harlot sitteth: are peoples, and nations, and tongues.
16 And the ten hornes vvhich thou savveſt in the beast: these shal hate the harlot, and shal make her desolate and naked, and shal eat

her flesh, and her they shal burne with fire.

17 For ‡ God hath giuen into their harts, to do that which pleaseth him: that they giue their kingdom to the beast, til the words of God be consummat.

18 And the woman which thou sawest: is ‡ the great citie, which hath kingdom ouer the kings of the earth.

CHAP. XVIII.

1 AND after these things I saw an other Angel cõming downe from heauen, hauing great power: & the earth was illuminated of his glorie.

2 And he cried out in force, saying: Fallen fallen is Babylon the great: and it is become the habitation of Diuels, and the custodie of euery vncleane spirit, and the custodie of euery vncleane and hateful bird:

3 Because al nations haue drunk of the wine of the wrath of her fornication: and the kings of the earth haue fornicated with her: and the marchants of the earth were made rich by the vertue of her delicacies.

4 And I heard an other voice from heauen, saying: Go out from her my people: that you be not partakers of her sinnes, and receiue not of her plagues.

5 Because her sinnes are come euen to heauen, and God hath remembred her iniquities.

6 Render to her as she also hath rendred to you: and double ye double according to her works: In the cup wherein she hath mingled, mingle ye double vnto her.

7 As much as she hath glorified her self, & hath been in delicacies, ‡ so much giue her torment and mourning: because she saith in her hart, I sit a queene, & widow I am not, and mourning I shal not see.

8 Therfore in one day shal her plagues come, death, and mourning, and famine, and with fire she shal be burnt: because God is strong that shal iudge her.

9 And ‡ the kings of the earth, which haue fornicated with her, & haue liued in delicacies, shal weep, and bewaile them selues vpon her, when they shal see the smoke of her burning:

10 Standing farre of for the feare of her torments, saying, Wo, wo, that great citie Babylon, that strong citie: because in one houre is thy iudgment come.

11 And the marchants of the earth shal weep, & mourne vpon her: because no man shal buye their merchandise any more.

12 Merchandise of gold and siluer and precious stone: and of pearle, and fine linnen, and purple, and silk, & scarlet and al Thyne wood, and al vessels of yuorie, and al vessels of pretious stone, and of brasse, and yron and marble.

13 And cynamon, and of odours, and ointment, and frankincense, and wine, and oile, and floure, & wheat, and beasts, and sheep, and horses, and chariots, & slaues, and soules of men.

14 And the apples of the desire of thy soul are departed from thee, and al fat and goodly things are perished from thee, and they shal no more find them.

15 The marchants of these things which are made rich, shal stand farre from her for feare of her torments, weeping and mourning.

16 And saying: Wo, wo, that great citie, which was clothed with silk, and purple, and scarlet, and was gilted with gold, and pretious stone, and pearles:

17 Because in one houre are so great riches made desolat: and euery gouernour, and euery one that saileth into the lake, and the shipmen, and they that work in the sea, stood a farre of.

18 And cried seeing the place of her burning, saying: What other is like to this great citie?

19 And they threw dust vpon their heads, and cried weeping and mourning, saying: Wo, wo, that great citie, in the which al were made rich that had shippes in the sea, of her prices: because in one houre she is desolat.

20 Reioyce

20 ‡ Reioyce ouer her, heauen, and ye holy Apoſtles and Prophets: becauſe God hath iudged your iudgment of her.

21 And one ſtrong Angel took vp as it vvere a great milſtone, and threvv it into the ſea, ſaying: VVith this violence ſhal ‡ Babylon that great citie be throvven, and ſhal novv be found no more.

22 And the voice of Harpers, & of Muſicians, and of them that ſing on ſhalme and trompet, ſhal no more be heard in thee, and euery artificer of euery art ſhal be found no more in thee, and the noiſe of the mil ſhal no more be heard in thee.

23 And the light of the lamp ſhal no more ſhine in thee, and the voice of the bridgrome and the bride ſhal no more be heard in thee: becauſe thy marchants vvere the princes of the earth, becauſe al nations haue erred in thine inchauntments.

24 And in her is found the bloud of the Prophets and Saincts, and of al that vvere ſlaine in the earth.

CHAP. XIX.

1 AFter theſes things I heard as it vvere the voice of many multitudes in heauen ſaying: Allelu-ia. Praiſe, and glorie and povver is to our God.

2 Becauſe true & iuſt are his iudgments vvhich hath iudged of the great harlot, that hath corrupted the earth in her vvhoredom, and hath reuenged the bloud of his ſeruants, of her handes.

3 And ‡ againe they ſaid, Allelu-ia. And her ſmoke aſcendeth for euer and euer.

4 And the foure and tvventie ſeniors fel dovvne, and the foure beaſtes, & adored God ſitting vpon the throne, ſaying: ‡ Amen, Allelu-ia.

5 And a voice came out from the throne, ſaying: Say praiſe to our God al ye his ſeruants: and you that feare him, litle and great.

6 And I heard as it vvere the voice of a great multitude, and as the voice of many vvaters, & as the voice of great thunders, ſaying: Allelu-ia: becauſe our Lord God the omnipotent hath reigned.

7 Let vs be glad and reioyce, and giue glorie to him: becauſe ‡ the mariage of the Lamb is come, and his vvife hath prepared her ſelf.

8 And it vvas giuen to her that ſhe cloth her ſelf vvith ſilk glittering and vvhite. For the ſilk are ‡ the iuſtifications of Saincts.

9 And he ſaid to me, VVrite, Bleſſed be they that are called to the ‡ ſupper of the mariage of the Lamb. And he ſaid to me, Theſe vvords of God, be true.

10 ‡ And I fel before his feet, to adore him. And he ſaith to me: See thou do not: I am thy fellovv-ſeruant, and of thy brethren that haue the teſtimonie of Ieſus. Adore God. For the teſtimonie of Ieſus, is the ſpirit of prophecie.

11 And I ſavv heauen opened, and behold a vvhit horſe: and he that ſat vpon him, vvas called Faithful and True, and vvith iuſtice he iudgeth & fighteth.

12 And his eyes as a flame of fire, and on his head many diademes, hauing a name vvritten, vvhich no man knovveth but him ſelf.

13 And he vvas clothed vvith a garment ſprinkled vvith bloud: and his name is called, ‡ The vvord of God.

14 And the hoſtes that are in heauen folovved him on vvhite horſes clothed in vvhit and pure ſilk.

15 And out of his mouth procedeth a ſharp ſvvord: that in it he may ſtrik the Gentils. And he ſhal rule them in a rod of yron: and he treadeth the vvine preſſe of the furie of the vvrath of God omnipotent.

16 And he hath in his garment and in his thigh vvritten, ‡ King of kinges and Lord of Lordes.

17 And I ſavv one Angel ſtanding in the ſunne, & he cried vvith a loud voice ſaying to al the birds that did flie by the middes of heauen, Come and aſſemble to gether to the great ſupper of God.

18 That you may eate the fleſh of kings, and the fleſh of tribunes, and the fleſh of valiants, and the fleſh of hor-

of horses and of them that sit on them, & the flesh of al freemen and bondmen, and of litle and great.

19 And I savv the beast and the kings of the earth, & their armies gathered to make vvarre vvith him that sat vpon the horse and vvith his armie.

20 And the beast vvas apprehended, and vvith him the false-propher: vvhich vvrought signes before him, vvherevvith he seduced them that took the character of the beast, and that adored his image. These tvvo vvere cast aliue into the poole of fire burning also vvith brimstone.

21 And the rest vvere slaine by the svvord of him that sitteth vpon the horse, vvhich procedeth out of his mouth: and al the birds vvere filled vvith their flesh.

CHAP. XX.

1 AND I savv an Angel descending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand.

2 And he apprehended the dragon the old serpent, vvhich is the Diuel and Satan, and ‡ bound him for a thousand yeres.

3 And he threvv him into the depth, and shut him vp, and sealed ouer him, that he seduce no more the nations, til the thousand yeres be consummat. & after these things he must be loosed a litle time.

4 And ‡ I savv seats: and they sat vpon them, & iudgment vvas giuen them, ‡ and the soules of the beheaded for the testimonie of Iesus, and for the vvord of God and that adored not the beast, nor his image, nor receiued his character in their foreheads or in their hands, and haue liued, & reigned vvith Christ ‡ a thousand yeres.

5 ‡ The rest of the dead liued not, til the thousand yeres be consummat. ‡ This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection. in these the second death hath not povver: but ‡ they shal be priests of God and of Christ: and shal reigne vvith him a thousand yeres.

7 And vvhen the thousand yeres shal be consummat, ‡ Satan shal be loosed out of his prison, and shal go forth, and seduce ‡ the nations that are vpon the foure corners of the earth, Gog, and Magog, and shal gather them into battel, the number of vvhom is as the sand of the sea.

8 And they ascended vpon the bredth of the earth, and compassed ‡ the camp of the Saincts, and the beloued citie.

9 And ‡ there came dovvne fire from God out of heauen, and deuoured them.

10 And the Diuel vvhich seduced them, vvas cast into the poole of fire and brimstone, vvhere both the beast and the false-propher shal be tormented day and night for euer and euer.

11 And I savv a great vvhit throne, and one sitting vpon it, from vvhose sight ‡ earth and heauen fled, and there vvas no place found for them.

12 And I savv the dead, great and litle, standing in the sight of the throne, and ‡ books vvere opened: and ‡ an other book vvas opened, vvhich is of life: and the dead vvere iudged of those things vvhich vvere vvritten in the books according to their vvorks.

13 And the sea gaue the dead that vvere in it, and death and hel gaue their dead that vvere in them, and it vvas iudged of euery one according to their vvorks:

14 And hel and death vvere cast into the poole of fire. This is the second death.

15 And ‡ he that vvas not found vvritten in the book of life, vvas cast into the poole of fire.

CHAP. XXI.

1 AND I savv a nevv heauen and a nevv earth. for the first heauen, and the first earth vvas gone, & the sea novv is not.

2 And I Iohn savv ‡ the holy citie Hierusalem nevv descending from heauen, prepared of God, as a bride adorned for her husband.

3 And

3 And I heard a loud voice from the throne saying: Behold ‡ the tabernacle of God vvith men, and he vvil dvvel vvith them. And they shal be his people: and he God vvith them shal be their God.

4 And God shal vvipe avvay al teares from ‡ their eyes: and death shal be no more, nor mourning, nor crying, neither shal there be sorovv any more, vvhich firſt things, are gone.

5 And he that ſat in the throne, ſaid: Behold I make al things nevv. And he ſaid to me: VVrite, becauſe theſe vvords be moſt faithful, and true.

6 And he ſaid to me: It is done, I am Alpha and Omega: the beginning and the end. To him that thirſteth I vvil giue of the fountaine of the vvater of life, gratis.

7 He that shal ouercome, ‡ shal poſſeſſe theſe things, and I vvil be his God: and he shal be my ſonne.

8 But ‡ to the feareful, and incredulous, and execrable, and murderers, and fornicators, and ſorcerers, and Idolaters, and al liers, their part shal be in the poole burning vvith fire and brimſtone, vvhich is the ſecond death.

9 And there came one of the ſeuen Angels that had the vials ful of the ſeuen laſt plagues, and ſpake vvith me, ſaying: Come, and I vvil shevv thee the bride, the vvife of the Lambe.

10 And he took me vp in ſpirit vnto a mountaine great and high: and he shevved me the holy citie Hieruſalem deſcending out of heauen from God.

11 ‡ Hauing the glorie of God. and the light thereof like to a pretious ſtone, as it vvere to the iaſper ſtone, euen as cryſtal.

12 And it had a vval great and high, hauing tvvelue gates, and in the gates tvvelue Angels, & names vvritten thereon, vvhich are ‡ the names of the tvvelue tribes of the children of Iſrael.

13 On the Eaſt, three gates: and on the North, three gates: and on the South, three gates: and on the VVeſt, three gates.

14 And the vval of the citie had tvvelue foundations: and in them tvvelue names, of the tvvelue Apoſtles of the Lambe.

15 And he that ſpake vvith me, had a meaſure of a reede, of gold, to meaſure the citie and the gates thereof, and the vval.

16 And ‡ the citie is ſituated quadrangle-vviſe, and the length thereof is as great as alſo the bredth: and he meaſured the citie vvith the reede for tvvelue thouſand furlonges, & the length and height and bredth thereof be equal.

17 And he meaſured the vval thereof of an hundred fourtie foure cubites, the meaſure of a man vvhich is of an Angel.

18 And the building of the vval thereof vvas of iaſper ſtone: but the citie it ſelf ‡ pure gold, like to pure glaſſe.

19 And the foundations of the vval of the citie, vvere adorned vvith al pretious ſtone. The firſt foundation the iaſper: the ſecond, the ſaphire: the third, the calcedonius: the fourth, the emerauld:

20 The fifth, the ſardonix: the ſixt the ſardius: the ſeuenth, the chryſolithus: the eight, the beryllus: the ninth, the topazius: the tenth, the chryſopraſus: the eleuenth, the hyacinth: the tvvelfth, the amethyſt.

21 And the tvvelue gates: there were tvvelue pearles, one to euery one: euery gate vvas of one ſeueral pearle: & the ſtreat of the citie pure gold, as it vvere tranſparent glaſſe.

22 And ‡ temple I ſavv not therein: for our Lord the God omnipotent is the temple thereof and the Lambe.

23 And the citie needeth not ſunne nor moone, to shine in it. for the glorie of God hath illuminated it, and the Lamb is the lamp thereof.

24 And the Gentils shal vvalk in the light of it: and the kings of the earth shal bring their glorie and honour into it.

25 And the gates thereof shal not be shut by day: for there shal be no night there.

26 And they shal bring the glo-

and honour of nations into it.
27 There shal ‡ not enter into it any polluted thing, nor that doeth abomination and maketh lie, but they that are vvritten in the book of life of the Lambe.

CHAP. XXII.

1 AND he shevved me a riuer of liuing vvater, cleere as cryſtal, proceding from the ſeat of God and of the Lambe,
2 In the middes of the ſtreat thereof, & on both ſides of the riuer, ‡ the tree of life, yelding tvvelue fruits, rendring his fruit euery moneth, & the leaues of the tree for the curing of the Gentils.
3 And no curſe shal be any more: & the ſeat of God & of the Lambe shal be in it, & his ſeruants shal ſerue him.
4 And they shal ſee his face: and his name in their foreheads.
5 And night shal be no more: and they shal not need the light of lamp, nor the light of the ſunne, becauſe our Lord God doth illuminat them, and they shal reigne for euer and euer.
6 And he ſaid to me: Theſe vvords are moſt faithful & true. And our Lord the God of the ſpirits of the prophets, ſent his Angel to shevv his ſeruants thoſe things vvhich muſt be done quickly.
7 And behold I come quickly. Bleſſed is he that keepeth the vvords of the prophecie of this book.
8 And I Iohn vvhich haue heard, and ſeen theſe things. And after I had heard and ſeen, I fel dovvne ‡ to adore before the feet of the Angel vvhich shevved me theſe things.
9 And he ſaid to me: See thou do not, for I am thy fellovv-ſeruant, and of thy brethren the prophets, and of them that keep the vvords of this book. Adore God.
10 And he ſaith to me: Seale not the vvords of the prophecie of this book. for the time is neere.
11 ‡ He that hurteth, let him hurt yet: and he that is in filth, let him be filthie yet: and he that is iuſt, let him be iuſtified yet: and let the holy be ſanctified yet.
12 Behold I come quickly, and my revvard is vvith me, to render to euery man ‡ according to his vvorks.
13 I am Alpha and Omega, the firſt and the laſt, the beginning and the end.
14 Bleſſed are they that vvash their ſtoles: that their povver may be in the tree of life, and they may enter by the gates into the citie.
15 VVithout are dogges and ſorcerers, and the vnchaſt, and murderers, and ſeruers of Idols, & euery one that loueth and maketh a lie.
16 I Ieſus haue ſent mine Angel, to teſtifie to you theſe things in the Churches. I am the root and ſtock of Dauid, the bright and morning ſtarre.
17 And the Spirit & the bride ſay, Come. And he that heareth, let him ſay, Come. And he that thirſteth, let him come: and he that vvil, let him take the vvater of life gratis.
18 For I teſtifie to euery one hearing the vvords of the prophecie of this book, ‡ If any man shal adde to theſe things, God shal adde vpon him the plagues vvritten in this book.
19 And if any man shal diminish of the vvords of the book of this prophecie: God shal take avvay his part out of the book of life, and out of the holy citie, and of theſe things that be vvritten in this book.
20 Saith he that giueth teſtimonie of theſe things. Yea I come quickly. Amen. ‡ Come Lord Ieſus.
21 The grace of our Lord Ieſus Chriſt be vvith you al. Amen.

FINIS.

ANNOTATIONS
VPON THE GOSPEL ACCORDING TO S. MATTHEVV.

CHAP. I.

3. Thamar.) Christ abhorred not to take flesh of some that vvere ill, as he chose Iudas among his Apostles: Let not vs disdaine to receaue our spiritual birth and sustenance of such as be not alvvayes good.

16. Ioseph.) marying our Lady as neere of kinne (for so vvas the lavv) by his pedegree shevveth hers, and consequently Christs pedegree from Dauid.

16. Husband.) True and perfect mariage, and continual liuing in the same, vvithout carnal copulation. Aug. lib. 2. Consen. Euang. c. 1.

16. Of vvhom.) De qua.

19. A iust man.) This vvord iust, sounding that a man is iust in deed, & not only so imputed, Protestants translate (righteous) in this and diuers other places.

20. Borne in her.) The triple good or perfection of mariage accomplished in the parents of Christ, to vvit, Issue, Fidelitie, Sacrament. Aug. de nup. & conc. li. 1. c. 11.

21. Name Iesus.) Iesus an Hebrue vvord, in English Sauiour.

23. A virgin.) Our Sauiour borne in mariage, but yet of a Virgin, vvould honour both states: and vvithal, teacheth vs against Iouinian the old Heretike and these of our time, that virginity and the continent life are preferred before mariage that hath carnal copulation. See S. Hierom. adu. Iouin. and S. Greg. Nazianz. Ser. 20. de studio in pauperes, in initio.

23. A virgin.) As our Ladie both a virgin and a mother, brought forth Christ the head corporally: so the Church a virgin and a mother, bringeth forth the members of this head spiritually. Aug. li. de virg ca. 2.

23. And bring forth.) The Heretike Iouinian is here refuted, holding that her virginity vvas corrupted in bringing forth Christ. Aug. har. 28. li. 1. cont. Iulian. c 2.

25. Til, First-borne.) Heluidius of old abused these vvordes, til, and first-borne, against the perpetual virginity of our B. Ladie. Hiero. cont. Helu. vvhich truth though not expressed in Scripture, yet our Aduersaries also do graunt, & Heluidius for denial therof vvas condemned for an heretike by tradition only. Aug. hær. 84.

CHAP. II.

1. Behold.) Our Lordes apparition or Epiphanie to these Sages being Gentils, their Pilgrimage to him, and in them the first homage of Gentilitie done vnto him the tvvelfth day after his Natiuitie: and therfore is Tvvelfth day highly celebrated in the Catholike Church for ioy of the calling of vs Gentils. His baptisme also and first miracle are celebrated on the same day.

2. Starre.) Christs Natiuitie depended not vpon this starre, as the Priscillianists falsely surmised: but the starre vpon his natiuitie, for the seruice vvhereof it vvas created. Grego. Ho. 10.

2 Come to adore.) This coming so far of deuotion to visite and a
Christ in the place of his birth, vvas properly a Pilgrimage to his per
and vvarranteth the faithful in the like kind of external vvorship done
holy persons, places, and things.

4 Inquired of them.) The high Priests vvere rightly consulted in qu
stion of their lavv and religion, and be they neuer so il, are often for
to say the truth by priuilege of their vnction: as here and after, they
concerning the true Messias.

11 Adored him.) This body (saith S. Chrysostom.) the Sages adored
the cribbe. Let vs at the left imitate them: thou seest him not novv in
cribbe, but on the altar: not a vvoman holding him, but the Priest prese
and the Holy Ghost povvred out abundantly vpon the sacrifice. Ho. 2
in 1. Cor. Ho. 7. in Mt. Ho. de sancto Philogonio.

11 Treasures.) These treasures are as it vvere the first fruites of thos
riches & gifts, vvhich (according to the Prophecies of Dauid and Esay) Gen
tilitie should offer to Christ and his Churche, & novv haue offered, spec
ally from the time of Constantine the Great. As also these three Sages
being principal men of then Countrie, represent the vvhole state of Pri
ces, kings, and Emperours, that vvere (according to the said Prophecies)
beleeue in Christ, to humble themselues to his crosse, to foster, enriche
adorne and defend his Church. VVhereupon it is also a very conuenient
agreable tradition of antiquitie, and a receiued opinion among the fai
ful, not lacking testimonies of ancient vvriters, & much for the h
nour of our Sauiour, that these three also vvere kings: to vvit
either according to the state of those Countries, vvhere the Princes vv
Magi, and Magi the greatest about the Prince: or as vve reade in the Scr
ptures, of Melchisedec king of Salem, and many other kings that dvvelt v
thin a final compasse: or as Iobes three freendes are called kings. These
commonly called the three kings of Colen, because their bodies are the
translated thither from the East Countrie: their names are said to ha
been Gaspar, Melchior, Baltasar.

11 Gifts.) The Sages vvere three, and their gifts three, and eche
offered euerie of the three, to expresse our faith of the Trinitie. The G
to signifie that he vvas a King. the frankincense, that he vvas God: the m
rhe, that he vvas to be buried as man. Aug. ser. 1. de Epiph.

15 Out of Aegypt. This place of the Prophete (and the nevv Testam
here applied to Christ, vvheras in the letter it might seeme othervvise,
acheth vs hovv to interprete the old Testament, and that the principal
se is of Christ and his Church.

16 Murdered.) By this example vve learne hovv great credite vve o
ro the Church in Canonizing Saints, and celebrating their holy daies
vvhose only vvarrant, vvithout any vvord of Scripture, these holy Innoce
haue been honoured for Martyrs, and their holy day kept euer since
Apostles time, although they died not voluntarily, nor al perhaps circumci
and some the children of Pagans. Aug. ep. 28. Orig. ho. 3. in diuersos.

CHAP. III.

1. Desert.) Of this vvord desert (in Greeke eremus) commeth the n
Eremitages, and that line a religious & austere life in deserts and solita
places, by the example of S. Iohn Baptist, vvhom the holy Doctors ther
re cal the Prince and as it vvere the author of such profession. S. Chrys
in Marci, & ho. de Io. Baptista Hiero. ad. Eustoch de custod. virg. Isid. li
c. 15. de diuin. off. Bernardus de excel. Io. Baptistæ. VVherevvith the Protes
are so offended that they say, S. Chrysostom spake rashly and vntruely.
no meruel, for vvheras the Euangelist him self in this place maketh hi
perfect paterne of penance and Eremitical life, for desert or vvildernes
his tough and rude apparel, for abstayning from al delicate meates (a

to our Sauiours teſtimonie alſo of him Mt. 11. 8. Luc. 7. 33.) they are not ashamed to peruert al vvith this ſtrange commentarie, that it vvas a deſert ‡ful of ſtovvnes and villages, his garment vvas chamlet, his meate ſuch as the countrey gaue and the people there vſed: to make him thereby but a common man like to the reſt, in his maner of life: cleane againſt Scriptures, fathers, & reaſon.

2 Doe penance) So is the Latin, vvord for vvord, ſo readeth al antiquitie, namely S. Cyprian ep. 52. often, and S. Auguſtin. li. 13. Confeſ. c. 12. and it is a very vſual ſpeache in the Nevv Teſtament, ſpecially in the preaching of S. Iohn Baptiſt, Chriſt him ſelf, and the Apoſtles: to ſignifie perfect repetance, vvhich hath not only confeſsion and amendment, but contrition or ſorovv for the offenſe, and paineful ſatisfaction: ſuch as S. Cyprian ſpeaketh of in al the foreſaid epiſtle. But the Aduerſaries of purpoſe (as namely Beza proteſteth) miſlike that interpretation, becauſe it fauoureth Satisfaction for ſinne, vvhich they cannot abide. VVhere if they prerend the Greekevvord, Metanoia vve ſend them to theſe places Mat. 11. 21. Lu. 10. 13. 2. Cor. 7. 9. vvhere it muſt needes ſignifie, ſorovvful, payneful, and ſatisfactorie repentance. vve tel them alſo that S. Baſil a Greek Doctor calleth the Niniuites repentance vvith faſting and heare cloth and aſhes, by the ſame Greeke vvord Metanoian. And more vve vvil tel them in other places.

4 Confeſſing their ſinnes.) Iohn did prepare the vvay to Chriſt and his Sacraments, not only by his baptiſme, but by inducing the people to confeſsion of their ſinnes. VVhich is not to acknovvledge them ſelues in general to be ſinners, but alſo to vtter euery man his ſinnes.

8 Fruit vvorthie.) He preacheth ſatisfaction by doing vvorthy fruites or vvorkes of penance, vvhich are (as S. Hierom ſaith in 2. Ioel) faſting, prayings, almes and the like.

10 The axe.) Here preachers are taught to dehort from doing euil for feare of Hel, and to exhort to doe good in hope of heauen: vvhich kind of preaching our Aduer. doe condemne.

10 Not yeld good fruite.) It is not only damnable, to doe il: but alſo, not to doe good. Aug. Ser. 6. de temp.

11 In vvater.) Iohns baptiſme did not remitte ſinnes, nor vvas comparable to Chriſts Baptiſme, as here it is playne & in manie other places Hiero. adu. Luciſer. Aug. de Bapt. cont. Donat. li. 5. c. 9. 10. 11. Yet it is an article of our Adu. that thone is no better then the other. vvhich they ſay not to extol Iohns, but to derogate from Chriſtes baptiſme, ſo far, that they make it of no more valure or efficacie for remiſsion of ſinnes, & grace, and iuſtification, then vvas Iohns: thereby to mainteine their manifold hereſies, that Baptiſme taketh not avvay ſinnes, that a man is no cleaner nor iuſter by the Sacrament of Baptiſme then before, that it is not neceſſarie for children vnto ſaluation, but it is ynough to be borne of Chriſtian parents, and ſuch like erroneous poſitions vvel knovven among the Caluiniſts.

12. Floore.) This floore is his Church militant here in earth, vvherein are both good and bad here ſignified by corne and chaffe) til the ſeparation be made in the day of iudgement: contratie to the doctrine of the Heretikes, that hold, the Church to conſiſt only of the good.

16 Opened.) To ſignifie that hea uen vvas ſhut in the old lavv, til Chriſt by his Paſsion opened it, and ſo by his Aſcenſion vvas the firſt that entered into it: contrarie to the doctrine of the Heretikes. See Hebr. 9. 8. and 11. 40.

CHAP. IIII.

1 Deſert.) As Iohn the Baptiſt, ſo our Sauiour by going into the deſert, and there liuing in contemplation euen amõg brute beaſts, and ſubiect to the aſsaults of the Diuel for our ſinnes, geueth a vvarrãt & example

ſuch holy men as haue liued in vvildernesse for penance and contem-
tion, called Eremites.

2. Fasted fourtie daies.) Elias and Moyses (saith S. Hierom) by the
of 40. daies, vvere filled vvith the familiaritie of God, and our Lord
ſelf in the vvildernesse fasted as many, to leaue vnto vs the solemne
of fast. (that is, Lent) Hierom. in c. 58. Esa. S. Augustine also hath the
like vvordes ep. 119. And generally al the ancient fathers that by occasion
of purpose speake of the Lent-fast, make it not only an imitation of
Sauiours fast, but also an Apostolik all tradition, and of necessitie to be ke
Contemne not Lent. (saith S. Ignatius) for it conteineth the imitation of
Lordes conuersation. And S. Ambrose saith plainely, that it vvas not ordai
by men, but consecrated by God: nor inuented by any earthly cogitation
but commaunded by the heauenly Maiestie. And againe, that it is sinne
to fast al the Lent. S. Hieroms vvordes also be most plaine: vve (saith he)
fourtie daies, or, make one Lent in a yere, according to the tradition of
Apostles, in time conuenient. This time most conuenient is (as S. Augusti
saith ep. 119.) immediatly before Easter, thereby to communicate vvith
Sauiours Passion: and (as other vvriters do adde) thereby to come the be
prepared and more vvorthily, to the great solemnitie of Christes Resur
ction: beside many other goodly reasons in the ancient fathers vvhich
breuitie vve omitte. See (good Christian Reader) 12. notable sermons of
Leo the Great de Quadragesima, of Lent: namely Ser. 6. and 9. vvhere he
leth it the Apostles ordinance by the doctrine of the Holy Ghost. See S.
brose from the 23. sermon forvvard: in S. Bernard 7. sermons, and in m
other fathers the like. Last of al, note vvell the saying of S. Augustine, v
affirmeth that by due obseruation thereof, the vvicked be seperated from
good, infidels from Christians, Heretikes from faithful Catholikes.

6. It is vvritten.) Heretikes alleage scriptures, as here the Deuil d
in the false sense: the Church vseth them, as Christ doeth. in the true se
and to confute their falsehood. Aug. cont. lit. Petil. lib. 2. c 51. to, 5.

11. Him only serue.) It vvas not sayd, sayth S. Augustine, The Lord
God only shalt thou adore, as it vvas said, Him only shalt thou serue
Greeke, Latreuseis Aug. sup. Gen. q. 16. VVhereupon the Catholike C
hath a vvayes vsed this most true and necessarie distinction: that there
honour devv to God only, vvhich to giue vnto any creature, vvere idol
& there is an honour devv to creatures also according to their dignitie,
Saints, holy things, & holy places. See Euseb. Hist. Ec. li. 4. c. 14. S. Hie
cont. Vigil. ep. 5. Aug. lib. 10. Ciuit. c. 1. Li. 1. Trin. c. 6. Cond. Nic. 2. Da
li. 1. de Imag. Bed. in 4. Luc.

17. Doe penance.) That penance is necessarie also before baptisme,
such as he of age: as Iohns, so our Sauiours preaching declareth, both b
ning vvith penance.

23. Healing euery maladie.) Christ (saith S. Augustine) by miracle
authorite, by authoritie found credit, by credit drevv together a multi
by a multitude obteyned antiquitie, by antiquite fortified a Religion, v
not only the most fond nevv rysing of Heretikes vsing deceitful vvile
neither the drevvsie old errors of the very Heathen vvith violence
agaynst it, might in any Part shake and cast dovvne. Aug. de vtil. cred. c.

CHAP. V.

10. For iustice) Heretikes and other malefactours sometime
vvillingly and stoutly: but they are not blessed, because they suffe
for iustice. For (sayth S. August.) they can not suffer for iustice,
haue deuided the Church, and, vvhere sound sayth or charitie
there cannot be iustice. Cont. ep. Parm. li. 1. c. 9. Ep. 50. Psal. 4. Cong.
so by this scripture are excluded al false Martyrs, as S. Aug. often dec

and S. Cypr. de Vnit. Eccl. nu. 8. Merces. Misthos.

12 Reward.) In Latin and Greek the word signifieth very wages, and hire, deue for workes, and so presupposeth a meritorius deede.

15 The light.) This light of the world, and citie on a mountayne, and candel vpon a candlesticke, signifie the Clergie, and the whole Church, so built vpon Christ the mountayne, that it must needes be visible, and cannot be hid nor vnknowen. Aug. cont. fulg. Dona. cap. 18. Lib. 16. cont. Faust. c. 17. And therfore, the Church being a candle not vnder a bushel, but shining to al in the house (that is) in the world, what shal I say more (sayth S. Augustine) then that they are blind which shut their eyes agaynst the candle that is set on the candlesticke. Tract. 2. in Epist. Io.

17 Your light.) The good life of the Clergie edifieth much, and is Gods great honor: where as the contrarie dishonoreth him.

20 One of these.) Behold how necessarie it is, not only to beleeue, but to keep al the commaundements, euen the very last.

21 Your iustice.) It is our iustice, when it is giuen vs of God. Aug. in Psal. 30. Conc. 1 De Sp. & lit. cap. 9. So hat Christians are truely iust, & haue in them selues inherent iustice, by doing Gods commaundements, without which iustice of workes no man of age can be saued. Augus. de fid. & oper. cap. 16. Whereby we see saluation, iustice, and iustification, not to come of only faith, or imputation of Christes iustice.

23 Hel of fyre.) Here is a playne difference of sinnes, some mortal that bring to Hel, some lesse, and lesse punished, called venial.

24 Gift at the altar.) Beware of coming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhod of Christian men, Heb. 13. 1.

26. Into prison.) This Prison is taken of very ancient fathers, for Purgatorie: namely S. Cypr. epist. 16. ad Anton. num. 6.

33. Excepting the cause of fornication.) This exception is only to shew, that for this one cause a man may put away his wife for euer: but not that he may marie an other: as it is most plaine in S. Marke and S. Luke who leaue out this exception, saying: Whosoeuer dimisseth his wife and marieth an other, committeth aduoutrie. See the Annot. Luc. 19. 9. But if both parties be in one and the same fault, then can neither of them not so much as deuorce or put away the other.

33. Committeth aduoutrie.) The knot of Mariage is a thing of so great a Sacrament, that not by separation it self of the parties it can be loosed, being not lawful neither for the one part nor the other, to marie agayne vpon deuorce, Aug. de bo. Coniug. c. 7.

35. Not to sweare.) The Anabaptists here not following the Churches iudgement, but the bare letter (as other Heretiks in other cases) hold that there is no othe lawful, no not before a iudge. whereas Christ speaketh agaynst rashe and vsual swearing in common talke, when there is no cause.

39. Not to Resist euil.) Here also the Anabaptists gather of the letter, that it is not lawful to goe to law for our right. as Luther also vpon this place held, that Christians might not resist the Turke. Whereas by this, as by that which followeth, patience only is signified & a will to suffer more, rather then to reuenge. For neither did Christ nor S. Paule follow the letter by turning the other cheek. Io, 18. Act. 23.

43. And hate.) So taught the Pharisees, not the Law.

46. Iust & vniust.) We see then that the temporal prosperitie of persons and countries is no signe of better men or truer religion.

CHAP. VI.

1. Iuſtice.) Hereby it is plaine that good vvorkes be iuſtice, and the man doing them doeth iuſtice, & is thereby iuſt & iuſtified, & not by fayth only. Al vvhich iuſtice of a Chriſtian man, our Sauiour here compriſeth in theſe three vvorkes, in Almes, faſting, and prayers. Aug. lib. perf. iuſt. cap. 2. So that to giue almes, is to doe iuſtice, and the vvorkes of mercie are iuſtice. Auguſt. in Pſal. 49. verſ. 5.

4. Repay.) This repaing and revvarding of good vvorks in heauen, often mentioned here by our Sauiour, declareth that the ſayd vvorkes are meritorious, and that vve may doe them in reſpect of that revvard.

5. Hypocrites.) Hypocriſie is forbidden in al theſe three vvorkes of iuſtice, and not the doing of them openly to the glorie of God, and the profite of our neighbour, and our ovvne ſaluation: for Chriſt before (ca. 5.) biddeth, ſaying: Let your light ſo ſhine before men, &c. And in al ſuch vvorkes S. Gregories rule is to be folovved. The vvorke ſo to be in publike, that the intention remaine in ſecrete, Hom. 11. in Euang. c. 10.

7. Much ſpeaking.) Long prayer is nor forbid, for Chriſt him ſelf ſpent vvhole nights in prayer, and he ſayth, vve muſt pray alvvayes, and the Apoſtles exhorteth to pray vvithout intermiſſion, and the holy Church from the beginning hath had her Canonical houres of prayer: but idle and voluntary babling, either of the heathens to their goddes, or of Heretikes, that by long Rhetorical prayers thinke to perſuade God: vvheras the Collects of the Church are moſt breefe and moſt effectual. See S. Auguſtine ep. 121. cap. 8. 9. 10.

11. Superſubſtantial bread.) By this bread ſo called here according to the Latin vvord & the Greeke ton epiouſion. vve aske not only al neceſſarie ſuſtenance for the bodie, but much more al ſpiritual foode, namely the bleſſed Sacrament it ſelf, vvhich is Chriſt the true bread that came from heauen & the bread of life to vs that eate his bodie. Cypr. de orat. Do. Aug. ep. 121. c. 11. And therfore it is called here Superſubſtantial that is, the bread that paſſeth and excelleth al creatures. Hiero. in 2. Tit. Ie 6. Mat. Amb. li. 5. de Sacr. c. 4. Aug. ſer. 28. de Verb. Do. ſec. Mat. S. Germanus in Theoria.

11. Day our.) In S. Luke, the Latin is. Panem quotidianum, dayly bread, the Greeke being indifferent to both. Ton epiouſion.

12. Dettes.) Theſe dettes doe ſignifie not only mortal ſinnes, but alſo venial, as S. Auguſtine often teacheth: and therfore euery man, be he neuer ſo iuſt, yet becauſe he can not liue vvithout venial ſinnes may very truly and ought to ſay this prayer. Aug. cont. duas ep. Pelag. lib. 1. cap. 14. lib. 21. de Ciuit. c. 27.

13. Leade vs not.) S. Cypr. readeth, Ne patiaris nos induci. Suffer vs not to be led, as S. Auguſtine noteth l. de bo. perſeu. cap. 6. and ſo the holy Church vnderſtandeth it, becauſe God (as S. Iames ſayth) tempteth no man: though for our ſinnes, or for our probation and crovvne, he permitte vs to be tempted. Bevvare then of Bezaes expoſition vpon this place, vvho (according to the Caluiniſts opinion) ſaith, that God leadeth them into tentation, into vvhom him ſelf bringeth in Satan for to fill their harts: ſo making God the author of ſinne.

14. If you forgeue.) This poynt, of forgeuing our brother, vvhen vve aske forgeueneſſe of God, our Sauiour repeateth agayne, as a thing much to be conſidered: and therfore commended in the parable alſo of the ſeruant that vvould not forgeue his fellovv ſeruant, Mat. 18.

16. Faſt.) He forbiddeth not open and publike faſts, vvhich in the Scriptures vvere commaunded and proclamed to the people of God, and the Niniuites by ſuch faſting appeaſed Gods vvrath: but to faſt for vaine glorie and praiſe of men, and to be deſirous by the very face & looke to be taken

taken for a faſter, that is forbidden, and that is hypocriſie.

20. Treaſures in heauen.) Treaſures layd vp in heauen, muſt needes ſignifie, not fayth only, but plentiful almes and deedes of mercie, and other good vvorkes, vvhich God keeping, as in a booke, vvil revvard them accordingly: as of the contrarie the Apoſtle ſayth, He that ſovveth ſparingly, ſhal reape ſparingly. 2. Cor. 9.

24. Tvvo Maſters.) Tvvo religions, God and Baal, Chriſt and Caluin, Maſſe and Communion, the Catholike Church and Heretical Conuenticles. Let them marke this leſſon of our Sauiour, that thinke they may ſerue al maſters, al times, al religions. Agayne, theſe tvvo maſters doe ſignifie, God and the vvorld, the fleſh and the ſpirit, iuſtice and ſinne.

25. Careful.) Prudent prouiſion is not prohibited, but to much doubtfulnes and feare of Gods prouiſion for vs: to vvhom vve ought vvith patience to committe the reſt, vvhen vve haue done ſufficiently for our part.

31. The heathen.) They ſeeke temporal things only, and that not of the true God, but of their idols, or by their ovvne induſtrie.

CHAP. VII.

1. Iudge not.) It is no Chriſtian part to iudge il of mens actes, vvhich be in them ſelues good, and may proceed of good meaning, or of mans inward meanings, and intentions, vvhich vve can not ſee: of vvhich faule, they muſt bevvare, that are too ſuſpicious, and giuen to deeme alvvayes the vvorſt of other men. But to ſay, that Iudas, or an Heretike euidently knovven to die obſtinatly in hereſie, is damned, and in al other playne and manifeſt caſes, to iudge, is not forbidden.

6. Holy to dogges.) No holy Sacrament, and ſpecially that of our Sauiours bleſſed body, muſt be geuen vvittingly to the vnvvorthie, that is, to them that haue not by confeſſion of al mortal ſinnes, examined and proued them ſelues. See the Annot. 1. Cor. 11. 27. 28. 29.

8. Euery one that asketh.) Al things that vve aske neceſſarie to ſaluation, vvith humilitie, attention, continuance, and other devve circumſtances, God vvil vndoubtedly graunt vvhen it is beſt for vs.

11. Giue good things.) Theſe good things are grace and al ſpiritual gifts, and vvhatſoever pertayneth to the health of the ſoule.

15. Clothing of sheepe.) Extraordinarie apparance of zeale, and holines, is the sheepes cote, in ſome Heretikes: but theſe of this time vveare not that garment much, being men of vnſatiable ſinne. This is rather their garment, common to them vvith al other Heretikes, to crake much of the vvord of the Lord, and by pretenſed allegations, and ſvvet vvordes of benediction, and ſpecially by promiſe of knovvledge, light and libertie of the Goſpel, to ſeduce the ſimple and the ſinful.

16. Fruites.) Theſe are the fruits vvhich Heretiks are knovven by, diuiſion from the vvhole Church, diuiſion among them ſelues, taking to them ſelues nevv names and nevv maiſters, inconſtancie in doctrine, diſobedience, both to others, and namely to ſpiritual officers, loue and liking of them ſelues, price and intolerable vaunting of their ovvne knovvledge aboue al the holy Doctors, corruption, falſification, and quite deniyng of the parts of Scriptures that ſpecially make agayn̄ſt them, and theſe be common to al Hereſikes lightly. Otherſome are more peculiar to theſe of our time, as Inceſtuous mariages of vovved perſons, Spoile of Churches, Sacrilege, and profanation of al holy things, and many other ſpecial poynts of doctrine, directly tending to the corruption of good life in al ſtates.

21. Lord, Lord.) Theſe men haue faith, otherwiſe they could not inuocate, Lord, Lord. Ro. 10. But here vve ſee that to beleeue is not ynough,

and that not only infidelitie is sinne, as Luther teacheth. Yea Catholikes also that vvork true miracles in the name of our Lord, and by neuer so great fayth, yet vvithout the vvorks of iustice shal not be saued. 1. Cor. 13. Agayne, consider here vvho they are that haue so often in their mouth, The Lord, the Lord, and hovv litle it shal auaile them, that set so litle by good vvorks, and contemne Christian iustice.

CHAP. VIII.

4. Priest.) The priests of the old lavv (saith S. Chrysostom) had authoritie and priuilege only to discerne vvho vvere healed of leprosie, and to denounce the same to the people: but the priests of the nevv lavv, haue povver to purge in very deed, the filth of the soule. Therfore vvhosoeuer despiseth them, is more vvorthie to be punished, then the rebel Dathan, and his complices. S. Chryso. lib. 3. de Sacerd.

4 Gift.) Our Sauiour vvilleth him to goe, and offer his gift or sacrifice, according as Moyses prescribed in that case, because the other sacrifice, being the holiest of al holies, vvhich is his body, vvas not yet begonne. So saith S. Aug. lib. 2. q. Euang. q. 3. & Con. Adu. leg. & Proph. li. 1. c. 19. 20.

8 Not vvorthie.) Orig. ho. 5. in diuers. VVhen thou eatest (saith he) and drinkest the bodie and bloud of our Lord, he entereth vnder thy roofe. Thou also therfore humbling thy self, say: Lord I am not vvorthie, &c. So said S. Chrysostom in his Masse. and so doeth the Cath. Church vse at this day in euery Masse. See S. Augustine ep. 118. ad Ianu.

14 His vvives mother.) Of Peter specially among the rest, it is euident that he had a vvife, but (as S. Hierom. sayth) after they vvere called to be Apostles, they had no more carnal company vvith their vviues, as he proueth there by the very vvords of our Sauiour, He that hath left vvife &c. And so in the Latin Church hath been alvvayes vsed, that maried men may be and are daily made priests, either after the death of the vvife, or vvith her consent, to liue in perpetual continencie. And if the Greeks haue priests that doe othervvise, S. Epiphanius a Greeke doctor telleth them that they doe it agaynst the ancient Canons, and Paphnutius plainly signifieth the same in the first Councel of Nice. But this is most playne, that there vvas neuer either in the Greeke Church or the Latin, authentical example of any that married after holy Orders.

22. Let the dead.) By this vve see that not only no vvorldly or carnal respect, but no other laudable dutie tovvard our parents, ought to stay vs from folovving Christ, and choosing a life of greater perfection.

26. He commaunded.) The Church (here signified by the boate or shippe) and Catholikes, are often tossed vvith stormes of persecution, but Christ vvho seemed to sleepe in the meane time, by the Churches prayers avvaketh, and maketh a calme.

CHAP. IX.

2. Iesus seeing.) VVe see that the fayth of one helpeth to obtaine for an other.

3. He blasphemeth.) VVhen the Ievves heard Christ remitte sinnes they charged him vvith blasphemie, as Heretiks novv charge his priests of the nevv Testament, for that they remitte sinnes: to vvhom he said, vvhose sinnes you shal forgeue, they are forgeuen &c. Io. 20.

5. VVhether is easier.) The faithlesse Ievves thought (as Heretiks novv a daies) that to forgeue sinnes vvas so proper to God, that it could not be communicated vnto man: but Christ shevveth that as to vvorke miracles is othervvise proper to God only, and yet this povver is communicated to men, so also to forgeue sinnes.

6. The sonne of man in earth.) Christ had povver to remit sinnes, and often executed the same, not only as he vvas God, but also as he vvas a man, because he vvas head of the Church, and our cheefe Bishop & priest according to his manhood, in respect vvherof al povver vvas giuen him in heauen and earth. Mat. 28. vers. 18.

8. Glori-

8. Glorified.) The faythful people did glorifie God, that gaue such powver to men, for to remit sinnes, & to doe miracles, knowing that that which God committeth to men, is not to his derogation, but to his glorie, him self only being stil the principal vvorker of that effect, men being only his ministers, and substitutes vvorking vnder him, and by his commission and authoritie.

8. To men.) Not only Christ as he vvas man, had this povver to forgiue sinnes, but by him and from him the Apostles, and consequently priests. Matth. 28. Al povver is geuen me. Matth. 18. vvhatsoeuer you shal loose in earth, shal be loosed in heauen. Ioan. 20. vvhose sinnes you shal forgeue, they are forgeuen.

13. Not sacrifice.) These are the vvordes of the prophet, vvho spake them euen then vvhen sacrifices vvere offered by Gods commaundement: so that it maketh not agaynst sacrifice, but he saith that sacrifice only vvithout mercie and charitie, and generally vvith mortal sinne, is not acceptable. The Ievves offered their sacrifices devvly, but in the meane time they had no pitie nor mercie on their brethren: that is it, vvhich God misliketh.

14. Fast often.) By the often fasting of S. Iohns disciples, vve may gather that he appointed them a prescript maner of fasting: as it is certaine he taught them a forme of prayer Luc. 5. and 11.

15. And then.) Christ signifieth that the Church shal vse fasting daies after his Ascension. Epiph. in Comp. fid. Cath. Aug. ep. 80.

17. Nevv vvine.) By this nevv vvine, he doth playnly here signifie fasting, and the strait kinde of life: by the old bottels, them that can not away therevvith.

19. Tvvelue yeres.) This vvoman a Gentil, had her disease tvvelue yeres, and the Gouerners daughter a Ievve (vvhich is here raised to life) vvas tvvelue yeres old, Luc. 8. Marke then the allegorie hereof in the Ievves & Gentils. As that vvoman fel sicke vvhen the vvench vvas borne, so the Gentils vvent their ovvne vvayes into idolatrie, vvhen the Ievves in Abraham beleeued. Agayne, as Christ here vvent to rayse the vvench, and by the vvay the vvoman vvas first healed, and then the vvench reuiued: so Christ came to the Ievves, but the Gentils beleeued first, and vvere saued, & in the end the Ievves shal beleeue also. Hiero. in Mat.

21. Touch only.) Not only Christes vvordes but his garment and touch thereof, or any thing to him belonging, might dwe and did miracles, force proceding from his holy person to them. Yea this vvoman returning home set vp an Image of Christ, for memorie of this benefite, and the hemme of the same Image did also miracles. This image Iulian the Apostata threvve dovvne, and set vp his ovvne in steed thereof, vvhich vvas immediatly destroied by fyre from heauen. But the image of Christ broken in peeces by the heathen the Christians aftervvard gathering the peeces together, placed it in the Church: vvhere it vvas, as Sozomenus vvriteth, vnto his time.

22. Thy faith.) Loe, her deuotion to the hemme of his garment, vvas not superstition: but a token of greater faith: so is the deuout touching of holy relikes.

28. Do you beleeue that I can?) VVe see here that to the corporal healing of these men, he requireth only this faith, that he is able, vvhich faith is not sufficient to iustifie them. Hovv then doe the Heretikes by this and the like places pleade for their only iustifying faith? See the Annot. Mar. 5. 36.

34. In the.) In like maner say the Heretikes, calling al miracles done in the Catholike Church, the lying signes of Antichrist.

38. Pray therfore.) Therfore doth the Church pray and fast in the Imber dayes, vvhen holy Orders are geuen, that is, vvhen vvorkemen are required to be sent into the harueſt. See Act. 13. 2.

CHAP. X.

1. Povver.) Miracles vvere so necessarie to the confirmation of their doctrine beginning then to be preached, that not only Christ him self did miracles, but also he gaue to his Apostles povver to doe them.

2. First Simon.) Peter the first, not in calling, but in preeminence, for (as S. Ambrose saith in 2. Cor. 12.) Andrevv first folovved our Sauiour before Peter: and yet the Primacie Andrevv receiued not, but Peter, vvhich preeminence of S. Peter aboue the other Apostles is so playnly signified in this vvord, First, by the iudgement euen of Heretikes, that Beza, notvvithstanding he confesseth the consent of al copies both Latin & Greeke, yet is not ashamed to say that he suspecteth that this vvord vvas thrust into the text by some fauourer of Peters Primacie Beza in Annot. noui Test. 1556. vvherby vve haue also, that they care no more for the Greek then for the Latin, vvhen it maketh agaynst them: but at their pleasure say that al is corrupted.

5. Of the Gentiles.) They haue here commission to preach only in Israel: the time being not yet come to call the Gentiles.

9. Do not possesse.) Preachers may not carefully seek after the superfluites of this life, or any thing vvhich may be an impedement to their function. And as for necessaries, they deserue their temporal liuing at their hands for vvhom they labour spiritually.

12. Peace be to his house.) As Christ him self vsed these vvordes, or this blessing often, Peace be to you, so here he biddeth his Apostles say the like to the house vvhere they come: And so hath it been alvvaies a most godly vse of Bishops to giue their blessing vvhere they come Aug. de ciuit. l. 22 c. 8. Leo Imp. in vit. S Chryf. Socrat. li. 6. c. 14. vvhich blessing must needes be of great grace & profite, vvhen none but vvorthy persons (as here vve read) might take good thereof: & vvhen it is neuer lost, but returneth to the geuer, vvhen the other partie is not vvorthy of it. Among other spiritual benefites it taketh avvay venial sinnes. Am. in 9. Luc.

14. Shake of the dust.) To contemne the true preachers, or not to receaue the truth preached, is a very damnable sinne.

15. More tolerable.) Hereby it is euident, that there be degrees & differences of damnation in hel fyre, according to mens deserts. Aug. lib. 4. de Bapt. c. 19.

16. VVise as serpents.) VViscdom and simplicitie both be necessarie in preachers, Bishops, and Priests.

18. Kings.) In the beginning Kings and Emperous persecuted the Church, that by the very death & bloud of Martyrs it should grovv more miraculously. aftervvard vvhen the Emperours and kings vvere them selues become Christians, they vsed their povver for the Church, agaynst Infidels and Heretikes. Aug. ep. 48.

19. It shal be giuen.) This is verified euen at this present also, vvhen many good Catholikes, that haue no great learning, by their answers confound the Aduersaries.

25 Hovv much more.) No maruel therfore if Heretikes call Christs vicar Antichrist, vvhen their forefathers, the faithles Ievves, called Christ him selfe Beelzebub.

28. Feare ye not them.) A goodly comfort for Christians and Catholikes and al good men, in the persecutions of Turke, of Heretikes, of al vvicked men.

32. Confesse me.) See hovv Christ esteemeth the open confessing of him, that is of his truth in the Catholike Curch, for as vvhen Saul persecuted the Church, he sayd him self vvas persecuted so to confesse him, & his Curch, is al one Contrarievvise, see hovv he abhorreth them that deny him before men vvhich is not only to deny any one litle article of the Catholike fayth, commended to vs by the Curch: but also to allovv or consent to

heresie by any meanes, as by subscribing, comming to their seruice and sermons, furthering them any vvay agaynst Catholikes, and such like.

34. Not peace but svvord.) Christ came to breake the peace of vvorldlings and sinners: as vvhen the sonnne beleueth in him, & the father doth not: the vvife is a Catholike, and the husband is not. For to agree together in infidelitie, heresie, or any other sinne, is a naughty peace. This being the true meaning of Christs vvords, mark that the Heretiks interpret this to maintaine their rebellions and troubles, vvhich their nevv Gospel breedeth. Bezain no. Test. an. 1565.

37. More then.) No earthly thing, nor duty to Parents, vvife, children, countrie, or to a mans ovvne body and life, can be any iust excuse vvhy a man should do, or feine him self to do or beleeue any thing, agaynst Christ or the vnitie and faith of his Church.

41. In the name.) Revvard for hospitality, and specially for receiuing an holy person, as Prophet, Apostle, Bishop, or priest persecuted for Christs sake. For by receiuing of him in that respect as he is such an one, he shal be partaker of his merits, and be revvarded as for such an one, vvhereas on the contrarie side, he that receiuerh an Heretike into his house and a false preacher, doth communicate vvith his vvicked vvorkes. Ep. 2. Io.

41 A iust man.) The revvard for harbouring & helping any iust person suffering for his iustice and conscience.

CHAP. XI.

3. Art thou he.) Iohn him self doubted not, for he baptized him, and gaue great testimonie of him before: Io. 1. But because his disciples knevv him not, nor esteemed of him so much as of Iohn their ovvne Maister, therfore did he send them vnto Christ, that by occasion of Christs answver he might the better instruct them vvhat he vvas, and so make them Christs disciples, preferring them to a better Maister.

7. Vvhat vvent you out.) High commendation of Iohns holinesse, as vvel for his fasting, rough attire, solitari life, and constancie, as for the dignitie of his function.

7. Into the desert.) The faythful people in al ages resorted of deuotion into vvildernes, to see men of special and rare holynes, Prophets, Eremites, Anchorites &c. to haue their prayers or ghostly counsel. See S. Hierom. de vita Hilarionis.

15. Elias.) As Elias shal be the messenger of Christes latter coming, so vvas Iohn his messenger and Præcursor at his former coming: & therfore is he called Elias, because of his like office and like spirit. Luc. 1. Grego. hom. 7. in Euang.

18. Eating and drinking.) The vvicked quarrellers of the vvorld misconstre casely al the actes and life of good men. If they be great fasters and austere liuers, they are blasphemed & counted hypocrites: if they cõuerse vvith other men in ordinary maner, then they be counted dissolute.

21. Penance in sackloth.) By this sackloth and ashes added here and in other places, vvee see euidently that Penance is not only leauing of former sinnes, and chaunge or amendement of life past, no nor bare sorovvfulnes or recounting of our offenses already committed, but requireth punishement and chastisement of our persons by these and such other meanes, as the Scriptures do els vvhere set forth, & therfore concerning the vvord also, it is rather to be called Penance, as in our translatiõ thẽ (as the Aduersaries of purpose auoyding the vvord) Repentance or Amendement of life: & that according to the very vsual signification of the Greek vvord in the most ancient Ecclesiastical Greeke vvriters: vvho for pœnitentes (vvhich in the primitiue Church did publik penance) say oi en metanoia ontes, that is, Men that are doing penance. And concerning that part of penance vvhich is Confession, the Ecclesiastical historie calleth it by the same Greeke vvord, &

25. Litle ones.) Theſe litle ones doe not ſignifie here only the vnlearned, as though Coblers and vveauers and vvemen and girles had this reuelation, & therfore do vnderſtand al Scriptures and are able to expound them: but here are ſignified the humble, vvhether they be learned or vnlearned: as vvhen he ſayth, vnles you become as litle ones, you ſhal not enter into the Kingdom of heauen. And ſo alſo the greateſt Doctors (vvho as they vvere moſt learned, ſo moſt humbled them ſelues to the iudgement of the Catholike Chuch) are theſe litle ones: and Heretikes, vvho although vnlearned, yet vaunt their knovvledge & their ſpirit of vnderſtanding aboue al ancient fathers and the vvhole Church, cannot be of theſe litle and humble ones.

30. Yoke ſvveete.) VVhat is this light burden and ſvveete Yoke, but his commaundements, of vvhich S. Iohn ſayth 1. Ep. 5. His commaundements are not heauy? cleane contrary to the Aduerſaries that ſay, they are vnpoſſible to be kept.

CHAP. XII.

7. Sacrifice you.) See the annotation chap. 9. 13.

24. In Beelzebub.) The like blaſphemie agaynſt the Holy Ghoſt; to attribute the miracles done by Saincts either dead or aliue to the Diuel.

25. Deuided.) Therfore the kingdom of heretikes can not poſſibly ſtand, becauſe it is alvvaies ful of diuiſion and diſſenſion.

30. Not vvith me.) They that are indifferent to al religions, commonly and fitly called Neuters, ioyning them ſelues to neither part, let them mark theſe vvords vvel, & they ſhal ſee, that Chriſt accounted al them to be agaynſt him & his Church, that are not plainly and flatly vvith him and it.

30. Gathereth not vvith me.) He ſpeaketh not only of his ovvne perſon, but of al to vvhom he hath committed the gouernment of his Church, and ſpecially of the cheef paſtours ſucceeding Peter in the gouernment of the vvhole. As S. Hierome vvriting to Damaſus Pope of Rome, applieth theſe vvords vnto him, ſaying of al Heretikes: He that gathereth not vvith thee, ſcattereth: that is to ſay, He that is not vvith Chriſt, is vvith Antichriſt. Ep. 58.

31. The blaſphemie of the Spirit.) He meaneth not that there is any ſinne ſo great, vvhich God vvil not forgiue, or vvhereof a man may not repent in this life, as ſome Heretiks at this day affirme: but that ſome heinous ſinnes (as namely this blaſphemie of the Ievves agaynſt the euident vvorks of the Holy Ghoſt, and likevviſe Archeretiks vvho vvilfully reſiſt the knovven truth & vvorks of the Holy Ghoſt in Gods Church) are hardly forgiuen, & ſeldom haue ſuch men grace to repent. Otherviſe among al the ſinnes agaynſt the Holy Ghoſt (vvhich are commonly reckened ſix) one only ſhal neuer be forgiuen, that is dying vvithout repentance vvilfully, called final impenitence. vvhich ſinne he committeth that dieth vvith contempt of the Sacrament of penance, obſtinately refuſing abſolution, by the Churches miniſterie: as S. Auguſtine plainly declareth in theſe vvordes. vvhoſoeuer he be that beleueth not mā ſinnes to be remitted in Gods Church, and therfore deſpiſeth the bountifulnes of God in ſo mighty a vvork, if he in that obſtinat mind continue til his liues end, he is guilty of ſinne agaynſt the Holy Ghoſt, in vvhich Holy Ghoſt Chriſt remitteth ſinnes. Ench. 83. Ep. 50. in fine.

32. Sonne of man:) The Ievves in their vvords ſinned againſt the ſonne of man, vvhen they reprehended theſe things vvhich he did as a man, to vvit, calling him a glutton, a great drinker of vvine, a friend of the Publicans, a Samaritane, and taking offenſe becauſe he kept company vvith ſinners, brake the Sabboth, and ſuch like: and this ſinne might more eaſely be forgiuen them, becauſe they iudged of him, as they vvould

...ther, or any other man? but they sinned and blasphemed against the Holy Ghost (called here the finger of God, vvhereby he vvrought miracles) vvhen of malice they attributed the euident vvorks of God in casting out diuels, to the diuel him self: & this sinne shal not be remitted, because it shal hardly be remitted, as vve see by the plague of their posteritie vntil this day.

32. Nor in the vvorld to come.) S. Augustine & other Holy Doctors gather herevpon, that some sinnes may be remitted in the next life, & consequently proue purgatorie therby. De Ciuit. Dei lib. 21. cap. 13. D. Gregor. Dial. lib. 4. c. 39.

33. Make the.) It is a mans ovvne free vvil and election, to be a good tree or an il tree: to bring forth good fruits or bad. S. Augustine vpon this place. lib. 2. cap. 4. de actis cum Felic Manichæo.

36. Idle vvord.) If of euery idle vvord vve must make accoumpt before God in iudgement, and yet shal not for euery such vvord be damned euerlastingly: then there must needs be some temporal punishment in the next life.

48. VVho is my mother.) The dutiful affection tovvard our parents and kinsfolk is not blamed but the inordinat loue of them, to the hinderance of our seruice and duty tovvard God. Vpon this place some old Heretiks denied Christ to haue any mother. Aug. lib. de Fid. & Symb. c. 4. Neither euer vvas there any heresie so absurd, but it vvould seeme to haue Scripture for it.

CHAP. XIII.

8. One an hundred.) This difference of fruits is the difference of merits in this life, and tevvards for them in the next life, according to the diuersities of states, or other differences. Of states, as that the hundred fold agreeth to virgins professed, three scorefold to religious vvidovves, thirtifold to the maried. August. lib. de Virginit. cap. 44. & seq. vvhich truth the old Heretik Iouinian denied (as ours do at this day) affirming: that there is no difference of merits or revvards. Hier. lib. 2. adu. Iouin. Ambros. ep. 82. Aug. hær. 82.

11. To you it is giuen.) To the Apostles and such as haue the guiding and teaching of others, deeper knovvledge of Gods vvord and mysteries is giuen, then to the common people. As also to Christians generally, that vvhich vvas not giuen to the obstinate Ievves.

13. And hearing.) VVhen Gods vvord is preached, they proprely haue eares to heare, that haue hartes to obey: and they hearing do not heare, vvhich heare by sense of their body, and obey not by consent of their harts, August. de dono perseu. c. 14.

15. They haue shut.) In saying that they shut their ovvne eyes, vvhich S. Paul. also repeateth Act. 28. he teacheth vs the true vnderstanding of al other places, vvhere it might seeme by the bare vvordes that God is the very author and vvorker of this induration, and blindnes, and of other sinnes: Iren. apud Euse. lib. 5. cap. 19. Calu. lib. 2. Instit. c. 4. vvhich vvas an old condemned blasphemie, and is novv the Heresie of Calvin: vvheras our Sauiour here teacheth vs, that they shut their ovvne eies, and are the cause of their ovvne sinne and damnation, God not doing, but permitting it, and suffering them to fal further because of their former sinnes, as S. Paul declareth of the reprobate Gentiles. Rom. 1.

25. Ouersovved.) First by Christ and his Apostles vvas planted the truth, and falshood came aftervvard, and vvas ouersovved by the enemy the Diuel, and not by Christ, vvho is not the author of euil. Tertul. de præscript.

29. Lest perhaps.) The good must tolerate the euil, vvhen it is so strong that it can not be redressed vvithout danger and disturbance of the vvhole Church, and commit the matter to Gods iudgement in the later day. Otherwise vvhere il men (be they Heretiks or other malefactors) may be punish-

ted or ſuppreſſed vvithout diſturbance and hazard of the good, they may ought by publike authority either Spirituall or temporal to be chaſtiſed or executed.

30. Suffer both to grovv.) The good and bad (vvee ſee here) are mingled together in the Church. VVhich maketh againſt certaine Heretiks and Schiſmatiks, vvhich ſeuered them ſelues of old from the reſt of the vvhole vvorld, vnder pretence that them ſelues only vvere pure, and al others both Prieſts and people ſinners: & againſt ſome Heretiks of this time alſo, vvhich ſay that euil men are not of, or in the Church.

32. The leaſt of al ſeeds.) The Church of Chriſt had a ſmal beginning but aftervvard became the moſt glorious and knovven common vvelth in earth: the greateſt povvers and the moſt vviſe of the vvorld putting them ſelues into the ſame.

39. Is the diuel.) Not God then, but the Diuel is the author of al euil.

48. The good into veſſels.) Here alſo are ſignified good and bad in the Church.

55 Carpenters ſonne.) Hereupon Iulian the Apoſtata and his flatterer Libanius took their ſcoff againſt our Sauiour, ſaying (at his going againſt the Perſians) to the Chriſtians, vvhat doth the the Carpéters ſonne novv? & threatning that after his returne, the Carpenters ſonne ſhould not be able to ſaue them from his furie. VVhereunto a godly man anſvvered, by the Spirit of Prophecie, He vvhom Iulian calleth the Carpenters ſonne, is making a vvodden cofin for him againſt his death. And in deed not long after, there came nevves, that in that bataile he dyed miſerably. Sozo. lib. 6. c. 2. Theodo. lib 3. cap. 18. The very like ſcoff vſe Heretiks that call the body of Chriſt in the B. Sacrament, baker. bread. It ſeemeth in deed to the ſenſes to be ſo, as Chriſt ſeemed to be Ioſephs natural ſonne, but faith telleth vs the contrarie, as vvel in the one, as in the other.

CHAP. XIV.

3. Becauſe of Herodias.) It is to ordinary in Princes to put them to death that freely tel them ſuch faults: vvomen, vvhom they fanſie, ſpecially inciting them to ſuch miſcheefe.

9. Becauſe of his othe.) A vvicked and rash othe, and more vvikedly fulfilled: becauſe an vnlavvful othe bindeth no man.

12. Buried it.) An example of duty tovvard the dead bodies of the faithful. vvherein ſee the difference of Catholike Chriſtian men & of al infidels, be they pagans, Apoſtatas, or Heretiks. For vvhereas the Chriſtians had layd the body of this bleſſed Prophet & Martyr Hierom. in Epithap. Paula. c. 6. in Samaria vvith the Reliks of Elias & Abdias, by vertue vvherof vvonderful miracles vvere vvrought in that place, in Iulian the Apoſtatacs time, vvhé men might doe al miſcheefe freely againſt Chriſtian religion, the Pagans opened the tombe of S. Iohn Baptiſt, burnt his bones, ſcattered the aſhes about the fields: but certaine religious Monkes comming thither a pilgrimage at the ſame time, aduentured their life and ſaued as many of the holy Reliks as they could, and brought them to their Abbot Philip a man of God: vvho eſteeming them to great a treaſure for him and his, to keep for their priuate deuotion, ſent them to Athanaſius the B. of Alexandria, & he vvith al reuerence layd them in ſuch a place (as it vvere by the Spirit of Prophecie) vvhere aftervvard by occaſion of them vvas built a goodly chappel. Theod. lib. 5. c. 6. Ruff. lib. 5. c. 6. Ruff. lib. 2. c. 27. 28. Mark here that the Heretiks of our time do as thoſe Pagans, to the bodies and Reliks of al bleſſed Saints that they can deſtroy: and Catholiks contrarivviſe haue the religious deuotion of thoſe old Chriſtians, as appeareth by the honour done novv to his head at Amiens in France.

12. And Iesus.) S. Iohns disciples at this time had vvel learned their duty to vvard Christ.

13. Retired.) Christ much esteemed Iohn, and vvithdrevv him self aside, to giue example of moderate mourning for the departed, and to shevv the horrour of that execrable murder, as in the Primitiue Church many good men seing the miserable state of the vvorld in the time of persecution, and the sinnes that abounded vvithal: took an occasion to forsake those tumults, and to giue themselues to contemplation: and for that purpose retired into the deserts of AEgypt and els vvhere, to doe penance for their ovvne sinnes, and the sinnes of the vvorld. vvhereupon partly rose that infinite number of Monks and Eremits, of vvhom the fathers and Ecclesiastical histories make mention. Hiero. 2. Tom. in vit. Pauli Eremitæ. Sozom. lib. 1. cap. 12. 13.

19. The Disciples to the multitudes.) A figure of the ministerie of the Apostles, vvho as they here had the distribution and ordering of these miraculous loaues, so haue they also to beſtovv and dispense al the food of our soules, in ministring of the vvord and Sacraments, neither may laimen challenge the same.

26. VValking.) VVhen not only Christ, but by his povver Peter also vvalketh vpon the vvaters, it is euident that he can dispose of his ovvne body aboue nature, and contrary to the natural cõdition thereof, as to go through a doore. Io. 20. to be in the compasse of a litle bread. Epiphan. in Anchorato.

29. VValked.) Peter (saith S. Bernard) vvalking vpon the vvaters, as Christ did, declared him self the only Vicar of Christ, vvhich should be ruler not ouer one people, but ouer al. For many vvaters, are many peoples. Bernard. lib. 2. de consid. cap. 8. See the place, hovv he deduceth from Peter the like authoritie and iurisdiction to his successor the Bishop of Rome.

31. Stretching forth his hand.) Notvvithstanding the infirmities of them that gouerne the Church, yet Christ sustaineth them, and holdeth them vp, yea and by them, vvhatsoeuer they are, he vpholdeth and preserueth his Church.

36. But the hemme.) See before, chap. 9. 20.

CHAP. XV.

2. VVith their lippes.) This is to be vnderstood properly of such as haue euer God in their mouth, the vvord of our Lord, the Scriptures, the Gospel, but in their hart and al their life be in deed Godles. It may be applied also to such as say their prayers vvithout attention or eleuation of mind to God, vvhether he vnderstand the prayers or no, that saith them. For many a poore Christian man that vnderstandeth not the vvords he speaker, hath his hart neerer heauen, more feruor & deuotion, more edification to him self, more profit in spirit (as the Apostle speaketh) & lesse distractions, then not only al Heretiks vvhich haue no true feeling of such things, but then many learned Catholiks. And therfore it is not to be vnderstood of praying in vnknovvn tongues, as Heretiks sometime expound it, farre vvide from the circumstance of the place and Christes intention, speaking of the hypocritical Ievves.

9. Commaundements of men.) Such only are here called traditions, doctrines, or commaundements of men, vvhich be either repugnant to Gods lavves, as this of defrauding their parents vnder pretense of religion: or vvhich at the left be friuolous, vnprofitable, and impertinent to pietie or true vvorship, as that other sort of so often vvashing hands and ves-

and vessels, vvithout regard of inuvard puritie of hart and mind. Let no man therfore be abused vvith the Protestants peruerse application of this place against the holy lavves, canons, and precepts of the Church and our spiritual Gouernours, concerning fastes, festiuities, and other rules of discipline and due order in life, and in the seruice of God. For such are not repugnant but consonant to Gods vvord & al pietie, and our Lord is truly honoured, vvorshipped, and serued, both by the making and also by the obseruing of them. S. Paul gaue commaundement both by his epistles and by vvord of mouth, euen in such matters vvherin Christ had prescribed nothing at al, and he chargeth the faithful to obserue the same. The Apostles and Priests at Hierusalem made lavves, and the Christians vvere bound to obey them, Aug. Ser. de tem. 251. Tee 1. Cor. 16. 2. The keeping of Sunday in steede of the Sabboth is the tradition of the Apostles, and dare the Heretiks deny the due obseruatiō therof to be an acceptable vvorship of God? Epiph. hær. 75. They prescribed the Feasts of Easter, and vvhitsontide and other Solemities of Christ and his Saincts, vvhich the Protestants them selues obserue. Hiero. ep. 54. ad Marcel. cont. Mont. They appointed the Lent and Imber fastes and other, as vvel to chastise the concupiscence of man, as to serue and please God therby, as is plaine in the fasting of Anna, Tobie, Iudith, Esther. VVho serued and pleased God therby. Therfore neither these nor other such Apostolike Ordinances, nor any precepts of the holy Church or of our lavvful Pastors are implied in these Pharisaical traditions here reprehended, nor to be coumpted or called the doctrines and commaundements of men, because they are not made by mere humane povver, but by Christes vvarrant and authoritie, and by such as he hath placed to rule his Church, of vvhom he saith, He that heareth you, heareth me: he that despiseth you, despiseth me. They are made by the Holy Ghost, ioyning vvith our Pastors in the regiment of the faithful, they are made by our Mother the Church, vvhich vvhosoeuer obeieth not, VVe are vvarned to take him as an Heithen. Bu on the other side, al lavves, doctrines, seruice, and iniunctions of Heretiks, hovv soeuer pretended to be consonant to the Scriptures, be commaundements of men: because both the things by them prescribed are impious, and the Authors haue neither sending nor commission from God.

11. Not that vvhich entereth.) The Catholikes doe not abstaine from certaine meates, for that they esteeme any meate vncleane either by creation, or by Iudaical obseruation: but they abstaine, for chastisment of their concupiscences. Aug. lib. de mor. Ec. Cath. c. 33.

18. Defile a man.) It is sinne only, vvhich properly defileth man, and meates of them self or of their ovvne nature do not defile but so farre as by accident they make a man to sinne, as the disobedience of Gods commaundement or of our Superiours, vvho forbid some meats for certaine times and causes, is a sinne. As the apple vvhich our first parents did eate of, though of it self it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of it self doth defile, but the breach of the Churches precept defileth.

28. Great is.) It vvere a straunge case that Christ should commend in this vvoman a sole faith vvithout good vvorkes, that is to say, a dead faith such as could not vvorke by loue, and vvhich S. Iames doubted not to cal the faith not of Christians but of Diuels, Aug. de Fid. & Op. c. 16.

36. And the.) Here vve see againe that the people must not be their ovvne carvers, nor receiue the Sacraments or other spiritual sustenance immediatly of Christ, or at their ovvne hand, but of their spiritual gouernours.

CHAP.

CHAP. XVI.

13. VVhom say men.) Christ intending here to take order for the founding, regiment, and stabilitie of his Church after his decease, & to name the person to vvhom he meant to geue the general charge thereof, vvould before by interrogatories drawe out (& namely out of that one vvhom he thought to make the cheefe) the profession of that high and principal Article, That he vvas the Sonne of the liuing God. vvhich being the ground of the Churches faith, vvas a necessarie qualitie and condition in him that vvas to be made Head of the same Church, & the perpetual keeper of the said faith, and al other points thereon depending.

14. But they said.) VVhen Christ asked the peoples opinion of him, the Apostles al indifferently made answer: but vvhen he demaunded vvhat them selues thought of him, then lo Peter the mouth and head of the vvhole felovvship answvered for al. Chrys. ho. 55. in Mat.

17. Blessed art thou.) Though some other (as Nathanael Io. 1. 49.) seemed to haue before beleued and professed the same thing, for vvhich Peter is here counted blessed, yet it may be plainely gathered by this place, & so S. Hilarie and others think, that none before this did further vtter of him, then that he vvas the sonne of God by adoption as other Saincts be, though more excellent then other be. Hilar. can. 6. in Mat. & li. 6. de Trinit. Chrys. ho. 55. in Mat. For it vvas of congruitie and Christs special appointment, that he vpon vvhom he intended to found his nevv Church, and vvhose faith he vvould make infallible, should haue the preeminence of this first profession of Christes natural diuinitie, or, that he vvas by nature the very Sonne of God a thing so farre aboue the capacitie of nature, reason, flesh and bloud, and so repugnant to Peters sense and sight of Christs humanitie, flesh, and infirmities, that for the beleefe and publick profession thereof he is counted blessed, as Abraham vvas for his faith: and hath great promises for him self and his posteritie, as the said Patriarch had for him and his seed. According as S. Basil saith, Because he excelled in faith, he receiued the building of the Church committed to him. Basil. li. 3. adu. Eunon.

18 And I say to thee.) Our Lord recompenseth Peter for his confession, geuing him a great revvard, in that vpon him he builded his Church. Theophilactus. vpon this place.

18 Peter:) That is, a Roke.

18 Thou art Peter.) Christ (in the first of Iohn v. 42) foretold and appointed that this man then named Simon, should aftervvard be called Cephas, or Petrus, that is to say, a Rocke, not then vttering the cause, but novv expressing the same, videlicet (as S. Cyril. vvritteth) For that vpon him as vpo a firme rocke his Church should be builded. Cyril. li. 8. c. 12. Com. in Io. VVherevnto S. Hilarie agreing saith; O happie foundation of the Church in the imposing of thy nevv name &c. Hilar. in hunc locum. And yet Christ here doth not so much cal him by the name Peter or Rocke, as he doth affirme him to be a rock: signifying by that Metaphore, both that he vvas designed for the foundation and ground vvork of his house, vvhich is the Church: & also that he should be of inuincible force, firmitie, durablenes, and stabilitie, to sustaine al the vvinds, vvaues, and stormes that might fal or beat against the same. And the aduersaries obiecting against this, that Christ only is the Rock or foundation, vvrangle against the very expresse Scriptures & Christs ovvne vvords, geuing both the name & the thing to the Apostle. And the simple may learne by S. Basils vvordes, hovv the case standeth. Though (saith he) Peter be a rock, yet he is not a rock as Christ is.

For

For Christ is the true vnmoueable rock of him self, Peter is vn moueable by Christ the rock. For Iesus doth communicate and impart his dignities, not voyding him self of them, but holding them to him self, bestovveth them also vpon others He is the light, and yet, You are the light: he is the Priest, and yet he maketh Priests: he is the rock, and he made a rock. Basil li. de pz.

18 And vpon this rock) Vpon that vvhich he said Peter vvas, vvil he build his Church: and therfore by most euident sequel he foundeth his Church vpon Peter. And the Aduersaries vvrangling against this, do against their ovvne conscience and knovvledge: specially seing they knovv and confesse that in Christes vvords speaking in the Syriak tongue, there vvas no difference at al betvveen Petrus and Petra: yea and that the Greeke vvords also though differing in termination, yet signifie one thing, to vvit, a rock, or stone as them selues also translate it. Io. 1. 42. So that they vvhich profesfe to folov the Hebrevv or Syriak & the Greek, & to translate immediatly out of them into Latin or English, should if they had dealt sincerely, haue thus turned Christs vvordes, Thou art a rock, & vpon this rock: or, Thou art Peter, and vpon this peter vvil I build my Church: For so Christ spake by their ovvne confession vvithout any difference. VVhich doth expresly stop them of al their vaine euasions, that Petrus the former vvord is referred to the Apostle: and Petra the later vvord, either to Christ only, or to Peters faith only: neither the said original tongs bearing it, nor the sequel of the vvords, vpon this, suffering any relation in the vvorld but to that vvhich vvas spoken of in the same sentence next before: neither the vvords folovving vvhich are directly addressed to Peters person, nor Christs intention by any meanes admitting it, vvhich vvas not to make him self or to promise him self to be the head or foundation of the Church. For his father gaue him that dignitie, & he took not that honour to him self, nor sent him self, nor took the keies of heauen of him self, but al of his father. he had his commission the very houre of his incarnation. And though S. Aug. sometimes referre the vvord (Petra) to Christ in this sentence (vvhich no doubt he did because the terminations in Latin are diuers, & because he examined not the nature of the original vvords vvhich Christ spake, nor of the Greek Aug. li. 1. retr. c. 21 and therfore the Aduersaries vvhich othervvise flee to the tongs, shold not in this case alleage him) yet he neuer denieth but Peter also is the Rock & head of the Church, saying that him self expounded it of Peter in many places, & alleageth so S. Amb. for the same in his hymne vvhich the Church singeth. And so do vve alleage the holy Councel of Chalcedon, Act. 3. pag. 118. Tertul. de præscrip. Origen, Ho. 5. in Exo. S. Cyprian. De vnit. Ec. S. Hilarie, can. 16. in mat. S. Ambrose, Ser 47. 68. lib. 6. in c. 9. Lucæ, S. Hieron. Li. 1. in Iouin. & in c. 2 Esa. & in c. 16. Hier. S. Epiphanius, In Anchor. S. Chrysostom, Ho. 55. in Mat. S Cyril. Li. 2. c. 12. com. in Io. Ep. 89. S. Gregorie, Li. 4. ep. 32. ind. 13. in Ps. 6. de verb. Do. sec. Io. ser. 49. ser. 15. 16. 26. 29. de Sanctis. Annot. in Iob. c. 30. Theodor. li. 5. har. Fabul. c. de pœnit. and others: euery one of them saying expresly that the Church vvas founded and builded vpon Peter. For though sometimes they say the Church to be builded on Peters faith, yet they meane not (as our Aduersaries do vnlearnedly take thē) that it should be builded vpon faith either separated from the man, or in any other man but vpon faith as in him vvho here confessed that faith.

18 Rock.) The Aduersaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatiues, as bearing the person of al the Apostles or of the vvhole Church deny absurdly that him self in person had these perogatiues. As though Peter had been the procter only of the Church or of the Apostles, confessing the faith and receiuing these things in other mens names. VVhere the holy Doctors meane only, that these prerogatiues vvere not giuen to him for his ovvne vse, but for the good of the vvhole Church, and to be imparted to euery vocation according to the mea-

sure

ſure of their callings: & that theſe great priuileges giuen to Peter ſhould not decay or die vvith his perſon, but be perpetual in the Church in his ſucceſſors. Therfore S. Hierom to Damaſus taketh this Rock not to be Peters perſon only, but his ſucceſſors & his Chaire. I (ſaith he) folovving no cheefe or principal but Chriſt, ioyne my ſelf to the communion of Peters chaire, vpon that rock I knovv the Church vvas buil-. Hiero. ep. 7. 10. 2. And of that ſame Apoſtolike Chaire S. Auguſt. ſaith that ſame is the Rock vvhich the proud gates of Hel do not ouercome Pſal. cont. part. Donat. to. 7. Leo ep. 89. And S. Leo. Our Lord vvould the ſacrament or myſterie of this gift ſo to pertaine vnto the office of al the Apoſtles, that he placed it principally in bleſſed S. Peter the cheef of al the Apoſtles, that from him as from a certaine head he might poure out his giftes, as it vvere through the vvhole body: that he might vnderſtād him ſelf to be an alien from the diuine myſterie, that ſhould preſume to reuolt frō the ſoliditie or ſtedfaſtnes of Peter.

18 Build my Church.) The Church or houſe of Chriſt vvas only promiſed here to be builded vpon him (vvhich vvas fulfilled. Io. 21. 15.) the foundation ſtone & other pillers or matter being yet in preparing, and Chriſt him ſelf being not only the ſupereminent foundation but alſo the founder of the ſame: vvhich is an other more excellent qualitie then vvas in Peter, for vvhich he calleth it my Church: meaning ſpecially the Church of the nevv Teſtamēt. VVhich vvas not perfectly formed and finished and diſtincted from the Synagogue til vvhitſunday, though Chriſt gaue Peter and the reſt their commiſsions actually before his Aſcenſion.

18 Gates of hel.) Becauſe the Church is reſembled to a houſe or a citie, the aduerſaries povvers alſo be lickened to a contrarie houſe or tovvne, the gates vvherof, that is to ſay, the fortitude or impugnations ſhal neuer preuaile againſt the citie of Chriſt. And ſo by this promis vve are aſſured that no hereſies nor other vvicked attemps can preuaile againſt the Church builded vpon Peter, vvhich the Fathers call Peters ſee and the Romane Church. Count (ſaith S. Auguſtine) the Prieſts from the very ſee of Peter, and in that order of fathers conſider vvho to vvhom hath ſucceded, that ſame is the rock vvhich the proud gates of Hel do not ouercome. And in an other place, that is it vvhich hath obtained the top of authoritie, Heretiks in vaine barking round about it. Pſal. cōt. part. Don. De vtil cr. c. 17. cy. ep. 73.

19 To thee.) In ſaing, to thee vvil I geue, it is plaine that as he gaue the keies to him, ſo he builded the Church vpon him. So ſaith S. Cyprian. To Peter firſt of al, vpon vvhom our Lord built the Church, and from vvhom he inſtituted and shevved the beginning of vnitie, did he geue this povver, that that ſhould be looſed in the heauens, vvhich he had looſed in earth. VVherby appereth the vaine cauil of our Aduerſaries, vvhich ſay the Church vvas built vpon Peters Confeſſion only, common to him and the reſt, and not vpon his perſon, more then vpō the reſt. Gre. li. 4. ep. 32. ind. 12.

19 The keies.) That is, The authoritie or Chaire of doctrine, knovvledge, iudgement and diſcretion betvvene true and falſe doctrine: the height of gouernement, the povver of making lavves, of calling Councels, of the principal voice in them, of confirming them, of making Canons and holeſom decrees, of abrogating the contrarie, of ordaining Biſhopes and Paſtors or depoſing and ſuſpending them, finally the povver to diſpenſe the goods of the Church both ſpiritual and temporal. VVhich ſignification of preeminent povver and authoritie by the vvord keies the Scripture expreſſeth in many places: namely ſpeaking of Chriſt, I haue the keies of death and Hel, that is, the rule. And againe, I vvil geue the key of the houſe of Dauid vpō his shoulder. Moreouer it ſignifieth that men can not come into heauen but by him, the keies ſignifiyng alſo authoritie to opē and shut as it is ſaid Apoc. 3. of Chriſt. VVho hath the key of Dauid, he shutteth and no man openeth. By vvhich vvordes vve gather that Peters authoritie is marueilous, to vvhom the keies, that is, the povver to open and shut heauen, is

giuen

geuen. And therfore by the name of keies is geuen that ſupereminent power vvhich is called in compariſon of the povver graunted to other Apoſtles, Biſhops and Paſtors, plenitudo poteſtatis, fulnes of povver. Bernard. lib. 2. de conſiderat. c. 8.

19 VVhatſoeuer thou shal bind.) Al kind of diſcipline and punishment of offenders, either ſpiritual (vvhich directly is here meant) or corporal ſo farre as it tendeth to the execution of the ſpiritual charge, is compriſed vnder the vvord, bind. Of vvhich ſort be Excommunications, Anathematiſmes, Suſpenſions, degradations, and other cenſures and penalties or penances enioyned either in the Sacrament of Confeſsion, or in the exterior Courts of the Church, for punishment both of other crimes, and ſpecially of hereſie and rebellion againſt the Church, and the cheef paſtors therof.

19 Looſe.) To looſe, is as the caſe and the offenders caſe requireth, to looſe them of any the former bandes, and to reſtore them to the Churches Sacraments and Communion of the faithful, and execution of their function, to pardon alſo either al or part of the penance enioyned, or vvhat debts ſo euer man ovveth to God or the Church, for the ſatisfaction of his ſinnes forgeuen. VVhich kind of releaſing or looſing it called Indulgence: finally this vvhatſoeuer, excepteth nothing that is punishable or pardonable by Chriſt in earth, for he hath committed his povver to Peter. And ſo the validitie of Peters ſentence in binding or looſing vvhatſoeuer, shal by Chriſts promis be ratified in heauen. Leo Ser. de Tranſig. & Ser. 2. in anniuerſ. aſſumpt. ad Pontif. Hilar. can. 16. in Matth. Epiph. in Anchorato prope initium. If novv any temporal povver can shevv their vvarrant out of ſcripture for ſuch ſoueraine povver, as is here geuen to Peter and conſequently to his ſucceſſors, by theſe vvordes, VVhatſoeuer thou shal bind, and by the very keies, vvherby greateſt ſouerantie is ſignified in Gods Church as in his familie and houshold, and therfore ptincipally attributed and geuen to Chriſt vvho in the ſcripture is ſaid to haue the key of Dauid, but here communicated alſo vnto Peter as the name of Rock: if I ſay any temporal poteſtate can shevv authoritie for the like ſouerantie, let them chalenge hardly to be head not only of one particular, but of the vvhole vniuerſal Church.

23 Satan) This vvord in Hebrevv ſignifieth an aduerſarie, as 3. Reg. 5. 4. and ſo it is taken here.

27 VVorkes.) He ſaith not, to geue euery man according to his mercie (or their faith) but according to their vvorks. Auguſt. de verb. Apoſt. Ser. 35. And again e: Hovv should our Sauiour revvard euery one according to their vvorks, if there vvere no free vvil? Auguſt. lib. 2. cap. 4. 5. 8. de act. cum Pelic. Manich.

CHAP. XVII.

2 Transfigured.) Mark in this Transfiguration many marueilous points as, that he made not only his ovvne body, vvhich then vvas mortal, but alſo the bodies of Moyſes and Elias, the one dead, the other to die, for the time as it vvere immortal: therby to repreſent the ſtate and glorie of his body and his Saincts in heauen. By vvhich marueilous transfiguring of his body, you may the leſſe maruel that he can exhibit his body vnder the forme of bread and vvine, or othervviſe as he liſt.

3 Appeared Moyſes.) By this that Moyſes perſonally appeared and vvas preſent vvith Chriſt, it is plaine that the Saints departed may in perſon be preſent at the affaires of the liuing. Auguſt. de cura pro mort. c. 15. 16. For euen as Angels els vvhere, ſo here the Saincts alſo ſerued our Sauiour: and therfore as Angels both in the old Teſtament and the nevv, vvere pre-

ſent

often as the affaires of men, ſo may Saincts.

9 Mount) This mount (commonly eſteemed and named of the ancient fathers Thabor) S. Peter calleth the holy Mount, becauſe of this wonderful viſion, like as in the old Teſtament, vvhere God appeared to Moyſes in the bush, and els vvhereto others, he calleth the place of ſuch Apparitions, holy ground. VVherby it is euident that by ſuch Apparitions, places are ſanctified and thervpō growveth a religiō and deuotiō in the faithful tovvard ſuch places, & namely to this Mount Thabor (called in S. Hierom. Itabirium Ep. 17.) there vvas great Pilgrimage in the Primitiue Church, as vnto al thoſe pla es vvhich our Sauiour had ſanctified vvith his preſence and miracles and therfore to the vvhole land of promis, for that cauſe called the holy land. See S. Hiero. in Epitap. Paulæ, & ep. 17. & 18. ad Marcellam.

11 Elias shal come.) He diſtinguisheth here plainly betvvene Elias in perſon, vvho is yet to come before the iudgment: and Elias in name, to vvit, Iohn the Baptiſt, vvho is come already in the ſpirit and vertue of Elias. So that it is not Iohn Baptiſt only nor principally of vvhom Malachie prophecieth (as our Aduerſaries ſay) but Elias alſo him ſelf in perſon.

19 VVhy could not vve.) No maruel if the Exorciſts of the Catholike Church vvhich haue povver to caſt out diuels, yet do it not alvvaies vvhen they vvil, and many times vvith much a doe: vvheras the Apoſtles hauing receiued this povver before euer vncleane ſpirites, yet here cannot caſt them out. But as for heretiks, they can neuer do it, nor any other true miracle, to confirme their falſe faith.

20 Faith as muſtard ſeed) This is the Catholike faith, by vvhich only al miracles are vvrought: yet not of euery one that hath the Catholike faith, but of ſuch as haue a great and forcible faith, and vvithal the gift of miracles. Theſe are able, as here vve ſee by Chriſtes vvarant, not only to do other vvonderful miracles here ſignified by this one, but alſo this very ſame, that is, to moue mountaines in deed, as S. Paul alſo preſuppoſeth, and S. Hierom affirmeth, and Eccleſiaſtical hiſtories telleth namely of Gregorius Neocæſarienſis, that he moued a mountaine to make roome for the foundation of a Church, called therfore and for other his vvonderful miracles, Thaumaturgus-Hieron. in vita S. Hilarionis. Niceph. li. 8. c. 17. Greg. Niſſ. de vit. Gregorij. And yet faithleſſe Heretiks laugh at al ſuch things and beleue them not.

21 Prayer and faſting.) The force of faſting and praying: vvherby alſo vve may ſee that the holy Church in Exorciſmes doth according to the Scriptures, vvhen she vſeth beſide the name of IESVS, many prayers and much faſting to driue out Diuels. becauſe theſe alſo are here required beſide faith.

24 Didrachmes?) Theſe didrachmes vvere peeces of money vvhich they payed for tribute.

26 The Children free.) Though Chriſt to auoid ſcandal, payed tribute, yet in deed he shevveth that both him ſelf ought to be free from ſuch payments (as being the kings ſonne, aſvvel by his eternal birth of God the Father, as temporal of Dauid) and alſo his Apoſtles, as being of his familie, and in them their ſucceſſors the vvhole Clergie, vvho are called in Scripture the lot and portion of our Lord. VVhich exemption and priuilege being grounded vpon the very lavv of nature it ſelf, and therfore practiſed euen among the Heathen (Gen. 42. 27.) good Chriſtian Princes haue confirmed and ratified by their lavves in the honour of Chriſt, vvhoſe miniſters they are, and as it vvere the kings ſonnes. as S. Hierom. declareth playnly in theſe vvords. VVe for his honour pay not tributes, and as the Kings ſonnes, are free from ſuch payments. Hieron. vpon this place.

27 Me and thee.) A great mysterie in that he payed not only for himself, but for Peter bearing the person of the Church, and in vvhom as the cheef, the rest vvere conteyned. Aug. q. ex no. Test. q. 75. to. 4.

27 Find a stater) This stater vvas a double didrachme, and therfore vvas payed for tvvo.

CHAP. XVIII.

1 VVho is the greater.) The occasion of this question, and of their contention for Superioritie, among the rest of their infirmities, vvhich they had before the comming of the Holy Ghost, vvas (as certaine holy Doctors vvrite) vpon emulation tovvard Peter, vvhom only they savv preferred before the rest, in the payment of the tribute, by these vvordes of our Sauiour, Geue it them for me and thee, Chrys. ho. 59. Hier. in Matth. Vpon this place.

4 This litle child.) Humility, innocencie, simplicity, commended to vs in the state & person of a child.

7 Scandals.) The simple be most annoyed by taking scandal of their preachers, Priests, and elders ill life: and great damnation is to the guides of the people, vvhether they be temporal or spiritual, but specially to the spiritual, if by their il example and slaunderous life, the people be scandalized.

8 Hand, foot, eye.) By these partes of the body so necessarie and profitable for a man, is signified, that vvhatsoeuer is neerest and deerest to vs, vvife, children, friends, riches, al are to be contemned and forsaken for to saue our soule.

10 Their Angels.) A great dignitie, and a maruelous benefite, that euery one hath from his Natiuitie, an Angel for his custodie and Patronage against the vvicked, before the face of God. Hier. vpon this place. And the thing is so plaine, that Caluin dare not deny it, and yet he vvil needes doubt of it, lib. 1. Inst. c. 14. sect. 7.

17 Not heare the Church.) Not only Heretiks, but any other obstinate offender that vvil not be iudged nor ruled by the Church, may be excommunicated, & so made, as an Heathen or Publican vvas to the Ievves, by the discipline of the same, casting him out of the felovvship of Catholikes. VVhich Excommunication is a greater punishment, then if he vvere executed by svvord, fire, and vvild beasts. Aug. cont. Adu. leg. li. 1. c. 17. And again he saith: Man is more sharply & pitifully bound by the Churches Keies, then vvith any yron or adamantine manicles or fetters in the vvorld, Aug. ibidem.

17 Tel the Church) That is (ac S. Chrysostom here expoundeth it) Tel the Prelates and cheefe Pastours of the Church: for they haue iurisdiction to binde and loose such offenders, by the vvordes folovving v. 18,

17 Heathen) Heretiks therfore becausse they vvil not heare the Church be no beter nor not othervvise to be esteemed of Catholikes, then heathen men and Publicans vvere esteemed among the Ievves.

18 You shal bind.) As before he gaue this povver of binding and loosing ouer the vvhole, first of al and principally to Peter, vpon vvhom he builded his Church: so here not only to Peter, and in him to his successors, but also to the other Apostles, & in them to their successors, euery one in their charge. Hieron. l. c. 16. aduers. Iouin. and Epist. ad Heliod, Cyprian. de vnit. Eccl. nu. 2.

18 Shal loose.) Our Lord giueth no lesse right and authoritie to the Church to loose, then to binde, as S. Ambrose vvritteth against the Nouatias Lib. 1. de pœnit. c. 2. vvho confessed that the Priests had povver to bind, but not to loose.

19 You shal) Al ioyning together in the vnity of Christes Church in Councels & Synods, or publike prayers, is of more force thē of any particular man.

20 In

20 In the middes of them.) Not al assemblies may challenge the presence of Christ, but only such as be gathered together in the vnity of the Church, and therfore no conuentides of Heretiks directly gathering against the Church, are warranted by this place. Cypr. de vnit. Eccl. nu. 7. 8.

22 Seuentie times seuen.) There must be no end of forgeuing them that be penitent, either in the Sacrament by absolution, or one man an other their offenses.

CHAP. XIX.

6 Not man separate.) This inseparability betwixt man and wife riseth of that, that wedlock is a Sacrament. Aug. li 2. de pec. origine c. 34. to. 7. De nupt. & concupis. li. 1. c. 10.

9 But fornication.) For aduoutrie one may dimisse an other, Mat. 5. But neither party can mary againe for any cause during life. Aug. li. 11. de adult. coniug. c. 21. 22. 24. for the which vnlawful act of marying againe, Fabiola that noble matrone of Rome albeit she was the innocent part, did publike penance, as S. Hierom writteth in her high commendation therfore In Epitaph. Fabiolę. And in S. Paul. Ro. 7. it is plaine that she which is with an other man, her husband yet liuing, shal be called an aduoutresse: contrary to the doctrine of our Aduersaries.

11 Not al take.) Whosoeuer haue not this gift geuen them, it is either for that they will not haue it, or for that they fulfil not that which they will: and they that haue this gift or attayne to this word, haue it of God and their owne free will. Aug. li. de grat. & lib. arbit. c. 4. So that it is euident no man is excluded from this gift but (as Origen here saith) it is geuē to al that aske for it: contrarie to our Aduersaries that say it is impossible, and that for excuse of breaking their vowes, wickedly say, they haue not the gift. Orig. tract. 7. in Mat.

11 Not al) Chorousi capiunt.

12 Gelded them selues.) They geld them selues for the kingdom of heauen which vow chastity. Aug. de virginitate. 24. Which proueth those kind of vowes to be both lawful, and also more meritorious, and more apte to obtaine life euerlasting, then the state of wedlock, contrarie to our Aduers. in al respects.

13 Impose,) They knew the valour of Christes blessing, and therfore brought their children to him: as good Christian people haue at al times brought their children to Bishops to haue their blessing, See Annotation before Chap. 10. 12. And of Religious mens blessing see Ruffin. li. 2. c. 8. hist. S. Hierom in Epitaph. Paule c. 7. & in vit. Hilarionis. Theodoret. in historia sanctorum Patrum num. 8.

14 He that can.) It is not said of the Precepts, keep them who can for they be necessarie vnder paine of damnation to be kept: but of Counsels only (as of virginity, abstaining from flesh and wine, and of geuing al a mans goods away to the poore) it is said, He that can attaine to it, let him doe it: which is counsel only, not a commaundement. Aug. ser. 6. de temp. Contrary to our Adu. that say, there are no Counsels, but only precepts.

17 If thou wilt.) I see not (saith S. Augustine) why Christ should say, If thou wilt haue life euerlasting, keepe the commaundements: if without obseruing of them, by only faith one might be saued. Aug. de Fip. & op. c. 15.

21 If thou wilt he perfect.) Loe, he maketh a plaine difference betwen keeping the commaundements, which is necessary for euery man: and being perfect, which he counseleth only to them that will. And this is the state of a great perfection which Religious men doe professe, according to Christes counsel here, leauing al things and folowing him.

21 Folow me.) Thus to folow Christ is to be without wife and care

of

ildren, to lack propriety, and to liue in common, and this hath
reward in heauen aboue other ſtates of life vvhich S. Auguſtine ſai
Apoſtles folovved, and him ſelf, and that he exhorted others to it as
as lay in him. Aug. ep. 89. in fine, & in in pſ. 103. con. 3. poſt. med.

24 Then for) S. Marke expoundeth it thus, riche men truſting in t
riches. ca. 10. 24.

26 Al things poſsible.) This of the camel through a nedels eye,
ing poſsible to God, although he neither hath done it, nor by like vvil
it: maketh againſt the blaſphemous infidelity of our Aduerſaries that
God can do no more then he hath done or vvil doe. VVe ſee alſo that
can bring a camel through a nedels eye, and therfore his body throu
doore, and out of the ſepulchre ſhut, and out of his mother a virgi
and generally aboue nature do vvith his body as he liſt.

27 Leſt al.) This perfection of leauing al things the Apoſtles vowe
Aug. li. 17 de Ciu. Dei c. 4.

27 VVhat shal vve haue.) They leaue al things in reſpect of revva
and Chriſt doth vvel allovv it in them by his anſvver.

28 You alſo shal ſit.) Note that not only Chriſt, vvho is the prin
and proper Iudge of the liuing and the dead, but vvith him the Apo
and al perfect Saints shal iudge: and yet that doth nothing derogate to
prerogatiue, by vvhom and vnder vvhom they hold this and al other
nities in this life and the next.

29 Or vvife) Hereof is gathered that the Apoſtles among other thi
left their vvives alſo to folovv Chriſt. Hiero. li. 1. aduerſ. Iouin.

CHAP. XX.

1 In the morning.) God calleth ſome in the morning, that is, in
beginning of the vvorld, as Abel, Enoch, Noe, and other the iuſt and ſa
ful of the firſt age: at the third houre, Abraham, Iſaac, and Iacob, an
reſt of their age: at the 6. houre of the day, Moyſes, Aaron, and the
at the 9 houre, the Prophets: at the eleuenth, that is, at the later end o
vvorld, the Chriſtian Nations. Aug. de verb. Domini ſer. 59. briefly, this
ling at diuerſe houres ſignifieth the calling of the Ievves from time to
men in the firſt age of the vvorld, and of Gentils in the later age thereof.
ſignifieth alſo that God calleth countries to the faith ſome ſooner, ſo
later: and particular men to be his ſeruants, ſome elder, of diuerſ
ges.

9 Penie.) The penie promiſed to al, vvas life euerlaſting, vvhich
common to al that shal be ſaued. but in the ſame life there be degrees
glorie, as betvvixt ſtarre and ſtarre in the element. Aug. lib. de virgi
c. 26.

11 Then murmered) The Ievves are noted for enuying the vocati
of the Gentils, and their revvard, equal vvith them ſelues.

16 Fevv elect.) Thoſe are elect vvhich deſpiſed not their caller,
folovved and beleued him: for men beleue not but of their ovvne freev
Aug. li. 1. ad Simplic. q. 2.

23 To vvhom it is prepared) The kingdom of heauen is prepared
them that are vvorthie of it and deſerue it by their vvel doing, as in
Scripture it is very often, That God vvil repay euery man according to
vvorkes. and, Come ye bleſſed, poſſeſſe the kingdom prepared for you. VV
becauſe I vvas hungrie, and you gaue me meate: thirſtie, and you gav
drinke: &c. Therfore doeth Chriſt ſay here, It is not mine to giue. becau
is iuſt and vvil not giue it to euerie man vvithout reſpect of their de
yea nor alike to euerie one, but diuerſly according to greater or leſſer
rits, as here S. Chryſoſt. ho. 66. in Mt. maketh it plaine, vvhen our

…telleth them, that although they ſuffer martyrdom for his ſake, yet he …not to giue them the two cheeſe places. See S. Hier. vpon this place, …li. 2. adu. Iouin. c. 15. This alſo is a leſſon for them that haue to be…ow Eccleſiaſtical benefices, that they haue no carnal reſpect to kinred &c…but to the worthines of the perſons.

25. Ouerrule them.) Superioritie is not here forbidden among Chri…ians, neither Eccleſiaſtical nor temporal: but heathniſh tyrannie is forbid…den, and humilitie commended.

28. As the ſonne of man.) Chriſt him ſelf as he was the Sonne of man, was their and our Superiour, and Lord and Maiſter, notwithſtanding his humilitie, & therfore it is pride and haughtines which is forbidden, and not Superioritie or Lordſhip, as ſome Heretikes would haue it.

34. Touched their eyes.) Our Sauiour who alwaies could, and often did cure the diſeaſed, by his only will, or word: here gaue ſight to theſe blinde men, by touching their eyes with his holie hand.

CHAP. XXI.

2. You ſhal find.) Chriſt by diuine power both knew where theſe beaſts were, being abſent, & commaunded them for his vſe, being an other man, and ſodenly made the colt fit to be ridden on, neuer broken before.

7. The aſſe and the colt.) This aſſe vnder yoke ſignifieth the Iewes vnder the Lawe and vnder God their Lord, as it were his old and ancient people: the yong colt now firſt ridden on by Chriſt, ſignifieth the Gentils, hitherto and not broken, now to be called to the faith and to receiue our Sauiours yoke. Hiero. in Mat. Aug. l. 12 cont. Fauſt. c. 42. And therfore the three laſt Euangeliſts writing ſpecially to the Gentils, make mention of the colt only.

8. Garments in the way.) Theſe offices of honour done to our Sauiour extraordinarily, were very acceptable: and for a memorie hereof the holy Church maketh a ſolemne Proceſſion euery yere vpon this day, ſpecially in our Countrie when it was Catholike, with the B. Sacrament reuerently caried, as it were Chriſt vpon the aſſe, and ſtrawing of rushes and herbs, bearing of Palmes, ſetting vp boughes, ſpredding and hanging vp of beſt clothes, the quire and queriſters ſinging as here the children and people: al done in a very goodly ceremonie to the honour of Chriſt & memorie of his triumph vpon this day. The like ſeruice and the like is done to him in al other ſolemne Proceſſions of the B. Sacrament, &c otherwiſe, be vndoubtedly no leſſe grateful.

9. Hoſanna.) Theſe very words of ioyful crie and triumphant voice of gratulation to our Sauiour, holy Church vſeth alwaies in the Preface of the Maſſe, as it were the voice of the Prieſt and al the people (who then ſpecially are attent and deuout) immediatly before the Conſecration and Oblation, as it were expecting, and reioycing at his comming.

12. That ſold.) How much the abuſe of Churches by merchandiſing, lodging, or other profane occupying of them, diſpleaſeth God, here we ſee.

13. Houſe of prayer.) Note here that he calleth external ſacrifice (out of the Prophet Eſay) prayer. For he ſpeaketh of the Temple, which was ordained properly and principally for ſacrifice.

16. Mouth of infants.) Yong childrens proceding from the inſtinct of the ſpirit, be acceptable: and ſo the voices of the like, or of other ſimple men vſed in the Church, though them ſelues vnderſtand not perticularly what they ſay, be maruelous grateful to Chriſt.

19. Figure.) The Iewes hauing the words of the lawe, & not the deeds, were like the figtree ful of leaues, and void of fruit. Aug. de verb. Do. Ser. 44. de letting.) In reſpect of our owne vnworthineſſe, & of the thing not alwaies expedient for vs, we may well doubt when we pray, whether we obtaine or no: but on Gods part we muſt beleeue, that is, we muſt be-

ce, no diffidēce or mistrust either of his powver or of his vvil, if vve be
thie, and the thing expedient. And therfore S. Mark hath thus, Haue fe
of God.

23. In vvhat powver?) The Heretiks presumptiously think them selu
this point like to Christ, because they are asked, in vvhat powver the
me, and vvho sent them? but vvhen they haue answvered this questio
fully as Christ did here, by that vvhich he insinuateth of Iohns testim
for his authority, they shal be heard, and til then they shal be stil taken
those of vvhom God speaketh by the Prophet, They ran, & I sent them n

28. The first.) The first sonne here is the people of the Gentils, b
cause Gentilitie vvas before there vvas a peculiar and chosen people of t
Iewes, and therfore the Iewes here as the later are signified by the oth
sonne.

CHAP. XXII.

2. Mariage.) Then did God the Father make this mariage, vvhen h
the mysterie of the Incarnation he ioyned to his sonne our Lord, the ho
Church for his spouse. Greg. hom. 38.

3. Seruants.) The first seruants here sent to inuite, vvere the prophe
the second, vvere the Apostles and al that aftervvard conuerted countries,
that haue and do reconcile men to the church.

5. One to his farme.) Such as refuse to be reconciled to Chri
Church, alleage often vaine impediments and vvordly excuses, vvhich at t
day of iudgement vvil not serue them.

10. Bad and good.) Not only good men be vvithin the church, b
also euil men, against the Heretikes of these daies.

11. A man not attyred.) It profiteth not much to be vvithin t
Church and to be a Catholike, except a man be of good life, for such a
shal be damned, because vvith faith he hath not good vvorks: as is ex
by the example of this man, vvho vvas vvithin, and at the feast as the
but lacked the garment of charitie and good vvorkes. And by this m
represented al the bad that are called, and therfore they also are in
Church, as this man vvas at the feast: but because he vvas called, an
none of the elect, it is euident that the Church doth not consist of the
only contrarie to our Aduersaries.

21. To Cæsar.) Temporal duties and payments exacted by vvor
Princes must be payed, so that God be not defrauded of his more soue
duties. & therfore Princes haue to take heed, how they exact: and oth
how they geue to Cæsar, that is, to their Prince, the things that are d
to God, that is, to his Ecclesiastical ministers. vvhereupon S. Athanasius
citeth these goodly vvords out of an epistle of the ancient & famous C
fessor Hosius Cordubensis to Constaptius the Arian Emperour: Cease
seek thee and remember that thou art mortal, feare the day of iudgem
intermeddle not vvhith Ecclesiastical matters, neither do thou cōmaund
this kind, but rather learne thē of vs. to thee God hath cōmitted the Emp
to vs he hath cōmitted the things that belōg to the Church: and as he
vvith malicious eyes carpeth thine Empire, gainesaieth the ordināce of G
so do thou also bevvare, lest in drawing vnto thee Ecclesiastical mat
thou be made guilty of a great crime. It is vvritten, Geue the things that
Gods, to God. Therfore neither is it lavvful for vs in earth to hold the E
pire, neither hast thou (O Emperour) powver ouer incense & sacred th
Athan. Ep. ad Solit. vitam agentes. And S. Ambrose to Valentinian th
perour (vvho by the il counsel of his mother Iustina an Arian, requi
S. Ambrose to haue one Church in Millan deputed to the Arian Here
saith: vve pay that vvhich is Cæsars, to Cæsar: and that vvhich is God

Tribute is Cæsars, it is not denied: the Church is Gods, it may not rightly be yelded to Cæsar: becauſe the Temple of God can not be Cæsars but, vvhich no man can denie but it is ſpoken vvith the honour of the Emperour. for vvhat is more honorable then that the Emperour be ſaid to be the ſonne of the Church? For a good Emperour is vvithin the Church, not aboue the Church. Ambr. lib. 5. Epiſt. Orat. de Baſil. trad.

30. As the Angels.) As Chriſt proueth here, that in heauen they neither marie not are maried, becauſe there they ſhal be as Angels: by the very ſame reaſon, is proued, that Saints may heare our prayers and help vs, be they neere or farre of, becauſe the Angels do ſo, and in euery moment are preſent vvhere they liſt, and need not to be neere vs, vvhen they heare or help vs.

32. As Angels. Nat to marie nor be maried, is to be like to Angels: therfore is the ſtate of Religious men and vvomen and Prieſts, for not marying, vvorthily called of the Fathers, an Angelical life. Cyp. lib. 2. de diſcipl. & hab. Virg. ſub finem.

32. Of the dead.) S. Hierom by this place diſproueth the Heretike Vigilantius, and in him theſe of our time, vvhich to diminish the honour of Saincts, cal them of purpoſe, dead men.

40. On theſe tvvo.) Hereby it is euident that al dependeth not vpon faith only, but much more vpon charitie (though faith be the firſt) vvhich is the loue of God and of our neighbour, vvhich is the ſumme of al the lavv and the Prophetes: becauſe he that hath this double charitie expreſſed here by theſe tvvo principal commaundements, fulfilleth and accomplisheth al that is commaunded in the Lavv and the Prophets.

CHAP. XXIII.

2. Chaire of Moyſes.) God preferreth the truth of Chriſtian religion in the Apoſtolike See of Rome, vvhich is in the nevv lavv anſvverable to the chaire of Moyſes, notvvithſtanding the Biſhops of the ſame vvere neuer ſo vvicked of life: yea though ſome traitour as il as Iudas vvere Biſhop thereof, it ſhould not be preiudicial to the Church and innocent Chriſtians, for vvhom our Lord prouiding ſaid: Do that vvhich they ſay, but do not as they do. Auguſt. Epiſt. 165.

3. VVhatſoeuer they ſhal ſay.) VVhy (ſaith S. Auguſtin) doſt thou call the Apoſtolike Chaire the chaire of peſtilence? If for the men, VVhy? Did our Lord Ieſus Chriſt for the Phariſes, any vvrong to the Chaire vvherin they ſat? Did he not commend that chaire of Moyſes, and preſeruing the honour of the chaire, reproue them? For he ſaith: They ſit vpon the Chaire of Moyſes, therefore vvhich they ſay, do ye. Theſe things if you did vvel conſider, you vvould not, for the men vvhom you defame, blaſpheme the See Apoſtolike vvherevvith you doe not communicate. Contra lic. Petil. lib. 2. c. 51. And againe he ſaith: Neither for the Phariſes (to vvhom you compare vs not of vviſdom but of malice) did our Lord commaund the Chaire of Moyſes to be forſaken, in vvhich chaire verely he figured his ovvne. for he vvarned the people to do that vvhich they ſay, and not to do that vvhich they do, and that the holineſſe of the Chaire be in no caſe forſaken, nor the vnity of the flocke deuided, for the naughty Paſtours. Cont. lit. Pet. l. lib. 2. c. 61.

5. Their phylacteries.) Theſe phylacteries vvere peeces of parchement, vvherein they vvrote the ten commaundements, and folded it, and caried it on their forehead before their eyes, imagining grosly and ſuperſtitiously, that ſo they fulfilled that vvhich is ſaid Deut. 6. They ſhal be immoueable before thine eyes. Hiero. in 23. Mat.

6. Loue the firſt places.) He condemneth not deuy places of Superiority geuen or taken of men according to their degrees, but ambitious ſeeking

for the ſame, and their prouyd hart and vvicked intention, vvhich he
vvithin them, and therfore might boldly reprehend them.

8. One is your maiſter.) In the Catholike Church there is one ma-
ſter, Chriſt our Lord, and vnder him one Vicar, vvith vvhom al Catho-
Doctors and teachers are one, becauſe they teach al one thing. but in Ar
heretikes it is not ſo, vvhere euery one of them is a diuerſe maiſter,
teacheth contrarie to the other, and vvil be called Rabbi and Maiſter, euer
one, of their ovvne Diſciples. Arius a Rabbi among the Arians, Luther
mong the Lutherans, and among the Caluiniſts Caluin.

10. Maiſters.) VVicleſe and the like Heretikes of this time do here-
pon condemne degrees of Schole and titles of Doctors and Maiſters: vvher
they might as vvel reproue S. Paul for calling him ſelf Doctor and Maiſt
of the Gentiles: and for ſaying that there ſhould be alvvayes Doctors i
the Church. and vvhereas they bring the other vvords folovving, again
Religious men vvho are called fathers: as vvel might they by this place ta
avvay the name of carnal fathers, and blame S. Paul for calling him ſelf t
only ſpiritual father of the Corinthians. but in deed nothing is here forbi-
den but the contentious diuiſion and partiality of ſuch as make them ſelu
Ringleaders of Schiſmes and Sectes, as Donatus, Arius, Luther, Caluin.

13. Scribes and Phariſes.) In al theſe reprehenſions it is much to b
noted, that our Sauiour for the honour of Prieſthod neuer reprehende
Prieſts by that name. Cypr. ep. 65. vvhereas our Heretikes vſe this name
purpoſe in reproche and deſpite.

14. Praying long prayers.) They are not reprehended here for the thing
themſelues, vvhich for the moſt part are good, as, long prayer, making Pro
ſelytes, garniſhing the Prophets ſepulchres, &c. but for their vvicked purpo
ſe and intention, as before is ſaid of faſting, prayers, almes, Mat. 6.

15. Double more.) They that teach that it is ynough to haue only faith
doe make ſuch Chriſtians, as the Ievves did Proſelytes, children of Hell
more then before. Auguſt. lib. de fide & oper. cap. 26.

19. Sanctifieth.) Note that donaries and gifts beſtovved vpon Church
and altars, be ſanctified by dedication to God, and by touching the altar
other holy things: as novv eſpecially the veſſels of the ſacrifice and Sacram
of Chriſtes body and bloud, by touching the ſame, and the altar it ſ
vvhereupon it is conſecrated. VVherof Theophylact vvritteth thus vpon th
place: In the old lavv: Chriſt permitteth not the gift to be greater then th
altar, but vvith vs, the altar is ſanctified by the gift: for the hoſtes by t
diuine grace are turned into our Lords body, and therfore is the altar al
ſanctified by them. Theophil. in Mat. 23.

21. By him that dvvelleth in it.) By this vve ſee that ſvvearing by cre
tures, as by the Goſpel, by Saincts, is al referred to the honour of God
vvhoſe Goſpel it is, vvhoſe Saincts they are.

28. Appeare to men.) Chriſt might boldy reprehended them ſo ofte
and ſo vehemently for hypocriſie, becauſe he knevv their harts and inten
tions: but vve that can not ſee vvithin men, may not preſume to cal me
external good doings, hypocriſie: but iudge of men as vve ſee an
knovv.

29. Garniſh.) Chriſt blameth not the Ievves for adorning the ſepu
chres of the Prophets, but entvvyteth them of their malice tovvard hi
and of that vvhich by his diuine knovvledge he foreſavv, that they vvo
accomplish the vvickednes of their fathers in sheding his bloud, as their f
thers did the bloud of the Prophets. Hilar.

37. VVouldeſt not.) Free vvil.

CHAP. XXIV.

2. Not left.) This vvas fulfilled 40 yeres after Christes Ascension by Vespasian the Emperour and his sonne Titus. Euseb. lib. 3. c. 6. & seq. ex Iosepho. Vpon vvhich vvordes, There shal not be left &c. vvhich threaten the destruction of the Ievves Temple: and these vvordes, vpon this Rock I vvil build my Church, vvhich promise the building of the Catholike Church of all nations: S. Chrysostome making a long comparison of these tvvo prophecies of Christ lib. adu. Gentes quod Christus sit Deus, prope finem. saith thus: Thou seest in both, his great and vnspeakable povver, in that that he increased and built vp them that vvorshipped him, and those that humbled vs him, he abased, destroyed, and plucked them vp by the roote. Dost thou see hovv vvhatsoeuer he hath built, no man shal destroy: and vvhatsoeuer he hath destroyed, no man shal build? He builded the Church, and no man shal be able to destroy it: he destroyed the Temple, and no man is able to build it, and that in so long time: For they haue endeuored both to destroy that, and could not: and they haue attempted to build vp this, and they could not doe that neither. &c.

3. The signe.) Our Maister knovving that it vvas not profitable nor needful for them to knovv these secretes, gaue them by vvay of Prophecie, vvarning of diuers miseries, signes, and tokens, that should fal, some further off, and some neerer the later day: by vvhich the faithful might alvvayes prepare them selues, but neuer be certaine of the houre, day, moneth, nor yeare, vvhen it should fal. Aug. Ep. 80.

4. Seduce.) The first and principal vvarning, needful for the faithful from Christes Ascension to the very end of the vvorld, is, that they be not deceaued by Heretikes, vvhich vnder the rules of true teachers, and the name of Christ and his Gospel, vvil seduce many.

5. I am Christ.) Not only such as haue named them selues Christ, as Simon, Menander, and such like: but al Arch-heretikes be Christes to their followers, Luther to the Lutherans, Caluin to the Caluinists, because they esteme them, rather then Christ speaking in his Church.

11. Falsprophets.) There vvere in the people false Prophetes, as amõg you also shal be lying Maistres, vvhich shal bring in Sectes of perdition. 2. Pet. 2.

12. Iniquity abound.) VVhen Heresie and false teachers reigne in the vvorld, namely tovvard the later day, vvicked life aboundeth, and charitie decayeth.

14. Shal be preached.) The Gospel hath been preached of late yeres, and novv is, by holy Religious men of diuers Orders, in sundry great Coũtries vvhich neuer heard the Gospel before, as it is thought.

15. Abomination of desolation.) This abomination of desolation foretold, vvas first partly fulfilled in diuerse profanations of the Temple of Hierusalem, vvhen the sacrifice and seruice of God vvas taken avvay. but specially it shal be fulfilled by Antichrist and his Precursors, vvhen they shal abolishe the holy Masse, vvhich is the Sacrifice of Christes body and bloud, and the only soueraine vvorship devve to God in his Church: as S. Hyppolytus vvriteth in these vvordes: The Churches shal lament vvith great lamentation, because there shal neither oblation be made, nor incense, nor vvorship grateful to God. But the sacred houses or Churches shal be like to sepulchres and the pretious body and bloud of Christ shal not be extant (openly in Churches) in those dayes, the Liturgie (or Masse) shal be extinguished, the Psalmodie shal cease, the reciting of the Scriptures shal not be heard. Hippol. de Antichristo. By vvhich it is plaine, that the Heretikes of these dayes be the special fore-runners of Antichrist.

22. Shal be shortened.) The reigne of Antichrist shal be short, that is, three yeres and a half. Dan. 7. Apoc. 11. Therfore the Heretikes are blasphemous and ridiculous, that say, Christes Vicar is Antichrist, vvho hath sitten 1500. yeres.

23. Here is Christ.) Whosoeuer dravveth Christ or his Church to the Communion and felovvship of al Nations Christened, to one corner ovvne, or Countrie, beleeue him not. Aug. de vnit. Ec. c. 3.

24. Great signes.) These signes and miracles shal be to the outward appearance only, for S. Paule calleth them lying signes, to seduce them only that shal perish. vvherby vve see that if Heretikes could vvorke feyned and forged miracles, yet vve ought not to beleeue them, much lesse vvhen they can not so much as seeme to doe any.

26. In closets.) Christ hauing made, the Churches authority bright and clere to the vvhole vvorld, vvarneth the faithful to take heede of Heretikes and Schismatikes, vvhich haue their conuenticles aside in certaine odde places and obscure corners, alluring curious persons vnto them. Aug. lib. 2. q. Euang. qu. 38. For as for the comming together of Catholikes to serue God in secrete places, that is a necessarie thing in time of persecution, and vvas vsed of Christians for three hundred yeres together after Christ, and the Apostles also and disciples came so together in Hierusalem for feare of the Iewes. And Catholikes doe the same at this day in our countrie, not drawing religion into corners from the society of the Catholike Church, but practising secretly the same faith, that in al Christendom shineth and appeareth most gloriously.

29. Immediatly.) If the later day shal immediatly folovv the persecution of Antichrist, vvhich is to endure but three yeres and a halfe, as is afore said, then is it mere blasphemie to say, Gods Vicar is Antichrist, and that (by their ovvne limitation) these thousand yeres almost.

30. The signe.) This signe of the Sonne of man, is the holy Crosse, vvhich then shal appeare to the Iewes to their confusion. Chrys. in Matthom. 77 It shal be no lesse confusion to Heretikes that can not abide the signe thereof.

CHAP. XXV.

1. Virgins.) These virgins fiue vvise, and fiue foolish, signifie that in the Church militant there be good and bad: vvhich bad shal be shut out at the later day, although they haue lampes (that is faith) as the other, because their lampes are out, that is, their faith is dead vvithout charitie and good vvorkes to lighten them. Greg. hom. 12.

1. Lampes.) These lampes lighted, be good vvorkes, namely of mercy, and the laudable conuersation vvhich shineth before men. Aug. ep. 120. c. 33.

3. Oyle.) This oyle is the right inward intention directing our vvorkes to Gods glorie, and not to the praise of ourselues in the sight of men. Aug. ep. 126. c. 33.

8. Your oyle.) If vve be not in the fauour of God, and haue not of our ovvne merites, vve shal not be holpen by other mens deserts at the day of iudgement.

20. I haue gained.) Free vvil vvith Gods grace doth merite.

26 Naughtie and slouthfull.) A terrible example for al such as do not employ the very least gift of God, to his glorie.

27. VVith vsurie.) Vsurie is here taken for the lavvful gaine that a man getteth by vvel employing his goods. vvhen God geueth vs any talent or talents, he looketh for vsurie, that is, for spiritual increase of the same by our diligence and industrie.

29. That also vvhich he seemeth to haue.) He is said to haue Gods gifte that vseth them, and to such an one God vvil increase his giftes. He that vseth them not, seemeth to haue, rather then hath them, and from him God vvil vvithdravv that vvhich before he gaue.

32. Separate.) Lo here is the separation; for in the Church militant they liued both together. As for Heretikes, they vvent out of the Church

more, and ſeparated them ſelues, and therfore are not to be ſeparated here, as being iudged already.

34. Prepared for you.) This kingdom then is prepated for thoſe only that do good vvorkes: as Chriſt alſo ſignifieth els vvhere ſaying that it is not in his powver to giue it othervviſe. See the annot. c. 20. 23.

34. Come ye, 41 Get ye avvay.) It is no incongruitie that God ſhould ſay, Goe into euerlaſting fire, to them that by their free vvil haue repelled his mercie: and to the other, Come ye bleſſed of my father, take the kingdom prepared for you, that by their free vvil haue receiued faith, and confeſſed their ſinnes and done penance. Aug. li. 2. act. cum Fel. Manich. c. 8.

35. You gaue me.) Hereby vve ſee hovv much almes-deedes and al vvorkes of mercy preuaile tovvardes life euerlaſting, and to blot out formor ſinnes Aug. in Pſal. 49.

42. Gaue me not.) He chargeth them not here that they beleeued not, but that they did not good vvorkes. For ſuch did beleeue, but they cared not for good vvorkes, as though by dead faith they might haue come to heauen. Aug. de fid. & op. c. 15. & ad Dulcit. q. 2. to. 4.

CHAP. XXVI.

8. This vvaiſt.) Coſt beſtovved vpon Chriſtes body then aliue, being to the ſame not neceſſary, ſeemed to the diſciples loſt and fruitiles: ſo the like beſtovved vpon the ſame body in the Sacrament, vpon altars, or Churches, ſeemeth to the ſimple loſt, or leſſe meritorious, then if the ſame vvere beſtovved vpon the poore.

10. Good vvorke.) Coſt beſtovved for religion, deuotion, and ſignification, is a meritorious vvorke, and often more meritorious then to geue to the poore, though both be very good, and in ſome caſe the poore are to be preferred: yea in certaine caſes of neceſſity, the Church vvil breake the very conſecrated veſſels and ievvels of ſiluer, and gold, and beſtovv them in vvorkes of mercy. But vve may remember very vvel, and our fathers knevv it much better, that the poore vvere then beſt releeued, vvhen moſt vvas beſtovved vpon the Church.

11. Haue not.) VVe haue him not in viſible maner as he conuerſed on the earth vvith his diſciples, needing releeſe like other poore men: but vve haue him after an other ſort in the B. Sacrament, and yet haue him truly and really the ſelf ſame body. Therfore he ſaith, they ſhould not haue him, becauſe they ſhould not ſo haue him, but after an other maner. as vvhen he ſaid Luc. 24. VVhen I vvas vvith you. as though he vvere not then vvith them.

13. Shal be reported.) Hereby vve learne that the good vvorkes of Saincts are to be recorded and ſet forth to their honour in the Church after their death. VVhereof riſe their holy daies and Commemorations.

20. Tvvelue.) It muſt needes be a great myſterie that he vvas to vvorke in the inſtitution of the nevv Sacrifice by the marvelous tranſmutation of bread and vvine into his body and bloud. vvhereas he admitteth none (although many preſent in the citie) but the tvvelue Apoſtles, vvhich vvere to haue the adminiſtration and conſecration thereof by the Order of Prieſthod, vvhich alſo vvas there geuen them to that purpoſe. VVhereas at the eating of the Paſchal lambe al the familie vvas vvont to be preſent.

26. He tooke bread.) Here at once is inſtituted, for the continuance of the external office of Chriſtes eternal Prieſthod, according to the order of Melchiſedec, both a Sacrifice and a Sacrament, though the Scriptures geue neither of thoſe names to this action: and our

Aduersaries vvithout al reason or religion accept in a sort the one, ... verly deny the other. A Sacrifice, in that it is ordeined to continue ... memory of Christes death and oblation vpon the Crosse, and the ap... cation of the generall vertue thereof to our particular necessities, by ... secrasing the seueral elements, not into Christes vvhole person at is ... borne of the virgin, or novv is in heauen, but the bread into his bo... apart, as betrayed, broken, and geuen for vs: the vvine into his blo... apart, as shed out of his body, for remission of sinnes, and dedi... tion of the nevv Testament, vvhich be conditions of his person as ... vvas in sacrifice and oblation. In vvhich mystical and vnspeakable man... he vvould haue the Church to offer and sacrifice him daily, and he in my... sterie and Sacrament dyeth, though novv not only in heauen, but al... in the Sacrament, he be in deede per Concomitantiam (as the Chur... calleth it, that is, by sequele of al his partes to ech other) vvhole, al... he, and immortal. vvhich point because our Aduersaries vnderstand no... not knovving the Scriptures nor the povver of God, they blaspheme, and abuse the people to their damnation. It is also a Sacrament in that it is ordeined to be receiued into our bodies, and to feede the same to resu... rection and immortality, and to geue grace and saluation to our soules, if vve vvorthely receiue it.

26. Blessed.) Our Aduersaries for the tvvo vvordes that are in Greeke and Latin, benedixit, and, gratias egit, he blessed, he gaue thankes, vse only the later, of purpose to signifie that Christ blessed not nor consecrated the bread and the vvine, and so by that blessing vvrought any effect vpon the... but gaue thankes only to his father, as vve doe in saying grace But the truth is that the vvord enlogein, signifieth properly to blesse, and is referred to the thing that is blessed, as Luc. 9. of the fishes, eulogisen autous, benedixit eis, he blessed them. and thereby vvrought in them that vvonderful multiplication. So the blessing of God is alvvayes effectual: and therfore here also he blessed the bread, and by that blessing vvith the vvordes folovving, made it his body. Ambro. lib. de his qui initi. must. cap. 9. Aug. ep. 59. ad Paulinum. Novv vvhereas taking the cuppe it is said, he gaue thankes. VVe say that is al one vvith blessing, and that he blessed the cuppe, as before the bread: for it is euident by these vvordes of S. Paul, Calix cui benedicimus, the cuppe vvhich vve blesse: and therfore he calleth it, Calicem benedictionis, the cuppe of blessing, vsing the same Greeke vvord ton arton eycharistithéda. that is spoken of the bread. But vvhy is it then said here, he gaue thankes? because vve translate the vvordes faithfully as in the Greeke and the Latin, and because the sense is al one, as vve are taught by S. Paul before alleaged, and by the fathers, vvhich cal this geuing of thankes ouer the cupps or ouer the bread, the blessing therof. S. Iustin. in fin. 2. Apol. Panem Eucharistiatum: Irenee lib. 4. cap. 34. Panem in quo gratiæ actæ sunt. S. Cyprian. de cœn. Dom. Calix solemni benedictione sacratus. that is, The bread blessed by geuing thankes vpon it, The cuppe consecrated by solemne blessing.

26. This is.) The bread and the vvine be turned into the body and bloud of Christ by the same omnipotent povver by vvhich the vvorld vvas made, and the vvord vvas incarnate in the vvombe of the virgin. Damasc. l. 4. c. 14. Cypr. de Cœn. Domini. Amb. lib. de myst. init. c. 9.

26. My body.) He said not, This bread is a figure of my body: or, This vvine is a figure of my bloud: but, This is my body, and, This is my bloud. Damasc. l. 4. c. 14. Theophyl. in hunc locum. Conc. 2. Nic. act. 6. to. 4. eius actionis in fine. VVhen some fathers cal it a figure or signe, they meane the outvvard formes of bread and vvine.

28. Bloud of the nevv Testament.) As the old Testament vvas dedicated vvith bloud in these vvordes, This is the bloud of the Testament &c. Heb. 9. so here is the institution of the nevv Testament in Christes bloud by these vvordes, This is the bloud of the nevv Testament &c. Vvhich

mystically shed, and not only afterward vpon the Crosse: for the Greeke in the present tense in al the Euangelistes ekcynomenon. klomenon. didomenon. and S. Paul: and likewise speaking of the body 1. Cor. 11. is in the Greeke the present tense, and Luc. 22. and there also in the Latin. And the Heretiks them selues so put it in their translations.

29. Fruite of the vine.) S. Luke putteth these wordes before he come to the consecration, wherby it semeth that he speaketh of the wine of the Paschal lambe, and therfore nameth it, the fruite of the vine. but if he speake of the wine which was now his bloud, he nameth it notwithstanding wine, as S. Paule nameth the other bread, for three causes: first because it was so before: as Eue is called Adams bone, and, Aarons rod deuoured their roddes: Wheras they were not now roddes, but serpents. And, He tasted the water turned into wine: wheras it was now wine & not water, and such like, secondly, because it keepeth the formes of bread & wine, and things are called as they appeare: as when Raphael is called a young man Tob. 5. and, Three men appeared to Abraham Gen. 18. wherein they were three Angels. thirdly, because Christ in this Sacrament is very true & principal bread & wine, feeding & refreshing vs in body & soule to euerlasting life.

39. Not as I will.) A perfect example of obedience and submitting our selfand our willes to Gods will and ordinance in al aduersity: and that we should desire nothing temporal, but vnder the condition of his holy pleasure and appointment.

41. Watch and pray.) Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vsed in the Primitiue Church of al Christians, as is plaine by S. Cyprian. De orat. Do. nu. 13. and Adu. Vigilan. ep. 53. S. Hierom. but afterward & vntil this day, specially of Religious persons.

69. Wench.) S. Gregorie declaring the difference of the Apostles before the receiuing of the Holy Ghost and after, saith thus: Euen this very Pastor of the Church him self, at whose most sacred body we feede, how weake he was, the wench can tel you: but how strong he was after, his answer to the high Priest declareth, Act. 5. 29. We must obey God rather then men. Greg. hom. 20. Io. Euang.

74. To curse.) A goodly example and warning to mans infirmity, to take heede of presumption, and to hang only vpon God in tentations.

75. Wept bitterly.) S. Ambrose in his Hymne that the Church vseth in Laudes, speaking of this, saith, Hoc ipsa Petra ecclesiæ canente, culpam diluit. when the Cocke crewe, the Rocke of the Church him self washed away his fault. S. August. 1. Retract. 8. 21.

CHAP. XXVII.

3. Repenting him.) Note how spedily the plague of God falleth after sinne, and specially men must note what torment of conscience, and desperation often folowyeth the sheading of innocent bloud.

5. Hanged him self.) If he had rightly repented, notwithstanding his horrible treason, he might haue obtained mercy: but by hanging him self he tooke away al meanes of mercy and saluation, because he died finally impenitent.

6. Corbana.) This Corbana was a place about the Temple, which receiued the peoples gifts, or offerings, See Mat. 12. v. 42.

24. Innocent of this bloud.) Though Pilate was much more innocent then the Iewes, & would haue been free from the murder of our Sauiour, seeking al the meanes that he could (without offending the people & the contrary lawes) to dimisse him: Yet he is damned for being the minister of the peoples wicked will against his owne conscience, euen as al Officers & specially the Iudges and Iuries which execute lawes of temporal

Princes against Catholike men: for al such be guilty of innocent bloud, be nothing excused by that they execute other mens vvil according to lavves, vvhich be vniuſt. For they should rather ſuffer death them ſelues then put an innocent man to death.

40. If thou be the Sonne.) Marvel not, vvhen thou heareſt our Sauiour in the B. Sacrament mocked at, or ſeeſt him abuſed of vvicked men, that he ſtraight reuengeth not ſuch blaſphemies: or that he ſhevveth not him ſelf there viſibly and to the ſenſes, vvhen faithles Heretikes vvil ſay, Let me ſee him, taſt him, &c. for he ſuffered here the like on the Croſſe, vvhen he might at his vvil haue come dovvne vvith as much eaſe as he roſe vvhen he vvas dead.

46. VVhy haſt thou forſaken me.) Bevvare here of the deteſtable blaſphemie of Caluin and the Caluiniſts, vvho thinking not the bodily death of Chriſt ſufficient, ſay, that he vvas alſo here ſo forſaken and abandoned of his Father, that he ſuſtained in ſoule & conſcience, the very feares & torments of the damned. Catechiſ. Calu. & Inſtit. li. 2. 16. n. 10. VVhich ſtrange doctrin vve finde alſo touched in an English Catechiſme ſet forth by R. H. Anno 1583. in theſe vvordes: Queſt. By vvhat meanes hath Chriſt appeaſed his Fathers vvrath, and ranſomed vs? Anſvver. By ſuffering death of the Croſſe, and the torments of Hel in ſoule, and conſcience. Quite contrary to the holie Scriptures, vvhich alvvaies attribute our Redemption to Chriſts death, and sheding of his moſt precious bloud, as to a moſt ſufficient, & only ranſom for al mankind. Ro. 5. 10. Heb. 9. 14. 1. Pet. 1. 19. 1. Io. 1. 7. And in innumerable other places. But Caluin and his diſciples hold this vvicked paradox, to take avvay the Article of Chriſts deſcending into Hel after his death: ſaying that his deſcending vvas nothing els, but that his ſoule (remaining as yet in his bodie) ſuffered the very paines of Hel vpon the Croſſe: VVhereas in deede his deſcending vvas in ſoule (parting forth of the bodie) into that place, vvhere the fathers of the old Teſtament vvere detained, expecting his comming to deliuer them (and that vvith triumph, and not in paine) as is proued by the Scriptures, and manie ancient Fathers, in the Annotations vpon S. Luke c. 16. 22. Act 2. 27. 1. Pet. 3. 19. & in other places. And concerning the true ſenſe of theſe vvordes: VVhy haſt thou forſaken me? as vvel by conferring them vvith other holie Scriptures, as by the vniforme conſent of the ancient Fathers, our Sauiour vvould ſignifie hereby that his paines (being novv ſo long on the Croſſe, & readie to die) vvere very great, and therfore according to the infirmitie of his humane nature, for very anguiſh (as before in the garden he ſvveat bloud, vvhen he vvas but tovvard his Paſſion) he ſaith, he vvas forſaken, for tvvo cauſes, firſt becauſe it vvas the vvil of God not to deliuer him, but that he ſhould die: ſecondly, becauſe his diuine nature did ſo repreſſe it ſelf for the time, that it felt no comfort thereof at al, but vvas left to die in extreme paines, as a mere man. Yea deſtitute of ſuch conſolation, as his holie Martyrs common haue in their laſt agonie. See Origin. Tract. 35. in Mat. S. Leo ſer. 17. de Paſſione S. Reed and others vpon this place.

59. VVrapped.) This honour and duty done to Chriſts body being dead, vvas marvelous gratful and meritorious. And this vvraping of the cleane ſindon may ſignifie by S. Hierom in hunc locum, that the body of our Lord is to be vvrapped not in gold, pretious ſtones, and ſilke, but in plaine linnen. And ſo in the vvhole Church it is obſerued by S. Silueſters conſtitution, that the Corporal vvhereupon our Lordes body lieth on the Altar muſt be pure and plaine linnen.

CHAP. XXVIII.

1. To ſee the Sepulcher.) The deuout vvomen came to viſite our Sauiours ſepulcher, and for their deuotion firſt deſerued to knovv the re-

and to see him risen. The honour of the vvhich Sepulcher and the pilgrimage thereunto in the Primitiue Church, S. Hierom declareth in these vvordes in Ep. 17. Paulæ & Eustoch. ad Marcel. to. 1. The Ievves sometime honoured Sancta Sanctorum, because there vvere the Cherubs, and the Propitiatorie, and the Arke of the Testament, Manna, Aarons rodde, and the golden Altar. Doth not the Sepulcher of our Lord seeme vnto thee more honorable? VVhich as often as vve enter into, so often doe vve see our Sauiour lie in the sindon: and staying there a vvhile, vve see the Angel againe sitte at his feete, and at his head the napkin vvrapped together. The glorie of vvhose Sepulcher, vve knovv vvas long prophecied before Ioseph hevved it out, by Esay saying, And his rest shal be honour: to vvitte, because the place of our Lordes burial should be honoured of al men. And at this present, notvvithstanding the Turkes dominion, yet doe the Religious Christian Catholike men by Gods mighty prouidence keepe the holy Sepulcher, vvhich is vvithin a goodly Church, and Christians come out of al the vvorld in Pilgrimage to it.

19. Going therfore.) Commission to baptize and preache to al Nations geuen to the Apostles, and grounded vpon Christs soueraine authority, to vvhom vvas geuen al povver in heauen and in earth.

20. With you al daies.) Here Christ doth promise his concurrence vvith his Apostles and their successors, as vvel in preaching as ministring the Sacraments, and his protection of the Church neuer to cease til the vvorlds end: contrary to our Aduersaries, saying that the Church hath failed many hundred yeres til Luther and Caluin.

ANNOTATIONS VPON THE GOSPEL ACCORDING TO S. MARKE.

CHAP. I.

4. Vnto remission.) Iohns baptisme put them in hope only of remission of sinnes as a preparatiue to Christes Sacrament by vvhich sinnes vvere in deede to be remitted. Aug. lib. 5. de bapt. c. 10.

5. Confessing their sinnes.) A certaine confession of sinnes there vvas men in that penance vvhich Iohn preached, and vvhich vvas made before men vvere baptized. VVherby it is playn that Iohn made a preparation to the Sacrament of Penance, vvhich aftervvard vvas instituted by Christ, as vvel as he did by baptizing prepare the vvay to Christs baptisme.

5. Their sinnes.) He doth not say that they confessed them selues to be sinners, vvhich may be done by a general confession: but that they confessed their sinnes, vvhich is a particular confession.

6. Clothed.) The Holy Ghost thought it vvorthy of special reporting hovv straitly this Prophete liued, and hovv he abstained from delicate meates and apparel. See Mat. c. 3.

8. VVith vvater.) Iohn vvith vvater only, Christ vvith the Holy Ghost, not only, as the Heretikes hold Calu. lib. 4. inst. c. 16. that say vvater is not necessary, but vvith vvater and the Holy Ghost, as it is plaine Io. 3. vnles a man be borne againe of vvater and the Holy Ghost, he shal not enter into the kingdom of heauen.

9. Baptized of Iohn.) The humility of Christ not disdaining his seruants baptisme. VVhich is an example for al faithful not to disdaine Christs Sacraments of any Priest, be he neuer so simple, being by the Catholike Church lavvfully called. Aug. li. 5. de bapt. c. 9.

12. The Spirit.) Expreſſe mention of the B. Trinitie. the Father ſeth from heauen, the Holy Ghoſt appeareth in the likeneſſe of a Doue, the Sonne alſo is recommended vnto vs. Ambroſ. lib. 1. de Sacram. c. 1.

12. Deſert.) Chriſt doing penance by long faſting, ſolitarineſſe, and conuerſing vvith vvild beaſts, gaue example and inſtruction to the Church for Lent faſt, and to holy Eremites of retiring themſelues to the vvilderneſſe and prayer.

15. Be penitent.) He doth not preach beleeſe or faith only, but penance alſo.

35. Deſert place.) Chriſt vſed very often to retire into ſolitary places no doubt for our example to teach vs that ſuch places are beſt for prayer and contemplation, and that vve ſhould often retire our ſelues from vvordly matters to ſolitary meditation of heauenly things.

44. To the high Prieſt.) Our Sauiour euen vvhen he healed the leper by extraordinarie miraculous powver, vvould yet for order ſake ſend the party to the Prieſt.

CHAP. II.

4. Vncouered.) Such diligence ought to be vſed to bring ſinners to Chriſt in his Sacraments, as vvas vſed to procure this man and others, by Chriſt, the health of their bodies.

5. Seene their faith.) Our lord is moued to be merciful to ſinners by other mens faith and deſires, and not only by the parties owne meanes alvvay.

5. Sick of the palſey.) Such as this man vvas in body by diſſolution of his limmes, ſuch alſo vvas he in ſoule, by the noiſome deſires of the world occupying his hart, & vvithdravving him from all good vvorks. Aug. de Paſtor. c. 6. tom. 9.

5. Thy ſinnes.) Hereby it appeareth that Chriſt healed this ſickman firſt in his ſoule, before he took avvay his bodily infirmity: vvhich may be an inſtruction for al men in bodily diſeaſe, firſt to cal for the Sacraments vvhich be medicines of the ſoule. As hereby alſo may be gathered that many diſeaſes come for ſinne, and therfore can not be healed til the ſinnes be remitted.

10. The Sonne of man.) As Chriſt proueth vnto them, that him ſelf as man, and not as God only, hath povver to remit ſinnes, by that in al their ſights he vvas able to do miracles, and make the ſickman ſodenly ariſe: ſo the Apoſtles hauing povver graunted them to do miracles, though they be not God, may in like maner haue authority from God to remit ſinnes, not as God, but as Gods miniſters.

10. In earth.) This povver that the Sonne of man hath to remit ſinnes in earth, vvas neuer taken from him, but dureth ſtil in his Sacraments and miniſters, by vvhom he remitteth ſinnes in the Church, and not in heauen only. For concerning ſinne, there is one court of conſcience in earth and an other in heauen: and the iudgement in heauen folovveth and proueth this on earth: as is plaine by the vvords of our Sauiour to Peter firſt, and then to al the Apoſtles. VVhatſoeuer you ſhal bind vpon earth ſhal be bound in heauen: vvhatſoeuer you ſhal looſe vpon earth, ſhal be looſed in heauen: VVhereupon S. Hierom. ſaith, That Prieſts hauing the keies of the kingdom of heauen, iudge after a ſort before the day of iudgement. And S. Chryſoſt. lib 3. de Sacerd. paulo poſt princip. more at large.

20. Shal faſt.) He foretelleth that faſting ſhal be vſed in his Church no leſſe then in the old lavv, or in the time of Iohn the Baptiſt. See Matth. 9. 15.

25. In neceſſity.) In neceſſity many things be done vvithout ſinne, vvhich els might not be done: and ſo the very chalices and conſecrated

vvo-

30. To touch him.) The only touching of Christs holy person, or any part of his clothes, or whatsoeuer belonged to him, did heale al diseases.

32. Thou art the Sonne.) The confession of the truth is not grateful to God, proceding from euery person. The diuel acknowled ing our Sauiour to be the sonne of God, was bidden hold his peace: Peters confession of the same was highly allowed and rewarded. Aug. tract. 10. in ep. Ioan. Ser. 30. 31. de verb. Apost. Therfore neither Heretiks sermons must be heard, no not though they preach the truth. So is it of their prayer. and seruice, which being neuer so good in it self, is not acceptable to God out of their mouthes, yea it is no better then the howling of wolues. Hier. in 3. Osee.

34. Twelue.) This number of twelue Apostles is mystical and of great importance (as appeareth by the choosing of Mathias into Iudas place to make vp againe this number) prefigured in the 12. Patriarkes, Gen. 49. the 12. Princes of the children of Israel, Num. 1. 12. fountaines found in Elim, Exod. 15. the 12. pretious stones in the Rational of Aaron, Exod. 39. the 12 Spies sent by Moyses, Num. 13. the 12 stones taken out of Iordan where of the Altar was made, Iosu. 4. the 12 loues of Proposition, Leuit. 24. &c. Anselm. in Mat. c. 10. And these are the 12 foundations of heauenly Hierusalem. Apoc. 21.

16. Peter.) Peter in numbering the Twelue is alwayes the first, and his name is so giuen him for signification of his calling to be the Roche or foundation of the Church vnder Christ: as here also the name Boanerges is giuen to other two Apostles for signification, and so diuers names elswhere in the old Testament and in the new.

21. Become mad.) See here the conceite of worldly friendes, who thinke the Zeale of Religion, madnes: and therfore count them madde, that are Zelous in Gods cause, and for the Catholike faith: and the more Zelous, the more mad.

24. Kingdom against kingdom.) As this is true in al Kingdoms and Common-weales where Ciuil dissension reigneth, so is it specially verified in heresies and Heretiks, which haue alwaies diuisions among them selues as the plage of God, for diuiding them selues and others from the Church. Greg. lib 9. ep. 3.

29. Eternal sinne.) That which is here called eternal, is (as S. Mark there expresseth it) that which shal neither be remitted in this life, nor in the life to come. Where we learne by S Mark, that there ar also sinnes not eternal: and by S. Matthew, that they are such, as shal be forgiuen either here, or in the life to come.

33. Who is my mother.) Neither is it here said, that he had no mother, as some vpon these wordes falsly gather: nor ingratitude to our parents taught vs by this answer: but we be hereby admonished to prefer our spiritual mother of the Faithful, which is the Church Catholike, and our brethren in her, and their spiritual good, aboue our carnal parents or kinne. For so our Maister being occupied here about heauenly things, accounted al them his mother and brethren, which did the will of his Father, in which number our Lady his mother was also included, for she did his Fathers will. August. epist. 38. Yea and aboue al others, because she had more grace giuen her that she neuer sinned not so much as venially in all

in al her life. August. de nat. & grat. cap. 36.

CHAP. IV.

11. That are vvithout.) Such as be out of the Church, though they heare and read neuer so much, they cannot vnderstand. Bed. in 4. Marc.

12. Lest they should be conuerted.) These speaches here and els vvhere, vve must not so vnderstand as though he spake in parables of purpose to this end, that the hearers might not vnderstand, lest they should be conuerted: vvhich vvere as much to say as that he vvould not haue them vnderstand, nor be conuerted: but vve must learne the true sense of this very place in S. Matthevv and in the Actes, vvhere our Sauiour and S. Paul speak thus, They haue heard heauily, and haue shut their eyes, lest perhaps they may see, and vnderstand, and be conuerted, and I heale them. VVherby it is euident, that the speaking in parables vvas not the cause (for many beside the Apostles heard and vnderstood) but them selues vvould not heare, and vnderstand, and be conuerted: and so vvere the cause of their ovvne vvilful and obstinate infidelity. And therfore also he spake in parables, because they vvere not vvorthy to vnderstand, as the other to vvhom he expounded them.

21. Vnder a Bushel.) Christ came not to teach his doctrine in corners and hucker mucker, as Heretikes doe, but to lighten the vvhole vvorld therevvith.

27. And sleep.) The Church, and Christs doctrine, (sleep vve, vvake vve) increaseth by the great prouidence of God, only the preachers must sovv, and plant, and vvater, and God vvil giue the increase, nourishing the seed in mens harts. And therfore vve may not giue ouer, or be impatient and solicitous, if vve haue not alvvaies good successe: but doing our duty, commit the rest to God.

31. Mustard seed.) If the Church and Truth had more and more decaied and been obscured after the Apostles time vnto ours, as the Heretikes hold: then had it been great in the beginning, and smal aftervvard: vvherfore this Parable saith contrary, that it vvas a mustard seed first, and aftervvard a great tree. vide Chrys. to. 5. contra Gentiles in vita S. Babylæ Mart.

32. The birdes.) Of al sects or doctrine, Christs religion at the beginning vvas the smallest, and most contemptible: but the successe therof farre passed al mans doctrine: in so much that aftervvard al the vviscst and greatest of the vvorld made their residence and rest therein.

CHAP. V.

3. Could bind him.) VVe see here that mad men vvhich haue extraordinary strength, are many times possessed of the diuel: as there is also a deafe and a dumme diuel, and vncleane spirits, vvhich vvorke these effects in men possessing their bodies. Al vvhich things infidels and carnal men folovving only nature and reason, attribute to natural causes: and the lesse faith a man hath, the lesse he beleeueth that the diuel vvorketh such things.

12. Into the svvine.) It is not vvithout mysterie that the diuels desired, and Christ suffred them to enter into the svvine, signifying that filthy liuers be meet dvvelling places for diuels. Aug. tract. 6. in ep. 1o.

28. If I shal touch.) So the good Catholike saith, If I might but touche one of his Apostles, yea one of his Apostles napkins, yea but the shadow of one of his Saincts, I should be better for it. Act. 5. and 19. See S. Chrys. to. 5. cont. Gent in principio, in vit. Babylæ. Yea S. Basil saith in Psal. 115. He that toucheth the bone of a martyr, receiueth in some degree holinesse of the grace or vertue that is therein.

30. Vertue.)

30. Vertue.) Vertue to heale this vvomans maladie, proceded from Christ, though she touched but his coate: so vvhen the Saincts by their Reliques or garments do miracles, the grace and force therof commeth from our Sauiour, they being but the meanes or instruments of the same.

36. Only beleeue.) It is our common speache, vvhen vve require one thing specially, though other things also be as necessarie, and more necessarie. As the Physitian to his patient, Only haue a good hart: vvhen he must also keepe a diet, and take potions, things more requisite. So Christ in this great infidelity of the Iewes, required only that they vvould beleeue he vvas able to doe such a cure, such a miracle, and then he did it: othervviſe it folovveth in the next Chapter, He could not do miracles there because of their incredulity. Againe, for this faith he gaue them here & in al like places health of body, vvhich they desired. and therfore he saith not, Thy faith hath iustified thee: but, hath made thee safe or vvhole. Againe this vvas the fathers faith, vvhich could not iustifie the daughter. VVherby it is most euident, that this Scripture, and the like, are foolishly abused of the Heretikes, to proue that only faith iustifieth.

39. But sleeperh.) To Christ, that can more easily raise a dead man then vve can do one that is but a sleep, death is but sleep. Aug. de verb. Do. Ser. 44.

41. Wench arise.) Christs miracles, besides that they be vvonders and vvayes to shevv his povver, be also significatiue: as these vvhich he corporally raised from death, put vs in mind of his raising our soules from sinne. The Scripture maketh special mention only of three raised by our Sauiour, of vvhich three, this vvech is one, vvith in the house: an other, the vvidovves sonne in Naim, novv caried out tovvard the graue: the third, Lazarus hauing been in the graue foure daies, and therfore stinking: vvhich diuersity of dead bodies, signifie diuersity of dead soules, some more desperate then other, some past al mans hope, and yet by the grace of Christ to be reuiued and reclaimed: Aug. de verb. Do. ser. 44.

CHAP. VI.

3 The Carpenter.) As his countrie folkes seeing him not only to be a poore man, but also knovving (as they thought) his vvhose parentage to be but vulgar, not reaching to his Godhead and diuine generation, did take offence or scandal of him: so do the Heretikes take like offence at his person in the B. Sacrament, saying, vvhy, this is not God: for it is bread made of corne by such a baker, of the same moulde that such a lofe is: not marking that it vvas not made Christ by baking, but by Consecration, and the vertue of Christs vvordes.

3 They vvere scandalized.) This scandal rose partly of enuy of his equals by birth, vvho reputing them selues as good as he, tooke skorne to be taught of him VVherevpon Christ saith, A Prophet is not vvithout honour but in his ovvne countrie: signifying (as it is plaine in S. Luke) the malice and enuy of the Iewes his countrie men in refusing him (Io. 1.) and that the Gentils vvould more esteeme of him.

5 He could not.) It is said that he could not vvorke miracles there, not meaning that he vvas not able, but that on their part there vvanted apt disposition to receiue them. And therfore he vvould not of congraity vvorke there, vvhere their incredulity vvas so great, that it vvould not haue profited them. And for this cause he saith els vvhere to them that vvil see and enioy his miracles, Only beleeue.

8 Not tvvo coates.) He forbiddeth superfluities, and to careful prouision of bodily things, vvhen they are about Gods seruice in gaining soules. And for the contrariety that seemeth here and in S. Matthevv, vnderstand that there he forbiddeth them to carie rod or staffe to defend themselues, here he permitteth a vvalking rod or staffe to leane and stay

vpon:

vpon: there he forbiddeth shoes to couer al the foote, such as vve v
here he permitteth sandals, that is such as had soles only, vvhich the
commonly vvare in Ievvry, and novv some religious men. S. S. Augu
epition lib. 2. c. 30. de consensu Euang. tom. 4.

13. VVith oile.) In the vvordes of the commission oile is not men
ned, and yet it is certaine by this their vsing of oile, that either Christ
then appoint them to vse it, or they might take it vp of them selues, by v
tue of the general commission.

13. VVith oile.) By this it is cleere that not only the Apostles or oth
may haue povverto vvorke miracles, by their only vvord and inuocation
Christs name, but also by application of creatures: vvhich creatures also ha
a miraculous medicinal vertue to heale diseases.

13. VVith oyle.) A preparatiue to the Sacrament of extreme vnction
Iac. 5.

17. VVife of Philip.) He might & should by Moyses lavv haue marie
his brothers vvife, if he had been dead vvithout issue: but this Philip vv
yet aliue, and had had also this daughter that daunced.

45. Beyond the strait.) The narrovv sea, or vvater.

CHAP. VII.

2. Common.) Common and vncleane is al one. For the Ievves vve
commaunded by the Lavv to eate certaine kindes of meates only, and
al indifferently: and because these vvere separated from other meates, and
it vvere sanctified to their vse, they called the other common and profa
and because the Lavv calleth those cleane: and these vncleane, therof it
that vncleane and common is al one, as in this Chapter often, a
Act. 10.

6. VVith their lips.) They that say vvel, or teache and preache vvel,
haue Christ and his vvord in their mouth, and liue naughtily, be touched
this place.

7. Precepts of men.) Mens ordinances vvhich be repugnant to Go
commaundements, be here condemned: as al obseruations not edifying
profitable to the fulfilling of Gods commaundements, be vaine and supe
fluous: as many obseruations of the Phariſees vvere then, and the like
sions of Heretikes be novv. for vvhosoeuer they bragge of Scriptures,
their maner of administration and ministerie is their ovvne tradition a
inuention vvithout al Scripture and vvarrant of Gods vvord. But the tradi
tions of the Apostles and Ancients and al the precepts of holy Church vv
are commaunded to keepe, as things not prescribed by man but by the Holy
Ghost. Act. 15. 28. 41. 2. Thessal. 2. 15.

11. Gift.) To giue to the Church or Altar is not forbidden, but the
forsaking of a mans parents in their necessitie, pretending or excusing the
matter vpon his giuing that vvhich should relieue them, to God or to the
Altar, that is impious ad vnnatural. And these Phariſees teaching children s
to neglect their duties to their parents, did vvickedly.

15. Nothing entering into a man.) As these vvordes of our Sauiour do
not import, that the Ievves then might haue eaten of those meates vvhich
God forbade them: no more doe they novv, that vve Christians may eate
of meates vvhich the Church forbiddeth vs. And yet both then and novv al
meates are cleane, and nothing entering into a man, defileth a man. For nei
ther they then, nor vve novv abstaine, for that any meates are of their na
ture abominable, or defile the eaters, but they for signification, vve for ob
seruance and chastisement of our bodies.

25. Common.) See the first annotation vpon this chapter.

33. Spitting.) Not only by Christs vvord and vvil, but also by ceremo
nie and by application of external creatures vvhich be holy, miracles are
vvrought as by Christs spittle, vvhich vvas not part of his person, being
superfluity of his body, but yet most holy. Theophil. in 7. Marci.

34. Ephe-

34 Ephphetha.) The Church doth most godly imitate and vse these vvordes and ceremonies of our Sauiour in the Exorcismes before Baptisme, to the healing of their soules that are to be baptized, as Christ here healed the bodily infirmitie, and the disease of the soule together. Ambros. li. de Sacramen. c. 1.

CHAP. VIII.

2 Three daies.) Great feruour and deuotion in the good people, and exceeding force in our Maisters preaching, that made them abide fasting so long to heare his diuine sermons.

6 Gaue to his disciples.) He serueth the people not immediatly himself, but by the Apostles ministerie, to teach vs that vve must receiue Christes Sacraments and doctrine, not at our ovvne hand, but of his Priests and our Pastours.

7 Blessed them.) So is it in some ancient Greeke copies eulogeusas autos, agreable to our Latin, and in S. Luke expresly in the common Greeke text, that he blessed the fiue loaues and the tvvo fishes: vvhich must be alvvayes marked against the Heretikes, vvhich denie this blessing to pertaine to the creatures, but feine it alvvayes to be referred to God for thanks giuing. For if it were so, he vvould haue said grace but once for that vvhole refection: but he did seuerally blesse both the bread first, and aftervvard the fishes also multiplying them by his said blessing (as he did mankind and other creatures in the beginning by blessing them) and so vvorking effectually some change or alteration in the very creatures them selues.

22 Touch him.) Our Sauiour vsed to vvorke much by touching, and by imposition of his handes: that vve may learne not to contemne the corporal and external application of holy things, nor to chalenge by the spirit and faith only, as Heretikes doe.

35 For me and the Gospel.) By the Gospel is signified, not only the vvrite Euangelistes, but al Scriptures, and vvhatsoeuer Christ said that is not Scripture: for he saith in this very place, He that shal be ashamed of my vvordes, the Sonne of man vvil be ashamed of him, &c. Neither his ovvne vvordes only, but vvhatsoeuer the Apostles taught in vvord or vvriting: for our Sauiour saith, He that despiseth you, despiseth me. For defense of any of all these, and of euery Article of the Catholike faith, vve ought to die, and this is to lose our life for Christ and his Gospel

36 Gaine the vvhole vvorld.) Let such note this, that for feare or flattery of the vvorld condescend to obey the vniust lavves of men touching religion, against their ovvne consciences: and be content for the rest of a fevv daies of this life, and for sauing their temporal goods, to lose their soule and the ioyes of heauen.

CHAP. IX.

2 After sixe daies.) See the Annotations vpon the 17. of S. Matthevv.

4 Elias vvith Moyses.) The lavv and the Prophets ioyne vvith Christ and his Gospel: the one signified by Moyses, the other by Elias. By vvhose apparitions here vve also learne that sometime there may be personal encourse betvvixt the liuing & the dead, though not ordinarily

4 Elias vvith Moyses.) Moyses representeth the persons of al the Saincts that shal be departed this life vvhen Christ commeth in his Maiestie to iudgement: And Elias (vvho vve see then liuing) figureth the holy men that shal then be found aliue vvhen he commeth in glorie. Vvho both shal then begin to reigne vvhith Christ in glorie. Beda in 9. Marc.

13 Elias also is come.) Elias vvas Zelous for Gods lavv, a great repre-

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tender of ſinne, and an Eremite, and ſhal be the Precurſor of Chriſt his ſecond Aduent: So vvas Iohn before his firſt Aduent, a Zelatour, a Cenſor, an Eremite, and his Precurſor, Theod. in caten. Thoma ſuper hunc locum. See S. Hierem. in the life of Paul the Eremite, that both Elias and Iohn Baptiſt vvere counted principal profeſſours of that life.

29 By prayer.) Note the great force of prayer and faſting.

38 In thy name.) Miracles are vvrought ſometime by the name of Ieſus, vvhatſoeuer the men be, vvhen it is for the proofe of a truth or for the glorie of God. In ſo much that Iulian the Apoſtata him ſelfe did driue avvay diuels vvith the ſigne of the Croſſe: as S. Gregorie Nazianzene vvriteth orat. 1. in Iulian. Theodoret. li 3. c. 3. hiſt. And ſo alſo Heretikes may doe miracles among the Heathen, to proone any article of the Chriſtian faith: but they neuer did nor euer ſhal vvorke any miracle to proone any of their erroneous opinions. as, to proone that Chriſt is not really in the B. Sacram.

41 His revvard.) Revvard for almes deedes, vvhereby it is euident they be meritorious.

42 Scandalize.) To giue ſcandal by our life to the vveake in faith, is a great ſinne, ſpecially in Prieſts, Preachers, and Princes.

CHAP. X.

4 Permitted.) Some things are permitted, though not approued or allovved, to auoid greater inconueniences. No man may doe euil for any cauſe: but he may permit other mens euils for diuerſe cauſes: as God him ſelfe doeth, vvho can doe no euil. So doth the Prince and Commonvvealth permit leſſer euils to eſchevv greater, and ſo may the Holy Church much more (as S. Auguſtine ep. 119. c. 19. ſaith ſhe doeth) being placed among much chaffe and much cockle, tolerate many things: and yet vvhat ſoeuer is againſt faith & good life, ſhe neither approueth, nor diſſembleth vvith ſilence, nor committeth.

9 Let not man ſeparat.) The obligation betvvixt man and vvife is ſo great, that during life it can not be broken.

11 And marieth an other.) That vvhich S. Matthevv vttered more obſcurely, and is miſtaken of ſome, as though he meant that for fornication a man might put avvay his vvife and mary an other, is here by this Euangeliſt (as alſo by S. Luke) put out of doubt, generally auouching, that vvhoſoeuer putteth avvay his vvife and marieth an other, committeth aduoutrie. Aug. li. 1. de adult. coniug. c. 11. & ſequentibus.

16 Impoſing hands.) Our Sauiour gaue the children his bleſſing, impoſing his hands vpon them.

18 None is good.) None is entirely, ſubſtantially, and of him ſelf good, but God: though by participation of Gods goodnes, men are truly alſo called good.

19 The commaundements.) Note that the keeping of Gods commaundements procureth life euerlaſting.

21 Go ſel al.) This is counſel of perfection (not a precept) vvhich the Religious profeſſing and keeping voluntarie pouertie, doe folovv.

25 A rich man.) He is here called a rich man that hath his confidence (as here is expreſſed) in his treaſure, and had rather forſake his faith and duty to God, then loſe them, as al they vvhich liue in Schiſme or Hereſie to ſaue their goods.

29 Amen. I ſay.) Exceding happie be they that can forſake their temporal things for religion.

30 An hundred times ſo much.) Sometime God doth ſo bleſſe men alſo in vvorldly benefites that haue forſaken al for him, as S. Greg. S. Auguſt. and S. Paulinus do note: but the principal meaning is, Hiero. in 19. Matth. he vvil giue to ſuch men in this life aboundance of grace and ſpirit, com-

comfort & contentation and ioy of conſcience (as they feele vvhich haue conſcience) the vvhich ſpiritual giftes excede the temporal commodities more then an hundred fold. in ſo much that he that hath fully forſaken but temporal things for religion, vvould not forſake religion to haue all the vvorld.

CHAP. XI.

8 Many ſpred.) All theſe voluntary duties vvere grateful to our Sauiour: and ſo be the like done to him in the B. Sacrament.

16 Veſſel through the temple.) He could not abide to ſee the Temple of God profaned, no nor ſuffred thoſe things to be done in it, vvhich othervviſe vvere not vnlavvful but honeſt, if they had been done in devve place. Hovv much leſſe can he abide the profaning of Churches novv vvith Heretical ſeruice and preaching of hereſie and blaſphemie?

17 Denne of theeues.) If the Temple vvas then a denne of theeues, becauſe of profane and ſecular marchandiſe: hovv much more novv, vvhen the houſe appointed for the Holy Sacrifice and Sacrament of the Bodie of Chriſt, is made a denne of the Miniſters of Caluins bread?

22 Faith of God.) Faith of God, is to beleeue that he is able, and that he vvil doe it, if it be expedient, and no impediment on our part.

24 If ſo be that.) God neuer forgiueth ſinnes to him that pardoneth not his enemies from his hart. vvhereby it is euident that more is required then only faith.

CHAP. XII.

1 A man.) This man, is god the Father. This vineyard, is (as Eſay ſaith 5. 7.) the houſe of Iſrael. The ſeruants ſent, are Moyſes and the Prophets, vvhom the Ievves did diuerſely afflict and perſecute.

6 One ſonne.) His Sonne is Chriſt our Sauiour, vvhom the Ievves crucified out of the citie of Ieruſalem, as it vvere caſting him out of the vineyard.

9 He vvil come.) The Ievves and their guides to vvhom the vineyard vvas ſet, deſtroied: and Gods vineyard giuen to the Apoſtles and their Succeſſors in the Gentils.

10 The ſtone.) Chriſt is become the corner ſtone of the Synagogue and the Church in vvhich the faithful both of the Ievves and Gentils are conteined.

17 To God.) Theſe men vvere very circunſpect and vvary to doe all duties to Cæſar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to vphold their Hereſies, doe not only inculcate mens dutie to the Prince, diſſembling that vvhich is devve to God: but alſo giue to the Prince more then devv, and take from God his right and dutie. But Chriſt alovving Cæſar his right, vvarneth them alſo of their dutie tovvard God. And that is it vvhich Catholikes inculcate, Obey God, doe as he commaundeth, Serue him firſt, and then the Prince.

19 His brother ſhal take.) Marke vvel here, that the Lavv vvhich ſaith, Thou ſhalt not marie thy brothers vviſe, is not ſuch as admitteth no diſpenſation, as though this mariage vvere againſt nature. For here the ſame Lavv ſaith, that in ſome caſe, the brother not only might, but then vvas bound to marie his brothers vviſe.

24 Not knovving the Scriptures.) Vvho vvould haue thought that by this place of Scripture alleaged by Chriſt, the Reſurrection vvere proued? and yet vve ſee that Chriſt doth hereby deduce it, and chargeth theſe great Doctors and Maiſters (vvhich arrogated to them ſelues the knovvledge of Scriptures) that it is their ignorance, that they knovv not ſo to deduce it.

No maruel

No maruel then if the Holy Doctors and Catholike Church make the deduction sometime and proofes, vvhere the Heretike doth not or vvi see so much, therfore no doubt, because he knovveth not the Scripe vvhereof he boasteth so much, nor the sense of the Holy Ghost in them example, vvhen of that place, It shal not be forgiuen in this vvorld no the vvorld to come, ancient fathers deduce, that there are sinnes remitted ter this life in Purgatorie. See Mat 12.32.

23 The povver of God.) Euen so doe Heretikes erre tvvo vvaies: b cause they knovv not the Scriptures, vvhich they interprete contrarie to sense of the vvhole Church and of al the ancient fathers, and because knovv not the povver of God, that as he is able to raise the selfe same b dies againe, so he can make his body present in many places: but being together faithlesse and not beleeuing his povver, they dispute of al matters, only by reason and their ovvne imaginations.

33 To loue his neighbour.) This excellencie of Charitie teacheth v that faith only is not sufficient.

43 More then all.) God doth accept almes that are correspondent t euery mans abilities and the more able, the more must a man giue.

CHAP. XIII.

4 VVhen shal these things be?) The miseries vvhich did fal before t destruction of the Temple and citie of Hierusalem, vvere a resemblance the extreme calamitie that shal befal before the later day at the time Antichrist: vvhereupon Christ speaketh indifferently of both.

6 I am he.) As before the destruction of Hierusalem, diuers Seduce arose, and called them selues Christes, promising the people deliuerance from the feares and dangers they vvere in of forraine souldiars: so shal the come many tovvards the end of the vvorld, and make them selues Christ & Authors of Sectes, and shal gaine many Disciples: as in plaine vvor folovveth in this chapter. v 22. There shal rise vp False-Christs: and Fal Prophets &c.

14 The abomination of desolation.) No heresie doth so properly an purposely rend to this abomination of desolation Hypolyt. li. de Antichri to. de Coen. Do. nu. 2. vvhich by Antichrist shal be atchieued, as this Calui nisme: vvhich taketh avvay vvith other Sacraments and external vvorsh of God, the very sacrifice of Christes Body and bloud. vvhich being take avvay (as S. Cyprian saith) no religion can remaine.

20 Shortned the daies.) Antichrists reigne shalbe but three yeres and a halfe, Dan. 7. Apoc. 13.

22 Signes and vvonders.) False-Christes and False-Prophets be seduc ers, vvho in the later day by the povver of the diuel shal seeme to vvor vvonders, and yet men must not beleeue them. Much lesse these, vvhich for their false faith can not shevv so much as one false miracle.

32 Nor the sonne.) Not as though him selfe knevv not, as the Heretike Agnoitæ held. but because he knevv it not for to teach it others, as bein not expedient. Ambr. de fide li. 5. C. 8.

CHAP. XIV.

4 This vvast.) Religious offices done to Christ for signification, devo tion, or honour sake, both then in his life, and novv in the Holy Sacrament be offsome (vnder pretence of better bestovving such things vpon the poore condemned vniustly.

6 Let her alone.) Christ answereth for the deuout vvoman, and for defence of her fact, as vve must answer against the ignorant and il men vvhen they blame good men for giuing their goods to the Church.

7. Me yo

7 Me you haue not.) VVe haue not Christ here needing our almes, as vvhen he conuersed vpon the earth See Mat. 26. 11.

22 Bread.) This is bread before the Sacramental vvordes, but the Consecration once done, of bread is made the flesh of Christ. Ambros. li. 4. c. 4. de Sacramentis.

22 My bodie, 24 My bloud.) VVhosoeuer beleeueth it not to be true that is said, he falleth from grace and saluation. Epiph. in Ancorato. Let vs euer giue credite to God, and neuer resist him, though the thing that he saith, seeme neuer so absurd in our imagination, or farre passe al our sense and vnderstanding. For his vvordes can not beguile vs, but our sense may easily be deceiued. Seing therfore that he said, This is my body, let vs neuer doubt of the matter. Chry. ost. ho. 85. in Mat. sub finem.

23 Chalice.) VVine and vvater is put into the Chalice, but is made bloud by consecration of the heauenly vvord: though to auoid the lothsomnesse vvhich vvould be in the sight of bloud, thou receiuest that vvhich hath the likenes and resemblance thereof. Ambr. ibidem.

23 Al drank.) Al dranke, to vvit, al the tvvelue for moe vvere not present. vvhereby is euident that the vvordes in S. Mat. (26. 27.) Drinke ye al of this, vvere spoken to al the Apostles only, vvhich here are said that they al did drinke. And so it is no general commaundement to al men.

25 Fruit of the vine.) See Annot. in Mat. c. 26. 29.

64 Condemned him.) Here vve may see that they vvere vvorthely reprobated and forsaken, according to our Sauiours prediction by the parable (Mar. 12.) The kingdom of God shal be taken from you &c.

66 A vvoman-seruants.) He feareth not aftervvard Rome the Lady of the vvorld, that in the house of Caiphas vvas afraid of the high Priestes vvench. Leo in Natiu. Pet. & Pau. ser. 1.

71 He began to curse.) In this one Apostle Peter, the first and cheefe in the order of Apostles, in vvhom the Church vvas figured, both sortes vvere to be signified, to vvit, the strong and the vveake, because vvithout both the Church is not. Aug. ser. 13. de verb. Do. Againe, Our Sauiour vvould shevv by the example of the cheefe Apostle, that no man ought to presume of himself, vvhen neither S. Peter could auoid the danger of mutability. Aug. tract. 66. in Euang. Io. Leo Ser. 9. de Pass. Do.

CHAP. XV.

21 Cheefe Priests.) Heretikes abuse the ignorant people vvith these naughtie Priests of the old Testament, to make that name odious, & to discredite the Priests of Christ in the nevv Testament. But for these Priests, thou maist not marvel that they are so busy against Christ, Euseb. Eccl. Hist. li. 1. c. 6. ex Iosepho. partly because they vvere such as vvere intruded by the secular povver of the Roman Emperour, & from yere to yere by bribery and frendship, not by succession according to the Lavv of Moyses: partly because the time vvas novv come vvhen the old Priesthod of Aaron should cease, and the nevv begin according to the order of Melchisedec: & for these causes God suffered their former priuileges of vvisedom and iudgement & discretion to decay in these later vsurpers, & that according to the prophet saying, The Lavv shal perish from the Priest and counsel from the Ancients. But the priesthod of the nevv Testament is to continevv vnto the end of the vvorld, and hath (as being the principal part of the Church) the assistance of the Holy Ghost for euer promised, to teach it al truth: and for Peter the cheefe Priest thereof vnder Christ, our Sauiour praied, That his faith should not faile: and to the rest also he said, He that heareth you, heareth me.

25 To satisfie the people.) Pilate should haue suffered death, rather then by other mens prouocation or commaundement haue executed an in-

nocent

sacrament: as a Christian iudge should rather suffer al extremitie, then sentence of death against a Catholike man for his faith.

30. Saue thy self.) So Heretikes say of the B. Sacrament, If it Christ, let him saue him self from al iniuries.

34. Forsaken me.) See (Marc. 15 46) the blasphemous expositio Caluin and his folovvers, and take heede thereof.

46. Tying sindon.) This dutie done to Christes body after his depar re, vvas exceding meritorious, and is therfore by holy vvrit so often com mended for an exam le to faithful men, to vse al honour and deuotion to vvards the bodies of Saincts and holy persons.

CHAP. XVI.

1. Bought spices.) As she did bestovv and consume a costly ointmen vpon his body being yet aliue (c. 14 3.) Christ him self defending and highly commending the fact against Iudas and other, vvho accounted it to be su perfluous and better to be bestovved othervvise: So not vvithout great de notion and merite, she and these other vvomen seeke to aneint his bod dead (though Heretikes or other simple persons may pretend such things to be better bestovved vpon the poore) and therfore, she first before the other, and they next, savv him after his Resurrection.

7 And Peter.) Peter is named in special (as often els vvhere) for pr rogatiue.

12 In an other shape.) Christ though he haue but one corporal shape natural to his person, yet by his omnipotencie he may be in vvhatsoeue forme, and appeare in the likenesse of any other man or creature, as he lik Therfore let no man thinke it strange, that he may be vnder the forme o bread in the B. Sacrament.

16 He that beleeueth.) Note vvel, that vvhereas this Euangelist me tioneth only faith and baptisme, as though to beleeue and to be bapti vvere ynough, S. Matthevv addeth these vvordes also of our Sauiour, te hing them to obserue al things vvhatsoeuer I haue commaunded you, vvhi comprehendeth al good vvorkes and the vvhole iustice of a Christian man.

17 These signes shal folovv.) It is not meant, that al Christians or tr beleeuers should doe miracles: but that some for the proofe of the faith of s should haue that gift. The vvhich is the grace or gift of the vvhole Church executed by certaine for the edification and profite of the vvhole.

18 Impose hands.) Miracles in the Church by imposition of hands.

ANNOTATIONS.

VPON THE GOSPEL ACCORDING TO S. LVKE.

CHAP. I.

3. Hauing diligently atteined.) Hereby vve see that, though the Holy Ghost ruled the penne of holy vvrites that they might not erre, yet did they vse humane meanes to search out and find the truth of the things they vvrote of. Euen so doe Councels, and the President of them, Gods vi car, discusse and examine al causes by humane meanes, the assistance of the Holy Ghost concurring and directing them into al truth, according to Ch stes pro-

ſelfe Io.16.13. as in the very firſt Counſel of the Apoſtles them ſelues Hieruſalem, is manifeſt. Act.15.7. and 28. Againe here vve haue a ſolemne preface of the Author as to his frende, or to euery godly Reader (ſignified by Theophilus) concerning the cauſe and purpoſe and maner of his writing, and yet the very ſame is confeſſed Scripture, vvith the vvhole booke folovving. Marvel not then if the Author of the ſecond booke of the Machabees vſe the like humane ſpeaches both at the beginning and in the later end, neither do thou therfore reiect the booke for no Scripture, as our Heretikes do: or not thinke him a ſacred vvriter.

6 Iuſt before God.) Againſt the Heretikes of this time, here it is euident that holy men be iuſt, not only by the eſtimation of men, but in deede and before God.

6. In al commaundements.) Three things to be noted directly againſt the Heretikes of our time: firſt, that good men doe keepe al Gods commaundements: vvhich (they ſay) are impoſſible to be kept. Againe, that men be iuſtified not by only imputation of Chriſtes iuſtice, nor by faith alone, but by vvalking in the commaundements. Againe, that the keeping and doing of the commaundements is properly our iuſtification.

6. Iuſtifications.) This vvord is ſo vſual in the Scriptures (namely in the Pſal.118) to ſignifie the commaundements of God, becauſe the keeping of them is iuſtification, and the Greeke is alvvaies ſo fully correſpondent to the ſame, that the Heretikes in this place (othervviſe pretending to eſteeme much of the Greeke) blush not to ſay, that they auoid this vvord of purpoſe againſt the iuſtification of the Papiſts dikaiomata. Beza in Annot. no. Teſt. 1556. And therfore one vſeth Tullies vvord forſooth, in Latin conſtituta: & his ſcholers in their English Bibles ſay, Ordinances.

10. Praying vvithout.) VVe ſee here that the Prieſt did his dutie vvithin, the people in the meane time praying vvithout: & that the Prieſts functions did profite them, though they neither heard nor ſavv his doings.

14. Ioy and exultation.) This vvas fulfilled, not only vvhen he vvas borne, but nevv alſo through the vvhole Church for euer, in ioyful celebrating of his Natiuitie.

15. And vvine.) This abſtinence foretold and preſcribed by the Angel, ſhevveth that it is a vvorthie thing, and an act of religion in S. Iohn, as it vvas in the Nazarites.

20. Shalt be dumbe.) Zacharie punished for doubting of the Angels vvord.

23. He departed.) In the old Lavv (ſaith S Hierom) they that offered hoſtes for the people, vvere not only not in their houſes, but vvere purified for the time, being ſeparated frō their vviues, and they dranke neither vvine nor any ſtrong drinke, vvhich are vvont to prouoke concupiſcence. Much more the Prieſts of the nevv Lavv that muſt alvvayes offer ſacrifices, muſt alvvaies be free from matrimonie. Lib.1.c.19.adu.Iouin.and ep.50.c.3. See S.Ambroſe in 1. Tim.3. And therfore if there vvere any religion in Caluins Communion, they vvould at the leaſt giue as much reuerence in this point, as they in the old Lavv did to their ſacrifices, and to the loaues of propoſition.1.Reg.21.

28. Haile ful of grace.) Holy Church and al true Chriſtian men doe much and often vſe theſe vvordes brought from heauen by the Archangel, as vvel to the honour of Chriſt and our B.Ladie, as alſo for that they vvere the vvordes of the firſt glad tidings of Chriſts Incarnation & our Saluation by the ſame, and be the very abridgement and ſumme of the vvhole Goſpel. In ſo much that the Greeke Church vſed it daily in the Maſſe.

28. Ful of grace.) Note the excellent prerogatiues of our B. Lady, and abhorre thoſe Heretikes vvhich make her no better then other vulgar vvomen, and therfore to take from her, fulnes of grace, they ſay here, Haile finely beloued, contrarie to al ſignification of the Greeke vvord, vvhich is

at the

at the leaſt, endued vvith grace, as S. Paul vſeth it Epheſ. 1. by S. Chr
interpretatiō: or rather, ful of grace as both (kecharitomeni. echarito
S. Iacobi & Chryſ. S. Athan. de S. Deip. S. Ephrem in orat. de laud. B. V
bro. in 1. Luc. li. 2. Hier. ep. 140. in exp. Pſ. 44.) Greeke and Latin Fathe
alvvaies here vnderſtood it, and the Latines alſo read it, namely
broſe thus, vvel is ſhe only called ful of grace, vvho only obtei
grace, vvhich no other vvoman deſerued, to be replenished vv
author of grace. And if they did as vvel knovv the nature of theſe
Greeke vvordes, as they vvould ſeeme very skilful, they might eaſil
ſerue that they ſignifie fulnes ilkomenos. as vvhen them ſelues tra
the like vvord (Luc. 16. 20.) ful of ſores. Beza, vlceroſus.

34 Hovv shal.) She doubted not of the thing as Zacharie, but e
rod of the meanes.

34 I knovv not man.) Theſe vvordes declare (ſaith S. Auguſtine
ſhe had novv vovved virginitie to God. For otherviſe neither vvou
ſay, Hovv shal this be done? nor haue added, becauſe I knovv not ma
if ſhe had ſaid only the firſt vvordes, Hovv s. al this be done? it is e
that ſhe vvould not haue asked ſuch a queſtion, hovv a vvoman
beare a ſonne promiſed her, if ſhe had maried meaning to haue ca
pulation c. 4. de virg. As if he ſhould ſay, If ſhe might haue kno
man and ſo haue had a childe, ſhe vvould neuer haue asked, Hovv sha
be done; but becauſe that ordinarie vvay vvas excluded by her vovv
ginitie, therfore ſhe asketh, Hovv? And in asking, Hovv? ſhe plainly
reth that ſhe might not haue a childe by knovving man, becauſe
vovv. See S. Grego. Nyſſene de ſancta Chriſti Natiuitate.

36 Elizabeth thy coſin.) By this that Elizabeth and our Lady v
coſins, the one of the tribe of Leui, the other of Iuda, is gathered that C
came of both tribes, Iuda and Leui, of the kings and the Prieſts: him
both a king and a Prieſt, and the Anointed (to vvit) by grace ſpiritu
as they vvere vvith oile materially and corporally. Auguſt. li. 2. de C
ſenſ. Euang. c. 1.

38 Behold the handmaid) At this very moment vvhen the B. Vir
gaue conſent, ſhe conceiued him perfect God and perfect man.

41 The infant did leap.) Iohn the Baptiſt being yet in his mot
vvombe, reioyced and acknovvledged the preſence of Chriſt and
mother.

42 Bleſſed art thou.) At the very hearing of our ladies voice, the in
and ſhe vvere replenished vvith the Holy Ghoſt, and ſhe ſaing praiſes
only to Chriſt but for his ſake to our B. Lady, calling her bleſſed and
fruite bleſſed, as the Church doeth alſo by her vvordes and example in
AVE MARIE.

43 Mother of my Lord.) Elizabeth being an exceding iuſt and ble
ſed vvoman, yet the vvorthines of Gods mother doth ſo far excel
and al other vvomen, as the great light the litle ſtarres. Hiero. Prol.
Sophon.

48 Al generations.) Haue the Proteſtans had alvvaies generation
fulfil this prophecie? or do they cal her bleſſed, that derogate vvhat they
from her graces, bleſsings, and al her honour?

48 Shal cal me bleſſed.) This Prophecie is fulfilled, vvhen the Chu
keepeth her Feſtiual daies, & vvhen the faithful in al generations ſay
AVE MARIE, and other holy Antems of our Lady. & therfore the Calu
ſtes are not among theſe generations vvhich cal our Lady bleſſed.

63 Iohn is his name.) VVe ſee that names are of ſignification and
portance, God him ſelf changing or giuing names in both Teſtaments
Abraham, Iſrael, Peter, and the principal of al others, Ieſus: and here IO
vvhich ſignifieth, Gods grace or mercie, or, God vvil haue mercie. For
vvas the Precurſor and Prophet of the mercie and grace that e
CHR

CHRIST IESVS. Note alſo that as then in Circunciſion, ſo novv in Baptiſme (vvhich anſvvereth thereunto) names are giuen. And as vve ſee here & in al the old Teſtament, great reſpect vvas had of names: ſo vve muſt be vvare of ſtrange, profane, and ſecular names (novv a daies to common) and rather according to the Catechiſme of the holy Councel of Trent, take names of Saincts and holy men, that may put vs in minde of their vertues.

75. Iuſtice before him.) Here alſo vve ſee that vve may haue true iuſtice, not only in the ſight of men, or by the imputation of God, but in deede before him and in his ſight: and that the comming of Chriſt vvas to giue men ſuch iuſtice.

78. The orient.) Manuel not if Heretikes controle the old authentical translation, as though it differed from the greeke: vvhereas here they make much a doe to controule not only al the greeke interpretes of the old Teſtament, but alſo S. Luke him ſelf, for the vvord anatoli, as differing from the Hebrevv.

80. In the deſerts.) Marke that he vvas a voluntarie Eremite, and choſe to be ſolitarie from a childe, til he vvas to preach to the people. in ſo much that antiquitie counted him the firſt Eremite. Hiero. in vit. Pauli.

CHAP. II.

14. Men of good vvil.) The birth of Chriſt giueth not peace of minde or ſaluation but to ſuch as be of good vvil, becauſe he vvorketh not our good againſt our vvilles, but our vvilles concurring. Aug. quæſt. ad Simplic. lib. 1. q. 2. to. 4.

19. Kept al.) Our Lady though litle be ſpoken of her concerning ſuch matters in the Scriptures becauſe ſhe vvas a vvoman, and not admitted to teach or diſpute in publick of high myſteries: yet ſhe knevv al theſe myſteries, and vviſely noted and contemplated of al thoſe things that vvere done and ſaid about Chriſt, from the firſt houre of his Conception til the end of his life and his Aſcenſion.

26. Chriſt of our Lord.) See Iohn 1. 21 and 41.

34. To the ruine.) Therfore to the ruine of ſome, becauſe they vvould not beleeue in him, and ſo vvere the cauſe of their ovvne ruine, as he is els vvhere called, A ſtumbling ſtone, becauſe many vvould ſtumble at him, and ſo fal by their ovvne fault. Other ſome he raiſed by his grace from ſinne to iuſtice, and ſo he vvas the reſurrection of many. The Apoſtle vſeth the like ſpeache, ſaying: VVe are to ſome the odour of life vnto life: to others, the odour of death, vnto death. Not that their preaching vvas to cauſe death, but becauſe they that vvould not beleeue their preaching, vvilfully incurred deadly ſinne and damnation.

35. Thine ovvne ſoule.) Simeon prophecied not only of Chriſt but alſo of our B. Lady. ſpecially of her ſorovves: vvherein ſhe vvas alvvaies partaker vvith our Sauiour, from his flight into Aegypt euen to his death.

37. A vvidovv.) Marke that vvidovvhod is here mentioned to the commendation thereof euen in the old teſtament alſo, and the fruite, and as it vvere the Profeſſion thereof, is here commended, to vvitte, faſting, praying, being continually in the Temple euen as S. Paul more at large for the ſtate of the nevv Teſtament ſpeaketh of vvidovvhod and virginitie, as being profeſſions more apt and commodious for the ſeruice of God.

37. By faſtings and praiers ſeruing.) Seruing, in the Greeke is latreuouſa, that is, doing diuine vvorship vnto God, as by praier, ſo alſo by faſting, ſo that faſting is latreia, that is, an act of Religion vvhereby vve doe vvorship God, as vve doe by praier, and not vſed only to ſubdevv our flesh, much leſſe (as Heretikes vvould haue it) as a matter of pollicie.

51. Subiect to them.) Al children may learne hereby, that great ought to be their ſubiection and obedience to their Parents, vvhen Chriſt

him self, being God, would be subiect to his parents being but hi[s] res.

CHAP. III.

3. Penance.) Penance prepareth the way to Christ.

8. Fruits worthy.) Fruites of penance be workes satisfactorie.

9. Euery tree.) A man without good workes is vnfruitful, and [s]hal be cast into euerlasting fire.

11. Two coates.) Almes counseled or enioyned for sinnes and to auoid damnation.

15. People imagining.) Iohn was so holy that many might by error easily thinke he was Christ.

16. There shal come.) Hovv say then the Heretikes that the Baptisme of Christ is of no greater vertue then Iohns?

20. He added this aboue al.) The fault of princes and other great men, that can not only not abide to heare their faults, but also punish by death or imprisonment such as reprehend them for the same, (specially if they warne them, as Prophets & Priests doe, from God) is exceeding great.

23. Of Heli.) Whereas in S. Matthew, Iacob is father to Ioseph, here Heli, the case was thus. Mathan (named in S. Matthew) of his wife called Escha begat Iacob: and after his death, Melchi (named here in Luke) of the same woman begat Heli: so that Iacob and Heli were thren of one mother. This Heli therfore marying and dying with issue: Iacob his brother, according to the Law maried his wife, and begat Ioseph, and so raised vp seede to his brother Heli. whereby it came to passe, that Iacob was the natural father of Ioseph which as (S. Matthew saith) begat him: and Heli was his legal father according to the Law, as Luke signifieth Euseb. lib. 1. Ec. Hist. c. 7. Hiero. in c. 1. Mat. Aug. lib. 2. c. 2. de cons. Euang.

36. Of Cainan.) Beza boldly wipeth out of this Gospel, these words, who was of Cainan: though al the Greeke copies both of the old Testament & of the new, haue them with ful consent. Whereby we learne the intolerable fancies of the Caluinists, and their contempt of holy Scripture, that dare so deale with the very Gospel it self.

CHAP. IV.

2. Fourty daies.) The Churches fast of 40 daies (called Lent) commeth of this, & is an Apostolical Tradition. Clem. Constit. Apost. li. 5. cap. 13. Hier. ep. ad Marcel. aduerso. Montan. Leo ser. 6. & 9. de Quadragesi.

8. Thou shalt adore.) See the Annot in S. Matthew c. 4. 11.

10. It is written.) If the Diuel him self alleage Scripture against Christ, no maruel that Heretikes do so against Christs Church.

13. Departed vntil a time.) No maruel if the diuel be often or alwaies busie with Christian men, seeing after he was plainely ouercome of Christ, yet did he not giue him ouer altogether, but for a time.

16. To his custome.) Our Saniour vsed to preach in their Synagogues.

22. They marueled.) He had a marueloous grace, and an extraordinarie force in moouing the harts of his hearers.

23. Done in Capharnaum.) God maketh choise of persons and places where he worketh miracles or doeth benefites, though he might do the same elsewhere, if it liked his wisedom. So doth he in doing miracles by Saincts, not in al places, not towards al persons, but as it pleaseth him. Epist. 137.

30. Passing through the middes of them.) Either by making him

inuisible, or also more vvonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being vvithout place of place, or vvith other bodies in one place. By al vvhich & the like his doings mentioned in the Gospel, it is euident that he can alter and order his body as he list, aboue the natural conditions of a body.

38. Simons vvifes mother.) It is euident that Peter had a vvife, but after his calling to be an Apostle, he leaft her, as S. Hierom vvriteth in many places ep. 43. cap. 2. ad Iulianum. Lib. 1. adu. Iouin. See the Annot. Matth. 19. 29.

CHAP. V.

3. One ship Simons.) It is purposely expressed that there vvere tvvo shippes, and that one of them vvas Peters and that Christ vvent into that one, and sate dovvne in it, and that sitting he taught out of that ship: no doubt to signifie the Church resembled by Peters ship, and that in it is the chaire of Christ, and only true preaching.

6. A great multitude of fishes.) Likevvise by this significatiue miracle vvrought about Peters fishing, is euidently foreshevved vvhat vvonderfull successe Peter should haue in conuerting men to Christ, both Ievves and Gentils. as vvhen at one draught, that is to say, at one Sermon he drevve into his ship, vvhich is Christes Church, a great number of men, as he did novv fishes: and so continually by him self and his Successors vnto the vvorlds end.

7. Beckened to their fellovves.) Peter had so much vvorke that he called for helpe and ioyned vnto him the other ship, representing to vs, his Copartiners in the preaching of the Gospel, and the coniunction of the Synagogue & the people of Gentilitie vnto Peters ship, that is, to the Church of Christ. Ambro. lib. 4. in Luc. c. vlt.

10. Thou shalt be taking men.) That al this aforesaid did properly meane Peters trauailles to come, in the conuersion of the vvorld to Christ, and his prerogatiue before al men therein, it is euident by Christs special promis made to him seuerally and apart in this place, that he should be made the taker of men. though to other he giueth also, as to Peters coopera-tors and coadiutors, the like office. Mat 4. 19.

13. Touched him.) Our Sauiour often healeth by touching. See S. Mat. Annot. c. 8. 4.

19. Vvent vp vpon the roofe.) A strange diligence in procuring corporal health of & by Christ: and an example for vs of the like or greater, to obteine saluation of him either for our selues or our frendes, and to seeke to his Church & Sacraments vvith vvhat extraordinarie paine soeuer.

20. Vvhose faith) Great is God (Saith S. Ambrose) and pardoneth one sort through the merites of others. therfore if thou doubt to obtaine forgtueneesse of thy great offenses, leyne vnto thy self interceflors, vse the Churches helpe vvhich may pray for thee, and obtaine for thee that vvhich our Lord might denie to thy self. Amb. lib. 5. in Luc.

24 The Sonne of man in earth.) By vvhich act. (In catena S. Thomæ. saith S. Cyril) it is cleere that the Sonne of man hath powver in earth to remit sinnes: vvhich he said both for him self and vs: For he, as God being made man and Lord of the Lavv, forgiueth sinnes. And vve also haue obtained by him that vvonderful grace. for it is said to his Disciples, VVhose sinnes you shal remit, they are remitted to them. And hovv should not he be able to remit sinnes, vvho gaue others powver to doe the same?

28. Leauing al folovved him.) The profane Iulian charged Matthevv of to much lightnes, to leaue al and folovv a stranger, at one vvord. but in deede hereby is seen the maruelous efficacie of Christes vvord and internal vvorking, that in a moment can alter the hart of a man, and

cause him nothing to esteeme the things most deere vnto him. Vvh
did not only then in presence, but also daily doth in the Church. Fo
Antonie, S. Francis, and others, by hearing only the vvord of our Sa
read in the Church forsooke al, and folovved him. Hiero. in Mat. 9. A
in vit. S. Antonij. August. confes. li. 8. c. 12. Bonau. in vit. S. Francisci.

32. Not to cal the iust.) Christ came not to cal those, vvho pres
of their ovvne iustice, and that count themselues to haue no need
Christ.

33. Fast often.) See. S. Mat. Annot. c. 9. 14.

CHAP. VI.

1. Sabboth second-first.) S. Hierom (ep. 2. ad Nepotian.) vvrite
him self, that being at Constantinople, he asked his maister Gregorie N
zianzene the famous doctor, then Bishop there, vvhat Sabboth this vva
vvho by his answer declared that it vvas very hard to tel, neither is it
knovven to the best learned. Yet the Protestants are vvont to say, Al is ve
easie.

3. Neither this haue you read.) The Scribes and Pharisees bea
most of their knovvledge of the Scriptures: but our Sauiour often shev
their great ignorance. Euen so the Heretikes that novv a daies vaunt
of the Scriptures and of their vnderstanding of them, may soone be pro
to vnderstand litle or nothing.

9. Saue a soule.) Hereby it seemeth that Christ (as other times li
ly alvvaies) did not only heale this man in body, but of some correspon
disease in his soule.

12. The vvhole night.) Our Sauiour instantly prayed alone in
mount vvithout doore, al night long, as a preparation to the designe
of his Apostles the day after: to giue example to the Church of prayin
stantly vvhen priests are to be ordered, and a lesson to vs al vvha
should doe for our ovvne necessities, vvhen Christ did so for other ne

13. VVhom he named Apostles.) Here it is to be noted against
Aduersaries that deceitfully measure to the simple the vvhole nature
qualitie of certaine sacred functions, by the primitiue signification &
passe of the names or vvordes vvhereby they be called. vvith vvhom
Priest is but an elder, and a Bishop, a vvatchman or Superintendent, so
Apostle is nothing but a Legate or Messenger, and therfore (as they ar
Calu Inst lib. 4. cap. 8. can make no Lavves nor prescribe or teach any t
not expressed in his mandatum. Knovv therfore against such deceiuers,
such things are not to be ruled by the vulgar signification of the vvor
calling, but by vse & application of the holy vvriters, and in this poin
Christs ovvne expresse imposition. And so this vvord. Apostle, is a calli
Office, gouernement, authoritie, and most high dignitie giuen by our
ster, specially to the College of the Twelue: vvhom he endued abou
vvhich the vulgar etymologie of their name requireth, vvith povver to
and loose, to punish and pardon, to teach & rule his Church. Out of v
roome and dignitie (vvhich is called in the Psalme and in the acte
hoprike) vvhen Iudas fel, Mathias vvas chosen to supply it, & vvas
bered among the rest, vvho vvere as founders or foundations of our
gion, as the Apostle termeth thē. Therfore to that college this name ap
by special imposition & prerogatiue, though aftervvard it vvas by vse
Scriptures extended to S. Paul and S. Barnabas, and sometimes to the
stles successors: as also (by the like vse of Scriptures) to the first conv
of countries to the faith, or their coadiutors in that function. In vvhich
se S. Paul chalengeth to be the Corinthians Apostle, and nameth E
ditus the Philippians Apostle: as vve cal S. Gregorie & his Disciple S.
stin, our Apostles of England. In al vvhich taking, it euer signifieth
ti

regiment, Paternitie, Principalitie, & Primacie in the Church of God: according to S. Paul 1. Cor. 12 He hath placed in his Church, firſt in deede Apoſtles &c. Whereby we may ſee that S. Peters Dignitie was a wonderful eminent Prerogatiue and Soueraintie, when he was the head not only of other Chriſtian men, but the head of al Apoſtles, yea euen of the College of the Twelue. And if our Aduerſaries liſt to haue learned any profitable leſſon by the word Apoſtle, more profitably and truely they might haue gathered, that Chriſt called theſe his principal officers, Apoſtles, or Sent, himſelf alſo ſpecially and aboue al other being Miſſus, that is, Sent, and called alſo Apoſtle in the Scriptures) to warne vs by the nature of the word, that none are true Apoſtles, Paſtors, or Preachers, that are not ſpecially ſent and called, or that can not ſhew by whom they be ſent, and that al Heretikes therfore be rather Apoſtates then Apoſtles, for that they be not ſent, nor duely called, nor choſen to preach.

14. simon.) Peter in the numbering of the Apoſtles, alwaies firſt named and preferred before Andrew his elder brother and ſenior by calling. See Annotat. Mat. 10. 2.

19. To touch him.) See S. Mar. Annot. c. 5. 28.

23. Be glad.) The common miſeries that fal to the true preachers and other Catholike men for Chriſts ſake, as pouertie, famin, mourning, and perſecutions, be in deede the greateſt bleſſings that can be, and are meritorious of the reward of heauen. Contrariewiſe, al the felicities of this world without Chriſt, are in deede nothing but wo, and the enterance to euerlaſting miſerie.

26. Shal bleſſe you.) This wo pertaineth to the Heretikes of our dayes, that delight to haue the peoples praiſes and bleſſings & ſhoutes, preaching pleaſant things of purpoſe to their itching eares: as did the Falſe-Prophets, when they were magnified and commended therfore of the carnal Iewes.

30. That asketh.) That is, to euery one iuſtly asking. For that which is vniuſtly asked, may be iuſtly denied. Aug. lib. 1. cap. 40. de Serm. Dom. in monte.

35. Lend, hoping nothing.) In that we may here ſeeme to be moued to lend to thoſe whom we thinke not able nor like euer to repay againe, it muſt be holden for a counſel rather then a commaundement, except the caſe of neceſſitie. but it may be taken rather for a precept, wherein vſurie, that is to ſay, the expectation not of the money lent, but of vantage for lone, is forbidden: as by other places of Scripture it is condemned, and is a thing againſt the Lawe of nature and nations. And greate ſhame and pitie it is, that it ſhould be ſo much vſed or ſuffered among Chriſtians, or ſo couered and cloked vnder the habite of other contractes, as it is.

48. Building a houſe.) He buildeth right & ſurely, that hath both faith and good workes. he buildeth on ſand, that truſteth to his faith or reading or knowledge of the ſcripture, and doth not worke or liue accordingly.

CHAP. VII.

5. Built a Synagogue.) As at that time to found a Synagogue, was acceptable to God, and procured the praiers of the faithful people for whoſe vſe it was made: ſo now much more in the new Teſtament, to build a Church, Monaſterie, College, or any like worke for the honour and ſeruice of God, is grateful to him and procureth the praiers of the good people for whoſe vſe ſuch things be founded.

6. I am not worthy.) See the Annotations vpon S. Matth. c. 8. 8.

23. The poore.) Pauperes euangelizantur, that is, to the poore the Goſpel is preached, and they receiue it.

25. Soft garments.) Marke this wel concerning Iohns apparel and diet. See the Annotations vpon S. Matth. c. 3. 4.

30. Despised the counsel.) As they that contemned Iohns baptisme despised Gods counsel and vvisedom, so much more they that make no account of the Sacraments of the Church, despise Gods counsel and ordinance touching their saluation, to their ovvne damnation.

38. To vvater his feet.) A perfect paterne of true penance in this vvoman, vvho sought of Christ vvith open teares & other strange vvorkes of satisfaction and deuotion, remission of her sinnes.

44. Into thy house.) An exceding approbation of the extraordinary vvorkes & signes of external deuotion, vvhich seeme to carnal men (though othervvise faithful) to be often superfluous or not acceptable. This Simon vvas perhaps of a good vvil and therfore (as diuers others did els vvhere) inuited Christ to his house, not of curiositie or captiousnes, as some other did: but of affection, as it may seeme by Christs familiar talke vvith him. Not vvithstanding his duties tovvardes him vvere but ordinary. but the anointing, vvashing, kissing, vvipping of his feete in such sort as the vvoman did, vvere further signes of more then vulgar loue: such as is in deuout men or vvomen that goe on pilgrimage & kisse deuoutly the holy memories of Christ & his Saincts. VVhich is no more but an exteriour expressing of their affection, and that they loue much, as euery vulgar Christian man doth not.

47. Loued much.) Not only faith (as you may perceiue) but loue or charitie obtaineth remission of sinnes.

49. VVho is this.) As the Pharisees did alvvaies carpe Christ for remission of sinnes in earth, so the Heretikes reprehend his Church that remitteth sinnes by his authoritie.

50. Thy faith.) The remission of her sinnes being attributed before to charitie, is novv also said to come of her faith. VVhereby you may knovv that it commonly procedeth of both, and of hope also, though but one named. Because vvhen there be diuers causes concurring to one effect, the scriptures commonly name but one, and that especially vvhich is most proper to the purpose and time, not excluding the other. And therfore his vvorking miracles vpon any person, is attributed to the faith of them or of vvhose desire they be done. Because he vvrought his miracles to induce men to beleeue in him, and therfore specially required faith at their hands, and namely before other things, vvhether they did beleue that he vvas able to doe that vvhich they asked at his hãds: vvithout vvhich it had ben rather a mockrie and tentation of him, then a true desire of benefite at his hands.

CHAP. VIII.

3. That did minister.) It vvas the custome of the Ievves that vvomen of their substance did minister meate drinke and cloth to their teachers, going about vvith them. vvhich because it might haue been scandalous among the gentils, S. Paul maketh mention that he vsed it not. And they ministred to our Lord of their substance for this cause, that he vvhose spiritual benefites they reaped, might reape their carnal things.

10. That seing.) See the Annotations vpon S. Matthevv. c. 13. 14.

13. For a time.) Against the Heretikes that say, faith once had, can not be lost, and that he vvhich novv hath not faith, neuer had.

20. Thy brethren.) These brethren of our Lord, vvere not the sonnes of the B. Virgin MARIE the mother of God, as Heluidius vvickedly taught: neither are they to be thought (as some others say) the sonnes of Ioseph by an other vvife: for (as S. Hierom vvriteth cont. Heluid. cap. 9.) not only our Lady vvas a virgin, but by reason of her, Ioseph also: that our Sauiour might be borne of a virginal matrimonie. But they are called his brethren according to the vsual speach of the Scriptures) because they vvere his cosins, either the sonnes of Iosephs brother, or (as the more receiued opinion is) the sonnes of our Ladies sister called Marie of Iames, vvhich Iames, there-

ter is alſo called the brother of our Lord.

21. My mother.) He did not here diſdainfully ſpeake of his mother, but teacheth that our ſpiritual kinred is to be preferred before carnal cognation. Hilar. in 12. Mat.

24. They came.) See the Annotations vpon S. Matthevv. c. 8. 24.

43. A certaine vvoman.) See the Annotations vpon S. Matthevv. c. 9. 19.

45. Peter ſaid.) It is an euident ſigne of prerogatiue, that Peter only is named ſo often as cheefe of the company. Mar. 1. 36. Act. 5. 29. Luc. 9. 22. Mar. 16. 7. 1. Cor. 15. 5.

50. Beleeue only.) See the Annotations vpon S. Marke c. 5. 36.

55. Her ſpirit returned.) This returning of the ſoules againe into the bodies of them vvhom Chriſt and his Apoſtles raiſed from death (ſpecially Lazarus vvho had been dead foure daies) doth euidently proue a third place againſt our aduerſaries, that ſay, euery one goeth ſtraight to Heauen or to Hel. for it can not be thought that they vvere called from the one or the other, and therfore from ſome third place.

CHAP. IX.

1. Vertue and povver.) To commaund Diuels and diſeaſes either of body or ſoule, is by nature proper to God only: but by Gods gift, men alſo may haue the ſame, euen ſo to forgiue ſinnes.

5. For a teſtimonie.) A great fault to reiect the true preachers, or not to admit them into houſe for needful harbour and ſuſtenance.

16. Bleſſed them.) Here you ſee that he bleſſed the things, and not only gaue thanks to God. See Annot. Marci. c. 8. 7.

17. They did all eate.) The miraculous prouidence of God tovvard ſuch as folovv Chriſt into deſerts, priſons, banishment, or vvhitherſoeuer.

27. Til they ſee.) To the Apoſtles, that had to preach the kingdom of God and to ſuffer ſo much miſerie for the ſame in this vvorld, he vvould shevv his glorie, and giue them a taſt of his ovvne ioyful ſtate and of his Saincts in heauen, calling thither Moyſes and Elias, that the Lavv & Prophets might be vvitneſſes of the ſame. See the annotation vpon S. Marthevv cap. 17. 2.

41. O faithleſſe.) Incredulitie hindereth the effect of Exorciſmes. and other miraculous povver giuen to the Church.

46. A cogitation.) Deſire of preeminence is an humane infirmitie often euen among the good. Againſt vvhich, Chriſt teacheth humility, but forbiddeth not Superiority.

50. Prohibit not.) There be ſome that folovv not Chriſt preciſely in life and doctrine, of vvhom vve may make our aduantage to the propagation of Chriſtes honour and religion, vvhen they doe any thing for the aduancement thereof, of vvhat intention ſoeuer they doe it. Philip. 1. 15.

53. Face to goe to Hieruſalem.) The Samaritans vvere Schiſmatikes from the Ievves, and had a Schiſmatical Temple in mount Garizim, of purpoſe to dravv men thither from Gods Temple in Hieruſalem, vvhere only vvas the true and as it vvere the Catholike ſeruice and Sacrifice vnto God. Therfore they did not gladly receiue our Sauiour, becauſe they perceiued he vvas going to Hieruſalem:

53. He rebuked them.) Not iuſtice nor al rigorous punishment of ſinners is here forbidden, nor Elias fact reprehended, nor the Church or Chriſtian Princes blamed for putting Heretikes to death: but that none of theſe ſhould be done for deſire of our particular reuenge, or vvithout diſcretion, & regard of their amendement, and example to others. Therfore S. Peter vſed his povver vpon Ananias & Saphira, vvhen he ſtrooke them both dovvn to death for defrauding the Church.

58. The foxes haue holes.) This man vvould haue folovved him for temporal commodities, and therfore vvas not suffered.

62. No man looking backe.) It is a dangerous temptation for a man that hath lost or left his goods for Christ, to looke much backe at them, & to remember vvith delight the pleasures & eases of this vvorld. for it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully folovv Christ. In vvhich case a man should neuer looke forvvard tovvards heauen, and neuer backevvard to the vvorld.

CHAP. X.

1. Seuenty tvvo.) As the tvvelue Apostles did represent the highest degree of the Clergie, called Bishops: so these Seuentie tvvo beare the figure of the inferiour Clergie, called Priests. Beda.

12. More tollerable.) Differences of paines and damnation in Hel according to the differences of demerites. Aug. lib. 5. c. 5. cont. Iulian.

14. In sackcloth.) True penance not onely to lead a nevv life, but to punish the body by such things as here be recorded, for the il life past.

16. He that heareth you.) It is al one to despise Christ, and to despise his Priests and Ministers in the Catholike Church: to refuse his doctrine, & theirs.

21. To litle ones.) By this place euery vulgar artificer may not presume that God hath reuealed al truth to him, & therfore refuse to be taught of the learned: for Christ did not aftervvard endevv fishers and vulgar men nor any other vvith the gifts of vvisedom and tonges, vvithout their industrie, study, and teaching, though at the beginning, of great prouidence he did it, that it might be cleere to the vvorld, that al Nations vvere conuerted to him, not by persuasion of cunning Orators or subtil Disputers, but by the plaine force of his grace and truth, vvhich S. Augustine counteth greater then al other miracles. Further vve are taught by this place, that the poore humble obedient children of the Church knovv by their faith the high mysteries of Christes Diuinity, and his presence in the B. Sacrament, and such like: rather then Arius, Caluin, and other like proud Scribes and pharisees.

28. This doe.) Not by faith only, but by keeping Gods Commaundements vve obtaine life euerlasting: not only by beleeuing, but by doing. The heretikes say that it is impossible to keepe this commaundement of louing God vvith al our hart. But the Scriptures giue vs examples of diuers that haue kept and fulfilled it, as far as is requisite in this life. 3. Reg. 14. 8. 2. Par. 15. 15. Psal. 118. 10. Ecclesiastici. 47. 9. 10. 4. Reg. 20. 3. 5. Luc. 1. 5. And if it vvere impossible to keepe it, and yet by Christ proposed for the meane to obtaine life euerlasting, he had mocked this Lavvyer and others, and not taught them.

30. Halfe dead.) Here is signified man vvounded very sore in his vnderstanding and free-vvil, and al other povvers of soule and body, by the sinne of Adam: but yet that neither vnderstanding, nor free-vvil, nor the rest, vvere extinguished in man or taken avvay. The Priest and Leuite signifie the Lavv of Moyses: this Samaritane, is Christ the Priest of the nevve Testament: the oile & vvine, his Sacraments: the host, the priests his ministers. VVherby is signified, that the Lavv could not recouer the spiritual life of mankind from the death of sinne, that is, iustifie man: but Christ only, vvho by his Passion and the grace and vertue thereof ministred in and by his Sacraments, iustifieth, and increaseth the iustice of man, healing and abling free-vvil to doe al good vvorkes. Conc. Acaus. 2. c. 25. to. 1. Conc. Conc. Trid. Sess. 6. c. 1.

35. Superogate.) S. Augustin saith that the Apostle (1. Cor. 9.) according to this place did supererogate, that is, did more then he needed or vvas bound

bound to doe, vvhen he might haue required al duties for preaching the Gospel, but vvould not. li. de op. Monach. c. 5. VVhereof it commeth, that the vvorkes vvhich vve doe more then precept, be called vvorkes of Supererogation: & vvherby it is also euident against the protestants that there be such vvorkes. See Optatus li. 6. cont. Parmen. hovv aptly he applyeth this parable to S. Paules counsel of virginitie (1. Cor. 7.) as to a vvorke of supererogation.

42. Marie the best part.) Tvvo notable examples, one of the life actiue, in Martha: the other of the life contemplatiue, in Marie: representing vnto vs, that in holy Church there should be alvvaies some to serue God in both these seueral sorts. The life contemplatiue is here preferred before the actiue, the Religious of both sexes are of that more excellent state, and therfore our Protestants haue vvholy abandoned them out of their common vvealth, vvhich the true Church neuer vvanted. But to say truth, they haue neither Martha nor Marie. our Lord geue them grace to see their miserie. If ours vvere not answerable to their profession, or vvere degenerated, vvhy haue they no nevv ones? if our Churches Votaries vovved vnlavvful things, Chastitie, Pouertie, Obedience, Pilgrimage: vvhat other Votaries or lavvful vovves haue they? For, to offer voluntarily by vovv (besides the keeping of Gods commaundements, vvherevnto vve are bound by precept & promise in our Baptisme) our soules, bodies, goods, or any other acceptable thing to God, is in acte of soueraine vvorship belonging to God only: and there vvas neuer true religion vvithout such vovves and Votaries. If there be none in their vvhole Church that professe contemplation, or that vovv any thing at al to God voluntarily, neither in their bodies nor in their goods: God and the vvorld knovv they haue no Church nor religion at al.

CHAP. XI.

26. Finger of God.) This finger, is the spirit of God, Matt. 12. 28.

27. Blessed is the vvombe.) Let vs also (saith Venerable Bede vpon this place.) lift vp our voice vvith the Catholike Church, of vvhich this vvoman vvas a figure: Let vs lift vp our hartes among the people, and say to our Sauiour, Blessed be the vvombe that bare thee, and the pappes vvhich thou didst sucke. for blessed in deede is the mother vvhich bare the King that ruleth heauen & earth for euer.

28. Yea, rather.) The said mother of God, in that also vvas blessed that she vvas the temporal meanes & minister of the Incarnation, but much more blessed, in that she continueth the perpetual keeper of his vvord. Beda. Aug. tract. 19. in Ioan.

29 The signe of Ionas.) Of al miracles, his Resurrection, after he had been according to his body, in the graue, according to his soule, in Hell three daies, vvas the greatest, and most conuinceth the incredulous Ievves: and therfore a greater or more euident then that, he saith he vvil not giue them.

32. Did penance.) Metenoisan. Marke that the great penance of Ninivites (Ionæ 3) is here expressed by this Greeke vvord. See Annot. Matt. 3. 2.

41. Giue almes.) The great force of almes is here and in diuers places of holy vvrite signified. In one place, they extinguish sinne: in an other, they redeeme sinnes: in an other, they deliuer from death: in an other, to them giuen or omitted, our iudgement or hel is attributed: and here they make cleane and satisfie for the Ievves former offenses. for (as S. Augustine

faith c. 70. Enchiridij.) almes deedes profite not a man that hath a vi
continevv in his sinnes, but they are to be done for a propitiation to
of former offenses. Novv hovv vvel the Protestants like this doctrine so e
dently set forth in Scripture, let the indifferent iudge, and hovv vvel it
greeth vvith their only faith.

46. VVo to you Lavvyers.) These vvere Doctors of Moyses Law,
othervvise called Scribes. Shal vve therfore crie out against al Lavvyers
novv, or ought the name of Lavvyer be odious vvith vs, because of thes
naughty Lavvyers among the Ievves? much lesse ought the name of Priest
so be odious (as Heretikes vvould haue it) because of the Ievves Priest
that vvere so busy against our Sauiour.

47. The monuments.) Not the building of the Prophets monuments
is condemned, but their imitation of their fathers that slevv the Prophets.
Ambros.

CHAP. XII.

5. Feare him.) The feare of Hel also is profitable: contrarie to the
protestants, teaching securitie of saluation, and that feare of Hel maketh
men hypocrites.

8. Euery one that confesseth.) A Catholike man is bound to confesse
his faith, being called to account or examined by Ievv, Heathen, or Hereti-
ke, concerning the same. Neither is it ynough to keepe Christ in his hart,
but he must also acknovvledge him in his vvordes & deedes. And to deny
Christ, or any Article of the Catholike faith, for shame or feare of any
vvorldly creature, hath no lesse punishement, then to be denied, refused, and
forsaken by Christ at the houre of his death before al his Angels: vvhich is
an other maner of presence and Consistorie, then any Court or Session that
men can be called to for their faith, in this vvorld.

10. Euerie one.) See Annot. Matt. 12. 32.

11. Be not careful.) That the poore vnlearned Catholike should not
be discouraged, or make his excuse that he is a simple man, not able to ans-
vver cunning Heretikes, nor to giue a reason of his beleefe, and therfore
must suffer or say any thing rather then come before them: our Maister gi-
eth them comfort promising that the Holy Ghost shal euer put into their
hartes at the time of their appearance, that vvhich shal be sufficient for the
purpose: not that euery one vvhich is conuened before the Aduersaries of
faith, should alvvaies be endued vvith extraordinary knovvledge to dispute
and confute, as the Apostles and others in the primitiue Church vvere: but
that God vvil euer giue to the simple that trusteth in him, sufficient coura-
ge and vvordes to confesse his beleefe. For such an one called before the
Commissioners, saith ynough and defendeth him self sufficiently, vvhen he
answereth that he is a Catholike man, & that he vvil liue and die in that
faith vvhich the Catholike Church through out al Christian countries hath
and doth teach; & that this Church can giue them a reason of al the things
vvhich they demaund of him. &c.

14. Vvho hath appointed?) Christ refused to medle in this temporal
matter, partly because the demaund proceded of couetousnes and il intenci-
on, partly to giue an example to Clergie men, that they should not be
withdravven by secular affaires and controuersies from their principal fun-
ction of praying, preaching, and spiritual regiment: but not vvholy to forbid
them al actions pertaining to vvorldly busines, specially vvhere and vvhen
the honour of God, the increase of religion, the peace of the people, and
the spiritual benefite of the parties doe require. In vvhich cases S. Augustin
(as Possidonius vvriteth) vvas occupied often vvhole daies in ending vvorld-
ly controuersies, and so he vvriteth of him self also, not doubting but to
haue reward therfore in heauen. In vita c. 19, Li. de op. Monach. c. 29.

17. VVho

19. VVhat shal I do.) Giue it to the poore, that shouldst thou do, saith S. Basil.

20. Thou foole.) A goodly vvarning for al riche men.

21. Riche to God vvard.) He is riche tovvards God, that by his goods bestovved vpon the poore, hath store of merits, and many almes-mens prayers procuring mercie for him at the day of his death & iudgement, vvhich is here therfore called treasure laid vp in heauen, vvhere the barnes be large ynough. The necessitie of vvhich almes is by Christ him self here shevved to be so great, and so acceptable to God, that rather then they should lacke the fruite thereof, they should sel al they haue and giue to the poore.

22. Be not carefull.) He forbiddeth not competent prouidence, but too much carefulnes, See Annot. vpon S. Matth. c. 6. 25.

32. Litle flock.) It vvas litle at the beginning, & is stil in comparison of al the reprobate: but in it self very great, as in the parable of the great tree that grevv of the litle mustard seed. Mat. 13.

34. VVhere your treasure is.) If the riche man vvithdravven by his vvordly treasure, can not set his hart vpon heauen, let him send his money thither before him, by giuing it in almes vpon such as vvil pray for him, & his hart vvil folovv his purse thither.

35. Loynes be girded.) To girde our loines, is to keepe chastitie and continencie. Gregor. hom. 13.

51. Giue peace.) He meaneth the naughtie peace that is betvvene vvorldlings & sinnes, the agreement that is in infidelity, in Heresie, or in any other vvickednes. he came to breake this peace. See Annot. Matth. c. 10. 34.

58. VVhen thou goest.) See Annot. Mat. 5. 25.

CHAP. XIII.

2. These Galilæans.) It is Gods mercie that he straight punisheth not al offenders, but some fevv for a vvarning to al: as that for Schisme he striketh not al such as haue forsaken the Church and the lavvful Priests, as he did Core and his complices: that for spoile of Churches he renenseth not al, as he did Heliodorus: and al that vovv and reuoke their gifts to God, as Ananias & Saphira. Some fevv therfore for their iust deserts, be so handled for example, to prouoke al others guilty of the same crimes to doe penance. VVhich if they doe not in this life, they shal al assuredly perish in the next vvorld. Optatus lib. 1. cont. Parmen. sub finem.

3. Vnles you haue penance.) Or as it is vttered in other places, do penance, vvhich in the nevv Testament signifieth perfect repentance. See Annotations Mat. 3. 2. 11. 21.

6. A figtree.) The figtree vvith only leanes & no fruite is the Ievves synagogue, & euery other people or person vvhich hath faith and faire vvordes, and no good vvorkes.

16. This daughter.) VVe may see diseases that many vvhich seeme natural, doe procede of the Diuel by Gods permission, either for sinne, or for probation: and both those kindes Christ specially cured, for that no natural medicins could cure them, and specially because he came to dissolue the vvorkes of Satan both in body and soul.

19. A mustard seed.) See Annota. Matth 13. 31.

24. Striue to enter.) Christians in their liues must seeke the straight vvay, but in religion the ancient common vvay.

24. By the narrovv.) Our Lord is not contrarie to him self in that the answereth, the gate to be straite, and fevv to be saued, vvhereas els vvere he said, that many should come from the East & VVest &c. & ioy vvith Abraham in the kingdom of heauen. Mat. 8. 11. For though they be fevv in respect of the vvicked of al sortes, yet they be many in them selues and in the societie of Angels, the vvheate cornes are scarce seen at the threshing,

when they are medled vvith the chaffe: but vvhen the ill are remoued vvhole barne of heauen shal be filled. So saith S. Aug. Ser. 32. de verbis D

24. Shal seeke.) Many vvould be saued and looke to be saued, but man not, because they vvil not take paines to enter in at so straite a passage that is to say, to fast much, pray often, doe great penance for their sinnes, liue in holy Churches discipline, abstaine from the pleasures of this vvorld, and suffer persecution and losse of their goods and liues for Christes sake.

26. Eate before thee.) It is not ynough to feede vvith Christ in his Sacraments, or to heare his vvord in the Church, to chalenge heauen thereby, vnlesse vve liue in vnitie of the Catholike Church. So S. Augustine applieth this against the Donatistes, that had the very same seruice and Sacraments vvhich the Catholike Church had, but yet seuered themselues from other Christian countries by Schisme. Cont. lit. Petil. lib. 2. c. 55.

30. They are last.) The Gentils comming into Gods fauour later, are preferred before the Ievves vvhich vvere first.

33. It cannot be.) Non capit ouk endechetai.

34. Thou vvouldest not.) The Ievves lost their preeminence, by their owvn free vvil, & not by Gods causing: vvho ceased not to cal and crie vpon them, and they vvould not heare. vvherby freevvil is plainly proued.

CHAP. XIV.

14. For recompense.) Revvard for charitable deedes, and that they may be done for revvard: against our Aduersaries.

18. Bought a farme.) VVorldlines, vvealth, and voluptuosnes, are the things that specially hinder men from God.

23. Compel them.) The vehement persuasion that God vseth both externally by force of his vvord and miracles, and internaly by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him against their owvne vvilles, but that he can alter & mollifie an hard hart, and make him vvilling that before vvould not. S. Augustine also referreth this compelling to the penal lavves vvhich Catholike Princes do iustly vse against Heretikes and Schismatikes, prouing that they vvho are by their former profession in Baptisme, subiect to the Catholike Church, and are departed from the same after Sectes, may and ought to be compelled into the vnitie and societie of the vniuersal Church againe, and therfore in this sense, by the tvvo former partes of the parable the Ievves first, and secondly the Gentils, that neuer beleeued before in Christ, vvere inuited by faire svveete meanes only: but by the third, such are inuited as the Church of God hath povver ouer, because they promised in baptisme, and therfore are to be reuoked not only by gentle meanes, but by iust punishment also. ep. 50. paulo post princip. & ep. 204. & li. 1. cont. ep. Gaudent. c. 25.

26. Hateth not his father and.) No creature so deere vnto vs, vvhich vve must not hate or forsake, if it hinder vs, and in that respect that it hindereth vs from Christ, or his Church, & our Saluation.

33. Renounce all.) He that is a right Christian man, must make his account that if he be put to it (as he often may be in times of persecution) he must renounce al that euer he hath, rather then forsake the Catholike faith.

CHAP. XV.

4. VVharman.) This man, is our Sauiour Christ: vvhose care & trauaile in searching & reducing sinners to repentance, al spiritual men specially should folovv.

7. Then vpon ninethy nine iust.) Neither God, nor the Saincts in heauen, nor men in earth do for al that esteeme more of penitent sinners, then they do of them that continevv iust and godly: though by the soden mo-

and

greate affection of ioy that man taketh and expreſſeth in ſuch alteration and newe fallen good, it be here ſignified that the conuerſion of euery ſinner is exceding acceptable to God, and giueth his Saincts newe cauſe of ioy and thankes giuing to God in an other kinde then for the continuance of the iuſt.

8 VVhat vvoman.) This vvoman is the catholike Church, vvho alſo continually ſeeketh her loſt children.

10 Before the Angels.) The Angels and other celeſtial ſpirits in heauen, do reioyce at euery ſinners conuerſion: they knovv then and haue care of vs yea our hartes and invvard repentance be open to them: hovv then can they not heare our prayers? And betvvixt Angels and the bleſſed ſoules of Saincts there is no difference in this caſe, the one being as highly exalted as the other and as neere God, in vvhom and by vvhom only they ſee and knovv our affaires, as the other.

20 And vvhen.) Gods vvonderful and tender mercie tovvard penitent ſinners.

23 The fatted calfe.) This feaſting and feſtinitie (ſaith S. Auguſtine li. 2. qu. Euang. c. 33. to. 4.) are novv celebrated throughout the vvhole vvorld, the Church being dilated and ſpred: for, that calfe, in the body and bloud of our Lord, is both offered to the Father, and alſo feederh the vvhole houſe. And as the calfe ſignifieth the B. Sacrament of the body and bloud of Chriſt, ſo the firſt ſtole may ſignifie our innocencie reſtored in baptiſme: and the reſt, other graces and giftes giuen vs in the other Sacraments.

CHAP. XVI.

8 The lord praiſed.) This mans deceiuing his maiſter is not praiſed, nor vve vvarranted by his fact to gaine vniuſtly for to haue vvherevvith to giue almes: but his prudence, in that he prouided ſo ſubſtancially for him ſelfe vvhileſt his maiſters goods vvere in his handes, is commended, not for a vertue, but for a vvordly pollicie: and propoſed as an example of the careful prouiſion that rich men (vvho are Gods ſtevvards in earth) ſhould make for their ſoules, againſt they be put out of their bailiſhip and be called to account, vvhich is the day of their death: and for a condemnation of faithful mens folly and negligence, that being aſſured they ſhal out of their offices, and vvel knovving they might gaine ſaluation by their money, haue ſo litle regard thereof.

9 Mammon.) Mammon (ſaith S. Hierom. q. 6. ad Algaſ.) in the Syriake tongue ſignifieth riches. Mammon of iniquitie, becauſe they are often il gotten, or il beſtovved, or occaſion of euil, or at the leaſt vvordly & falſe & not the true heauenly riches.

9 They may receiue.) A great comfort to al great almes men, and a vvonderful force and vertue in almes, vvhich beſide the merite of the vvorke of mercie, vvhich (as in other places of Scripture is ſaid) purgeth ſinne and gaineth heauen, procureth alſo not only the praiers of their beadſmen in earth, but their patronage in heauen alſo. VVhereby alſo the praiers of Saincts for the liuing, and namely for them to vvhom they vvere beholding in their life, are proued. Yea and that they be in ſuch fauour vvith God, that they may and doe receiue their frendes vvhich vvere once their benefactors, into their manſions in heauen, no leſſe then the farmers vvhom the il ſtevvard pleaſured, might receiue their freend into their earthly houſes. VVhich alſo inſinuateth to vs, that almes beſtovved ſpecially vpon holy men, vvho by their merites and praiers are great in Gods grace, may much more helpe vs then our charitable deedes done vpon vulgar men in neceſſitie, though that be of exceding great merite alſo. See al this in theſe Doctors folovving. Hiero. qu. 6. ad Algaſ. to. 3. Ambroſ. in Luc. Auguſt. ſer. 35. de verb.

Do.

De.c.1. Gregor.moral.li.31.c.14. Augu.li.2.q.Euang.qu.34. Chryſ. ho. 33. po. Antioch.to.5.

18 And marieth .) The good of Mariage through out al nations & men, is in iſſue and fidelitie of chaſtitie, but among the people of God it conſiſteth alſo in holines of Sacrament: vvhereby it commeth to paſſe that it is a heinous crime to mary againe, though there be a diuorce made, ſo long as the parties liue. Aug. de bono coniug. c.24. to.6. See the Annotations vpon Marke 10.11.

22 Of the Angels.) Angels carie good mens ſoules to heauen now, as they did then his to Abrahams boſome. See the revvard of pouerty, affliction, and patience: and on the contrarie, the end and revvard of vvealth ioyned vvith vnmercifulnes. Note alſo here that at the day of euery mans death there is a particular iudgement, and therfore the ſoule sleepeth not, nor hangeth in ſuſpenſe til the general iudgement.

22 Abrahams Boſome.) The Boſome of Abraham is the reſting place of al them that died in perfect ſtate of grace before Chriſts time, heauen beſore being shut from men. It is called in Zacharie, a lake vvithout vvater, and ſometimes a priſon, but moſt commonly of the Diuines Limbus patrum, for that it is thought to haue been the higher part or brimme of Hel, the places of punishment being far lovver then the ſame, vvhich therfore be called Infernum inferius (Aug. in Pſ. 85. Ep. 99.) the lovver hel. VVhere this manſion of the fathers ſtood, or vvhether it be any parr of Hel, S. Auguſtine doubted: but that there vvas ſuch a place, he, nor no Catholike man euer doubted: as al the fathers make it moſt certaine, that our Sauiour deſcending to Hel, vvent thither ſpecially, and deliuered the ſaid fathers out of that manſion. Iren. li.4.c.19. Euſeb. Demoſt. Euang. li.10 c.8. ſub finem. Nazian. orat.2. de Paſch. Chryſoſt. to. 5. in de monſt. Quod Chriſtus ſit Deus paulo poſt initium. Epiphan. in hereſ.26. Taatini. Ambroſ. de myſt. Paſch. c.4. Hiero. in 9. Zacharia. Auguſt. ep. 99. & li.20. de Ciuit. c.15. Paulinus in Panegyrico Celſi Cyrillus in Io. li.12.c.36. ad illud, Inclinato capite. Gregor. li. 6. ep.179. vvhich truth and place though of al the ancient vvriters confeſſed and proued by this and other Scriptures: yet the Aduerſaries deny it (as they do Purgatorie) moſt impudently.

23 Abraham a fare of.) Lazarus in Abrahams boſome, and reſt, but both in hel, and not in the kingdom of heauen before Chriſt. Hiero. ep. 3. Epitheph. Nepot.

25 Receiue good things.) To be in continual pleaſures, eaſe, vvealth, peace, and proſperity in this vvorld, is perilous, & a ſigne of paines in the next. S. Hiero.

26 A great chaos.) A great diſtance betvvixt Abrahams boſome and the inferiour Hel. Some iudge Purgatorie to be placed there, from vvhence (no doubt) Chriſt alſo deliuered ſome at his deſcending to hel. for, thoſe in Abrahams boſome vvere not in paines: and S. Auguſtine ſaith the Scriptures be plaine that he tooke ſome out of the places of punishment, and yet none out of the hel of the damned. VVhat other place then can that be but Purgatorie?

28 Left they alſo.) If the damned had care of their frendes aliue how & for vvhat cauſe ſoeuer, much more haue the Saincts and ſaued perſons. And if thoſe in hel haue meanes to expreſſe their cogitations and deſires, and to be vnderſtood of Abraham ſo far diſtant both by place and condition, much rather may the liuing prav to the Saincts and be heard of them: betvvixt earth (that is to ſay) the Church militant and heauen, being continual paſſage of ſoules, and Angels aſcending and deſcending by Jacobs ladder. Men muſt not for al that be curious to ſearche hovv the ſoules of the deceaſed expreſſe their mindes, and be heard one of an other, and ſo fal to blaſphemie, as Calain doth Calu. li.3. Inſtit. c.22. ſect.24. asking vvhether their eares be ſo long to heare ſo far of, and vvickedly meaſuring al things by mortal

Luke.17 corporal groſſe maner of vttering cõceits one to an other. Vvhich vvas not here done by this damned nor by Abraham, vvith corporal inſtruments of tongue, teeth, and eares: though for the better expreſsing of the daneds caſe, Chriſt vouchſaued to vtter it in termes agreeing to our capacitie.

29 They haue Moyſes.) Abraham had knovvledge of things in earth vvhich vvere not in his time as that they had Moyſes and the Prophets bookes vvhich he neuer ſavv. Auguſt. de cura pro mor. c. 14.

CHAP. XVII.

1 It is impoſsible.) Not of mere neceſsitie, for then it vvere no fault: but præſuppoſing the great vvickednes of men, it is impoſsible but there shal be ſcandals, & therfore it folovveth, vvo to him by vvhom they come.

10 Vnprofitable ſeruants.) If our Sauiour had ſaid that the keeping of Gods commaundements had bene vnprofitable & not available to our ſelues, then might the Proteſtants haue truly argued therby that our vvorkes deſerue not heauen or any revvard at Gods hand: but ſo he ſaid not, but that our ſeruice is to God vnprofitable, vvho calleth for it as duety, & not as a thing needeful or profitable to him ſelf. And though here our Maiſter teach vs ſo humbly to conceiue of our ovvne doings tovvard him, yet him ſelf elsvvhere calleth not his ſeruants vnprofitable vvhen they haue done their labour, but ſpeaketh thus, Good & faithful ſeruant, becauſe thou vvaſt faithful in a litle, I vvil place thee ouer much: enter into the ioy of thy Lord. Yea of ſuch as ſerue him in the grace of the nevv Teſtament, he affirmeth that he vvil not novv name them ſeruants but frendes, yea & take them for his ovvne children, and as his frendes and ſonnes hę counteth of vs and our vvorkes tovvards heauen, though vve in humilitie and truth muſt confeſſe alvvaies that vve be to him vnprofitable ſeruants. Yea and S. Paul ſaith plainly, that by cleanſing our ſelues from ſinful vvorkes, vve shal be profitable veſſels to our Lord. 2. Tim. 2. 21.

14 To the prieſts.) This leproſie ſignifieth ſinne, vvhich though God may and can heale vvithout any mans meanes, yet he doth it not ordinarily but by the Prieſts miniſtrie: therfore let no man deſpiſe Gods ordinance nor ſay that it is ynough to confeſſe to God though he neuer come at the prieſt. Il. de viſit. infirm. apud Auguſt.

14 As they vvent.) A man may ſometimes be ſo contrite and penitent, that his ſinne is forgiuen before he come to the Prieſt, but then alſo he muſt notvvithſtanding goe to the Prieſt, as theſe lepers did: ſpecially vvhereas vve are neuer ſure hovv contrite vve are and becauſe there is no true contrition, but vvith deſire alſo of the Sacrament in time and place.

19 Becauſe thy faith.) And yet vve ſee here it vvas not only faith, but alſo his thankfulnes & returning to giue glorie to God.

21 The kingdome of God.) Vvhiles they aske and looke for a temporal kingdom in pompe and glorie, lo their king & Meſsias vvas novv among the, vvhoſe ſpiritual kingdome is vvithin al the faithful that haue dominion ouer ſinne.

23 Go not.) No man muſt runne out of the Church after Schiſmatikes to heare them preach Chriſt in corners, Chriſts doctrine being open in al the vvorld. See annot. Mt. 24. 23.

CHAP. XVIII.

1 Alvvais to praie.) Vve ſhould pray alvvaies by faith, hope, and charitie, and by vvorking the things that be acceptable to God: though ſpecial times of vocal praiers in the Canonical houres be aſsigned for the ſtirring of vs vp to God through external ſignes of deuotion.

8 Shal he finde faith?) The Luciferians and Donatiſts vſed this place to excuſe their fal from the Church, as our Aduerſaries now doe, ſaying that in

vvas

vvas decaied in faith, vvhen they forsook it. To vvhom vve answer as S. Hierom and S. Augustin answered them: Hier. cont. Lucif. c. 6. Aug. de vnit. Eccl. c. 15. & de verb. Do. Ser. 36. that Christ saith not that there should be no faith at least in earth: but by this maner of speache insinuateth, that at the latter time in the great persecution of Antichrist, faith should be more rare, and the faithful amõg so many vvicked not so notorious: specially that perfect faith containing deuotion, trust and affection tovvard God, vvhich our Maister so praised in certaine vpon vvhom he vvrought miracles, and by force vvhereof mountaines might be moued, vvhich is rare euen vvhen the Church florisheth most.

12 I fast tvvise in a vveeke.) To take pride of fasting, tithing, or any good vvorke, is naught: though the vvorkes them selues be very good.

13 Knocked his breast.) So doe the Priests and people at the holy Altar knocke their breasts, & say vvith the humble Publican, Deus propitius. August. Ps. 31. conc. 3.

17 As a child.) In matters of faith & religion vve must be as humble & obedient to the Catholike Church as yong children to their parents.

20 The commaundements.) Not faith only but also keeping the commaundements purchase life euerlasting. See annot. Mat. 19. 16.

22 Sel all.) This is not a commaundment or precept, but counsel: vvhich the religious do folovv. See Annot. Mat. 19.

29 Left vvife, or.) The Apostles among other things left their vvives also, as S. Hierom noteth out of chis place. li. 1. adu. Iouin.

30 Life euerlasting.) Life euerlasting the revvard for leauing or losing vyillingly our goods for Christs sake.

CHAP. XIX.

4 VVent vp.) Not only invvard deuotion of faith and charitie tovvards Christ, but external offices of seeing, folovving, touching, receiuing, harbouring him, are recommended to vs in this example: euen so our manifold exteriour deuotion tovvards his Sacraments, Saincts, and seruants, be grateful: specially the endeuour of good people not only to be present at Masse or in the Church, but to be neere the B. Sacrament, and to see it vvith al reuerence and deuotion according to the order of the Church, much more to receiue it into the house of their body.

8 I restore fourefold.) That vvhich vve giue of our ovvne, is almes and satisfaction for our sinnes: but that vvhich vve restore of il gotten goods by Extortion, Vsurie, Simonie, Bribrie, Theft, or othervvise, that is called here Restoring. And it is of duty & not of free almes, and must be rendred not to vvhom vve list, but to the parties annoyed if it be possible, othervvise it must be bestovved vpon the Poore, or other good vses, according to the aduise of our superiour & such as haue charge of our soules. But that he yelds fourefold, that vvas more then he vvas bound, but very satisfactorie for his former sinnes also. And herevvith vve may note, that it is not the giuing of a peny, grote, or crovvne, of a riche mans superfluitie, that is so much recommended to sinners for redeeming their faultes: but this large beleeuing vpon Christ, to sel al and giue it in almes, to giue the moytie of our goodes, to render foure times so much for that vvhich is vvrongfully gotten, that extinguisheth sinnes. The poore vvidovves brasse peny vvas very grateful, because it vvas al or much of that she had: but the riche mans pound of his superfluitie, though it be good, yet is nothing so grateful.

17 Ten cities.) Marke here against the aduersaries, that the revvards of these tvvo good seruants be diuers & vnæqual, according to the diuersitie or inæqualitie of their gaines, that is, their merites. & yet one receiueth a peny (Mt. 20. 9.) as vvel as the other, that is, heauen or life euerlasting.

The daies shal come.) This vvas fulfilled 40. yeres after the death Christ by Titus & Vespasianus, vvhen besides incredible miseries of famine and other distresses, there perished eleuen hundred thousand, and vvere captiues 97000. the siege beginning in the very same feast & greatest solemnitie of Easter vvhen they put Christ to death. Euseb. li. 3. Hist. c. 6. 7. & Ioseph. li. 7. c. 17.

CHAP. XX.

2 Tel vs.) See Annot. Mat. c. 21. 23.

35 Shal be counted vvorthie.) This truth and speach that good men be vvorthy of heauen, is according to the Scriptures, and signifieth that mans vvorkes done by Christs grace do condignely or vvorthely deserue eternal ioy. as Sap. 3. God proued them, and found them vvorthy of him self. and Mat. 10. He that loueth his father more then me, is not vvorthy of me. and Colos. 1. That you may vvalke vvorthy of God. and most plainly Apocal. 3. They shal vvalke vvith me in vvhite, because they are vvorthy. as of Christ (c. 1. Thou art vvorthie o Lord to receiue glorie &c. And that, to be counted vvorthie, & to be vvorthie, is here al one, it is plaine, by the Greeke vvord kataxiothinai. axiothinai. vvhich S. Paul vseth so, as the aduersaries ovvne English Testaments do testifie, reading thus) Hebre. 10. Of hovv much sorer punishment shal he be vvorthie, vvhich &c. The nevv Testament. an. 1580. And it must needes signifie, because men for sinnes are not only counted, but are in deede vvorthie of punishment, as them selues do graunt. They do greatly therfore forget them selues, and are ignorant in the Scriptures, and knovv not the force nor the valure of the grace of God, vvhich doth not only make our labours grateful to God, but vvorthie of the revvard vvhich he hath prouided for such as loue him. See the Annot. 2. Thess. 1. 5.

35 Counted vvorthy.) The greeke oi kataxiothentes importeth also this much They that are made vvorthie, to vvit, by the grace of God, and so they are in deede vvorthie. as also in the next chapter verse 36. & 2. Thess. 1. 5.

36 Equal to Angels.) Saincts of our kinde, novv in their soules, and after their resurrection in body and soule together, shal be in al things equal to Angels: and for degree of blisse, many Saincts of greater merite shal be aboue diuers Angels: as S. Iohn Baptist, the Apostles, and others, and our B. Lady aboue al the orders of holy spirits in dignitie and blisse, and no maruel, our nature by Christ being so highly exalted aboue al Angels.

CHAP. XXI.

4 Of her penurie.) To offer or giue almes of our superfluites, is not so acceptable nor meritorious, as to bestovv some of that vvhich is of our necessarie prouision and vvhich vve may hardly spare from our selues: for, that procedeth of greater zeale, vvil, and intention, vvhich be more respected of God then the substance of the gift.

6 Not be left a stone.) This vvas fulfilled 40. yeres after the death of Christ, the 19. of August, being the very moneth and day vvherein the Babylonians burnt it: from the first building thereof by Salomon 1130. yeres, from the reedifying thereof vnder Cyrus. 639. yeres. Iosep. de bel. Iud. li. 7. cap. 10.

8 Many vvil come.) Many falseprophets & Heretikes. See An. Mt. 24. Mar. 13.

12 Lay their hands vpon you.) Great persecution of Catholike men.

36 Acounted vvorthy.) inakataxiothite See Annot. c. 20. 35.

37 In the mount.) Solitarinesse or eremitage (as S. Gregorie Nazianzen saith) is a goodly thing. this doth the mount Carmel of Elias teach, Iohns desert, & that mount vnto vvhich Iesus often retired, & vvas quietly alone vvith him self. Ser. 26. de amore pauperum.

CHAP.

CHAP. XXII.

15 VVith desire I haue desired.) This great desire he had to eate this Paschal lambe, vvas not for it self, vvhich he had celebrared many yeres before: but because he meant immediatly after the Paschal of the Lavv vvas sacrificed & eaten, to institute the other nevv Paschal in the oblation and eating of his ovvne body, by vvhich the old Paschal should end and be fulfilled, and in vvhich the old Testament and Lavv ceasing, the Kingdom of God (vvhich is the state of the nevv Testament and of his Church) should begin. For, the very passage from the old Lavv to the nevv vvas in this one supper.

17 Taking the chalice.) This chalice according to the very euidence of the text it self also, is not the second part of the Holy Sacrament, but the solemne cuppe of vvine vvhich belonged as a libament to the offering and eating of the Paschal lambe. vvhich being a figure specially of the holy Chalice, vvas there drunke. by our Sauiour, and giuen to the Apostles also, vvith declaration that it should be the last cuppe of the Lavv, not to be drunke any more, til it should be drunken nevv in the kingdom of God, that is to say, in the celebration of the B. Sacrament of his bloud of the nevv Testament. And by this place it seemeth very like that the vvordes in S. Mat. thevv, I vvil not drinke of the vine &c. vvere pertaining to this cuppe of the old Lavv, and not to the Holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice.

19 This is my body.) Al though sense tel theeit is bread, yet it is the body according to his vvordes, let faith confirme thee, iudge not by sense. after the vvordes of our Lord let no doubt rise in thy minde. Cyril. mystag. 4. Of the veritie of flesh and bloud there is left no place to doubt: by the profession of our Lord him self, and by our faith it is flesh and bloud in deede. Is not this truth? To them be it vntrue, vvhich deny IESV CHRIST to be true God. Hilar. li. 8. de Trinit.

19 VVhich is giuen.) As the former vvordes make and proue his body present, so these vvordes plainely signifie, that it is present, as giuen offered or sacrificed for Vs: and being vttered in the present tence, signifieth not only that it should aftervvard be giuen or offered on the Crosse, but that it vvas then also in the Sacrament giuen and offered for vs. vvhereby it is inuincibly proued that his Body is present as an Host or Sacrifice: and that the making or consecrating thereof must needes be Sacrificing. And therfore the holy Fathers in this sense cal it a Sacrifice. Nissen. orat. 1. de resur. Leo ser. 7. & 8. de Pass. Hesychius li. 2. in Leuit. c. 8. Grego ho. 37. in Euang. & Dial. li. 4. c. 59. Cyrillus Hieros. mystag. 5. Dionys. Eccl. Hier. c. 3. Ignat. ep. 6. ad Smyrn. Iustinus dial. cum Tryph. circ. med. Iren. li. 4. c. 32 & 34. Tertul. de cult. fœm. & ad vxor. li. 2. Cypr. ep. ad Cæcil. & de Cæn. Do. Euseb. Demonst. euang. li. 1. c. 10. Nazian. orat. 1. cont. Iulianum. Chryst. ho. 83. in 26. Mat. & li. 6. de Sacerd. Ambros. li. 4. de Sacram. c. 6. & li. 2. Offic. c. 48. Hiero. in ep. ad Hebid. q. 2. & ad Euagr. ep. 126 to. 3. Aug. in psal. 33. conc. 1. & alibi fœpe Græci omnes in 9. Hebr. & Primasius. Conc. Nic. 1. can. 14. Ephes. ad Nestor. Constantinop. 6. can. 32. Nicen. 2. act. 6. to. 3. Lateran. Constant. Flor. Trid.

19 Doe this.) In these vvordes the holy Sacrament of Order in instituted, because povver and commission to doe the principal act & vvorke of Priesthod, is giuen to the Apostles: that is, to doe that vvhich Christ then did concerning his body: vvhich vvas, to make & offer his body as a Sacrifice for vs and for al that haue neede of Sacrifice, & to giue it to be eaten as Christes body sacrificed, to al faithful. For as the Paschal lambe vvas first sacrificed, and then eaten: so vvas his body: and thus to doe he here giueth commission and authoritie to the Apostles, & to al Priests vvhich be their successors in this matter. Dionys. cæl. Hierar. c. 3. Iren. li. 4. c. 32. Cypr. ep. ad Cæcil. Chryst. hom. 17. in ep. ad Hebr. Ambros. in Psal. 38. & in c. 10. ad Hebr.

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19. For a commemoration.) This Sacrifice and Sacrament is to be done especially in the Church for the commemoration of Christ, specially of his Passion: that is to say, that it may be a liuely representation, exemplar, and forme of his Sacrifice vpon the crosse. Of vvhich one oblation on the crosse, not only al other sacrifices of the Lavv vvere figures, but this also: though this in a more nigh, high, mystical, and maruelous sort then any other. for in them Christs death vvas signified as by resemblance and similitudes of external creatures and bodies of brute beasts: but in this of the nevv Testament, his body visibly sacrificed on the crosse, in and by the self same body sacrificed and immolated in Sacrament and vnder the shapes of bread and vvine, is most neerely and perfectly resembled, and therfore this is most properly commemoratiue, as most neerely expressing the very condition, nature, efficacie, sort, and substance of that on the crosse. Amb. in 10. Hebr. Chrys. hom. 17. in ep. ad Hebr. For vvhich the holy fathers cal it the self same sacrifice (though in other maner) vvhich vvas done on the crosse, as it is the self same thing, that is offered in the Sacrament, & on the crosse. VVhereby you may see the peruersitie of the Protestants or their ignorance, that thinke it therfore not to be Christs body because it is a memorie of his body or a figure of his body vpon the crosse: nor to be a true sacrifice because it is a commemoratiue sacrifice. for as the thing that more liuely, neerely, & truely resembleth or representeth, is a better figure then that vvhich shadovveth it a far of: so this his body in the Sacrement, is more perfectly a figure of Christs body & Sacrifice, then any other Christ him self the Sonne of God is a figure & character of his Fathers person, being yet of the self same substance, and Christs body transfigured on the holy Mount, vvas a figure and resemblance of his person glorified in heauen. euen so is his body in the Sacrament to a faithful man that knovveth by his beleefe grounded on Christs ovvne vvord, that in the one forme is his body, in the other his bloud, the most perfect representation of his death that can be. As for the sacrifice, it is no lesse a true Sacrifice, because it is commemoratiue of Christs Passion, then those of the old Testament vvere the lesse true, because they vvere prefiguratiue. for that is the condition annexed to al sacrifice of euery Lavv, to represent Christs Passion.

20. This is the.) The Greeke is here so plaine, that there vvas very bloud in the chalice, shed for vs, that Beza saith it is a corruption in the greeke. See the Annota. vpon this place.

20. The nevv Testament in my bloud.) Moyses tooke the bloud of the first sacrifice that vvas made after the giuing of the Lavv Exod. 24. & vvith bloud confirmed the couenant & compact betvvixt God and his people, and so dedicated the old Testament, vvhich vvithout bloud (saith S. Paul) vvas not dedicated. Moyses put that bloud also into a standing peece, & sprinkled al the people &c. vvith the same, & said these formal vvordes. This is the bloud of the couenant &c. or (as it is read in S. Paul) of the Testamēt vvhich God hath deliuered vnto you. Vnto al vvhich, Christ in this action about the second part of this his Sacrifice, in euery of the Euangelists most cleerely alludeth, expressing that the nevv Testament is begonne, and dedicated in his bloud in the Chalice, no lesse then the old vvas dedicated, begonne, and ratified in that bloud of calues conteined in the goblet of Moyses. VVith vvhich his ovvne bloud he sprinkled invvardly his Apostles as the first fruits of the nevv Testament, imitating the vvordes of Moyses, and saying, This is the Chalice the nevv Testament &c. VVhich the other Euangelists spake more plainly, This is my bloud of the nevv Testament. By al vvhich it is most certaine, that Christs bloud in the Chalice, is the bloud of Sacrifice, & that in this sacrifice of the altar consisteth the external religion and proper seruice of the nevv Testament, no lesse then the soueraine vvorship of God in the old Lavv did consist in the sacrifices of the same. For though Christs Sacrifice on the Crosse and his bloud shed for vs there, be the

general

general price, redemption, and satisfaction for vs al, and is the last & p
est sealing or confirmation of the newv lavv & Testament: yet the serm
Sacrifice vvhich the people of the newv Testament might resort vnto c
not be that violent action of the Crosse, but this on the Altar, vvhich
Christs ovvne appointment is & shal be the eternal office of the newv Te
ment, & the continual application of al the benefites of his Passion vnto

20 VVhich shal be shed.) It is much to be obserued that the relat
vvhich, in these vvordes is not gouerned or ruled (as some vvould perh
thinke) of the novvne bloud, but of the vvord chalice. VVhich is most pla
by the Greeke vers. 20. calix qui, the chalice vvhich to poirion to ekchu
menon vvhich taketh avvay al cauillations and shifts from the Protestan
both against the real presence & the true Sacrificing. For it shevveth evid
ly, that the bloud as the contents of the chalice, or as in the chalice, is sh
for vs (for so the Greeke readeth in the present tense) & not only as vpon t
crosse. And therfore as it folovveth thereof inuincibly, that it is no bare fig
re, but his bloud in deede, so it ensueth necessarily, that it is a Sacrifice, a
propitiatorie, because the chalice (that is the Bloud contained in the same)
shed for our sinnes. For al that knovv the maner of the Scriptures speache
knovv also that, bloud to be shed for sinne, is to be sacrificed for propitia
or for pardon of sinnes. And this text proueth al this so plainly, that B
condemneth the Gospel it self of falshod and impossibilitie. Annot. no. T
1556. Beza turneth him self roundly vpon the Holy Euangelist, charging
vvith Solecisme or false Greeke, or els that the vvordes (vvhich yet he co
fesseth to be in al copies Greeke & Latin) are thrust into the text out of
me other place: vvhich he rather standeth vpon them that S. Luke shou
speake incongruously in so plaine a matter. And therfore he saith plai
that it can not be truely said neither of the chalice it self nor of the conte
thereof: vvhich is in deede to giue the lie to the blessed Euangelist, or to d
ny this to be Scripture. So cleere is the Scripture for vs, so miserable fligh
and shifts is falshod put vnto, God be thanked.

24 Contention.) The Apostles perceiuing Christs departure from th
and his kingdom to be neere, as infirme men and not yet endevved v
the spirit of God, began to haue emulation & cogitations of Superiority
ouer an other. vvhich our Maister represseth in them by exhortation to h
militie and by his ovvne example, that being their Lord, yet so lately ser
them: not forbidding Maioritie or Superioritie in them, but pride, tyranny,
& contempt of their inferiours.

30 Sit vpon thrones.) Straight after the former louing checke & ad
monition, he promiseth to them al that haue bene partakers vvith him of
his miseries in this life, greater preeminence in heauen, then any Potenta
can haue in this vvorld, & therfore that they neede not be careful of digni
tie or Supremacie.

31 Simon Simon.) Lastly to put them out of doube, he calleth Pet
vvise by name, and telling him the Diuels desire to sifte & trie them al
the vttermost (as he did that night) saith that he hath specially prayed fo
him, to this end that his faith should neuer faile, & that he being once co
uerted, should after that for euer confirme, establish or vphold the re
their faith. VVhich is to say, that Peter is that man vvhom he vvould mak
Superiour ouer them and the vvhole Church. VVhereby vve may learne th
he vvas thought fit in the prouidece of God, that he vvho should be the he
of the Church, should haue a special priuilege by Christes praier & prom
neuer to faile in faith, & that none other either Apostle, Bishop, or priest m
chalenge any such singular or special prerogatiue either of his Office or p
son, othervvise then ioyning in faith vvith Peter, and by holding of h
The danger (saith S. Leo) vvas commō to al the Apostles, but our Lord t
special care of Peter, that the state of al the rest might be more sure, if t
head vvere inuincible: God so disposing the aide of his grace, that the

grace & strength vvhich Christ gaue to Peter, might redoūd by Peter to the rest of the Apostles: S. August. also Christ praying for Peter, prayed for the rest, becauſe in the Paſtor & Prelate the people is corrected or commended. And S. Ambroſe vvriteth, that Peter after his tentation vvas made Paſtor of the Church becauſe it vvas ſaid to him, Thou being conuerted, confirme thy brethren. Serm. 3. Aſſump. ad Pontif. Lib. q Nou. Teſt. q. 75. tom. 4. Neither vvas this the priuilege of S. Peters perſon, but of his Office, that he ſhould not faile in faith but euer confirme al other in their faith. For the Church, for vvhoſe ſake that priuilege vvas thought neceſſarie in Peter the Head thereof, vvas to be preſerued no leſſe aftervvard, then in the Apoſtles time. vvhereupō al the Fathers apply this priuilege of not failing & of confirming other in faith, to the Romane Church and Peters ſucceſſors in the ſame. To vvhich (ſaith S. Cyprian. ep 55. num 6. Bernard. ep. 190.) infidelitie or falſe faith can not come. And S. Bernard ſaith vvriting to Innocentius Pope, againſt Abailardus the Heretike, vve muſt referre to your Apoſtleship al the ſcandals and perils vvhich may fal, in matter of faith ſpecially. For there the defects of faith muſt be holpen, vvhere faith can not faile. For to vvhat other See vvas it euer ſaid, I haue prayed for thee Peter, that thy faith do not faile? So ſay the Fathers. not meaning that none of Peters ſeate can erre in perſon, vnderſtanding, priuate doctrine or vvritings, but that they can not, nor ſhal not euer iudicially conclude or giue definitiue ſentence for falſhod or hereſie againſt the Catholike faith, in their Conſiſtories, Courts, Councels, Decrees, Deliberations or Conſultations kept for deciſion and determination of ſuch controuerſies, doubts, or queſtions of faith as ſhalbe propoſed vnto them: becauſe Chriſtes prayer & promiſe protecteth them therein for confirmation of their brethren. And no maruel that our Maiſter vvould haue his vicars Conſiſtorie & Seate infallible, ſeeing euen in the old Lavv the high Prieſthod and Chaire of Moyſes vvanted not great priuilege in this caſe, though nothing like the Churches and Peters prerogatiue. But in both, any mā of ſenſe may ſee the difference betvveen the perſon, and the Office, as vvel in doctrine as life. Liberius in perſecution might yeld, Marcellinus for feare might commit Idolatrie, Honorius might fal to Hereſie, and more then al this, ſome Iudas might ereepe into the Office: and yet al this vvithout preiudice of the Office and Seate, in vvhich ſaith S. Auguſtin. ep. 166. in fine. our Lord hath ſet the doctrine of truth. Caiphas by priuilege of his Office prophecied right of Chriſt, but according to his ovvne knovvledge and faith knevv not Chriſt. The Euangeliſts and other penners of holy vvrite, for the execution of that function had the aſſiſtance of God, and ſo far could not poſſibly erre: but that Luke, Marke, Salomon or the reſt might not erre in other their priuate vvritings, that vve ſay not. It vvas not the perſonal vviſedom, vertue, learning, or faith of Chriſts Vicars, that made S. Bernard ſeeke to Innocentius the third: S. Auguſtine and the Biſhops of Afrike to Innocentius the firſt, and to Celeſtinus, ep. 90. 92. 95. S. Chryſoſtome to the ſaid Innocentius: S. Baſil. to the Pope in his time ep. 52. S. Hierom. to Damaſus ep. 57. 58. tom. 2. but it vvas the prerogatiue of their Office and higher degree of Vnction, & Chriſts ordinance, that vvould haue al Apoſtles and Paſtors in the vvorld, for their confirmation in faith and Eccleſiaſtical regiment, depend on Peter. The lacke of knovvledge and humble acceptation of vvhich Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhod, is the cauſe of al Schiſmes and Hereſies, ſaith S. Cyprian. A point of ſuch importance, that al the Tvvelue being in Apoſtleship like, Chriſt vvould yet for the beteer keeping of vnity and truth, haue one to be head of them al, that a head Being once appointed, occaſion of Schiſme might be taked avvay, ſaith S. Hierom. lib. 1. adu. Iouinian. c. 14.

CHAP.

CHAP. XXIII.

34. Forgiue them.) A perfect example of charitie in our Sauiour praying for his crucifiers, vvhich the first martyr S. Steuen did folovv, Act. 7. the praiers of both vvere heard: Christs praier taking effecte in the conuersion and others, Steuens in Paul.

43. In Paradise.) Thou maist not hereupon differre thy conuersion & amendment, presuming of grace at the last houre of thy life, nor looke to haue saluation by faith & confession of Christ vvithout good vvorkes, or to goe straight to heauen vvithout satisfaction, penance, or punishment for thy former sinnes & life il spent, nor challenge securitie & certaine knowledge of thy saluation. for this good theeues case is not common, but a singular example of mercie & prerogatiue. but for the first point, learne only not to despaire, though thou hast been il to the last moment of thy life. for the second, that faith, hope, and charitie, repentance, and good vvil be sufficient, good vvorkes not required, vvhere for vvant of time & opportunitie they cannot be had. for the third, that Christ gaue to this happy man for his zelous confession of him & reprehending his felovv not only remission of sinnes, but also by extraordinarie grace, a pardon of al penance and satisfaction due either in this life or the next for the same. euen as the Church by his example and commission giueth pardons also to some zelous children, of al punishment due for their offenses, and sendeth straight to heauen. Lastly, that euery one hath not a reuelation of his saluation as this man had, and therfore can not be so sure as he vvas.

45. The sunne vvas darkned.) This eclipse vvas seene and vvondered at as a thing aboue nature, of Dionysius Areopagita at Thebes, vvho vvas yet a Pagan. Dionys. ep. ad Policarp. & ep. ad Apollophanem.

53. VVherein neuer.) As in the vvombe of MARIE none vvas conceiued before nor after him, so in this monument none vvas laid before or after him: vvhich prerogatiue (no doubt) vvas of Gods prouidence, that Ioseph no lesse abstaining aftervvard to be buried in it, then the other lived from copulation vvith the mother of our Lord. S. Augustine.

55. Savv the monument.) These good vvomen of great deuotion obserued the sepulchre for the honour of the holy body. VVhereupon the deuotion of faithful folke vvatching and visiting on Good-Friday and Easter eue the sepulchre made in euery Church for memorie of our Lords burial is exceding good and godly, specially the B. Sacrament for more significations sake being present in the same Sepulcher.

CHAP. XXIV.

1. First of the Sabboth.) That is, first after the Sabboth, vvhich (saith S. Hiero. q. 4 ad Hedib. dies Dominica our Lords day, vvherein he arose. for the vveeke is deuided into the Sabboth & the 1. 2. 3. 4. 5. 6. of the Sabboth & the Apostle (1. Cor. 16. 2.) commaunded a collection of money to be made on the first of the Sabboth. vvherby vve learne, both the keeping of Sunday, & the Churches count of daies by the 2. 3. 4. of the Sabboth, to be Apostolical. vvhich S. Sylvester aftervvard named, 2. 3. 4. feria &c. Breuiar. Roman. Decemb. 31.

30. Tooke bread.) The Fathers in diuers places take this to be meant of the B. Sacrament. Author operis imperf. hom. 19. S. Augustine 39. de concensu Euang. cap. 25. & serm. 140. de temp. & epist. 59. ad Paulin. q. 8. Paulinus him self in the next epistle before that, among S. Augustines. Venerable Bede also vpon this place Theophylacte vpon this place. And

...meane of the holy Sacrament, the forme of ſolemne taking ...into his handes, bleſſing it, breaking it, and reaching it to his diſciples ...proper to the conſecration, and common to none other vulgar be... nor any vvhere vſed but in Chriſts miraculous multiplying the ...) and the ſingular effect in notifying Chriſt vnto them, do proue. And ...be the Sacrament (as it is moſt probable) then is it an eudent exam... and vvarrant of miniſtration in one kinde.

47. Pænance to be preached.) He ſhevved vnto them out of the Scriptures, not only the things that vvere novv accomplished in him ſelf, but alſo that vvere yet to come about his Church: as, vvhere it ſhould begin, to vvit, at Hieruſalem: & hovv farre it ſhould goe, to vvit, to al nations: that he might not ſuffer vs (ſaith S. Auguſtine) to erre neither in the bridegrome nor in the bride. For this maketh manifeſtly againſt al Heretikes and Schiſmatikes, that ſet vp nevv churches in parcicular countries, dravving the people from the foreſaid only true Church vvhich from Hieruſalem ſo grovveth ouer al nations, til the end of the vvorld come.

47. And penance.) As he shal be Anathema (ſaith S. Aug.) vvhich preacheth that Chriſt neither ſuffered nor roſe againe, becauſe vve learne by the Goſpel, That it behoued Chriſt to ſuffer and to riſe againe the third day: ſo he ſhal alſo be Anathema, vvhoſoeuer preacheth the Church to be ...vvhere then in the communion of al nations: becauſe by the ſelf ſame ...el vve learne in the vvordes next folovving, & penance to be preached ...his name & remiſſion of ſinnes through out al nations. Auguſt. ep. 48.

50. Bleſſed them.) Chriſt our high prieſt, prefigured ſpecially therein by Melchiſedec, often gaue his bleſſing to his: ſomtimes by vvordes, as, Peace be to you: ſomtimes by impoſing his handes: & novv here by lifting vp his hands ouer his Diſciples as it vvere for his farevvel. In vvhat forme, the Scripture doth not expreſſe, but very like it is that in forme of the croſſe, as Iacob the Patriarch bleſſed his nephevves for ſignification of Chriſts benediction for novv the croſſe began to be glorious among the faithful, and the Apoſtles (as it is moſt certaine by the fathers vvhich cal it an ancient tradition) vſed that ſigne for an external note of benediction. Tertul. de corom. milit. num. 3. Baſil. de Sp. ſanct. cap. 27. Yea S. Auguſtine ſaith (in Pſal. 30. Con. 3.) that Chriſt him ſelf not vvithout cauſe vvould haue his ſigne to be fixed in our foreheads as in the ſeate of shamefaſtnes, that a Chriſtian man ſhould not be ashamed e of the reproche of Chriſt. and vvhat forme can a Chriſtian man vſe rather to bleſſe him ſelf or others, then that vvhich vvas dedicated in Chriſts death, and is a conuenient memorial of the ſame? Hovvſoeuer it be, that the Biſhops and Prieſts of Gods Church bleſſe vvith an external ſigne, no man can reprehend, being vvarranted by Chriſts ovvne example and action.

ANNO-

ANNOTATIONS.

VPON THE GOSPEL AC-

CORDING TO S. IOHN.

CHAP. I.

1. VVas the vvord.) The ſecond Perſon in Trinitie vvhich is the na-tal, only, and eternal Sonne of God the Father, is called the VVORD: not the holy Scriptures or ſpeaches of the Prophets and Apoſtles (vvritten and ſpoken by Gods commaundement for the vttering of his diuine vvil-vvards man) be called his vvord, but in a more diuine, eminent and in-ble ſort, to expreſſe vnto vs in a ſort, by a terme agreable to our capa-that the Sonne of God ſo is and ſo from euerlaſting is borne of God the-ther, as our prime concept (vvhich is our internal and mental vvord) is-iſſueth out of our intelligence & minde. This VVORD then, Sonne, o-cond Perſon in the holy Trinitie, vvas & had his being then already, vv-other creatures (of vvhat ſort ſo euer) had but their beginning, and th-fore cannot be a creature, as many Heretikes before the vvriting of-Goſpel thought, and as the Arians after taught. And this firſt ſentenc-the Goſpel not only the faithful, but the Platonikes did ſo admire (-Auguſtine vvriteth de Ciu. Dei lib. 10. cap. 29.) that they vvished it-vvriten in gold.

1. VVith God.) Becauſe a man might ſay, If the VVORD vvere b-re any thing vvas created, vvhere or hovv could he be? the Euangeliſt-menting that carnal concept, ſaith firſt, that he vvas vvith God, vvhoſe-depe:ndeth not vpon time, place, ſpace, or any other creatures, al vvhich-re made by him. Secondly, he giueth vs to vnderſtand, that the VVORD-his proper ſubſiſtence or perſonalitie diſtinct from God the Father, vvh-by Sabellius the old Hereſike is refuted. Thirdly, here is inſinuated the-der of theſe tvvo perſons, one tovvardes the other, to vvit, that this So-is vvith and of the Father, and not the Father of the Sonne. Fourthly, y-may confute here the blaſphemie of Caluin, holding the ſecond Perſon-be God, not as of God the Father, but as of him ſelf. Calu. inſt. lib. 1-ſect. 23. & 25. And yet ſuch are the bookes that our youth novv read co-monly in England, and that by commaundement.

1. God vvas the vvord.) Leſt any man vpon the premiſſes, vvhich-forth the relation, and diſtinction of the ſecond Perſon from the firſt, m-thinke that the Father only vvere God, the Euangeliſt expresly teach-the VVORD to be God. for though the vvordes ſeeme to lie othervviſe-cauſe vve haue of purpoſe folovved the elegancie vvhich the Euang-him ſelf obſerued in placing them ſo, and therfore they ſtand ſo bot-Grecke and Latin) yet in deede the conſtruction is thus. The VVORD-God, and (as in his firſt Epiſtle the ſame Apoſtle vvriteth) true God: l-any might ſay (as the Arians did) that he vvas God in deede, but not t-ly & naturally, but by common adoption or calling, as good men in-Church be called the ſonnes of God. VVhat vvonderful vvrangling and-ginerſation the Arians vſed to auoid the euidence of this place, vve ſee-Auguſtine lib. 3. de Doct. Chriſt. cap. 2. euen ſuch as the Proteſtants d-

vvold the like vvordes, This is my body, concerning the B. Sacrament.

3 By him.) Againe, by this he ſignifieth the eternitie, diuinitie, omnipotencie, and equalitie of the VVord or Sonne, vvith God the Father, becauſe by him al things vvere created. al things he ſaith, both viſible of this vvorld: and inuiſible, as Angels and al ſpiritual creatures. VVhereupon it is euident alſo, that him ſelf is no creature, being the Creator of al: neither is ſinne of his creation, being a defecte of a thing, rather then a thing it ſelf, and therfore neither of nor by him.

12 He gaue them povver.) Free vvil to receiue or acknovvledge Chriſt, & povver giuen to men, if they vvil, to be made by Chriſt the ſonnes of God: but not forced or dravven thereunto by any neceſsitie.

12 Povver.) Beza falsly translateth dignitatem for poteſtatem. exouſian.

14 The vvord made flesh.) This is the high and diuine teſtimonie of Chriſts incarnation and that he vouchſaued to become man. for the acknovvledging of vvhich inexplicable benefite & giuing humble thankes for the ſame, al Chriſtian people in the vvorld by tradition of the Fathers proſtrate them ſelues or kneele dovvne, vvhen they heare it ſung or ſaid at the holy Maſſe, either in this Goſpel: or in the Crede by theſe vvordes. ET HOMO FACTVS EST.

15 Is made before me.) He is preferred & made of more dignitie and excellencie then I, becauſe he vvas before me & al things eternal God.

18 No man hath ſeen.) Neuer man in this mortalitie ſavv God in the very shape and natural forme of the diuine eſſence, but men ſee him only in the shape of viſible creatures, in or by vvhich it pleaſeth him to sheevv him ſelf vnto many diuersly in this vvorld: but neuer in ſuch ſort as vvhen he shevved him ſelf in the perſon of the Sonne of God, being made truely man and conuerſing vvith men.

22 Art thou the Prophet?) By like the Ievves ignorantly vnderſtood not the place in Deuteronomie, of Chriſt, and therfore they aske alſo vvhether he be the Prophet there ſpoken of. See alſo c. 7. 40.

26 I baptize.) He doth often here ſignifie the great difference of his baptiſme & of Chriſts, as of his perſon & Chriſts. See Annot, Mat. 3.

32 The Spirit.) Here is an euident teſtimonie of the third Perſon in Trinitie, vvhich is the Holy Ghoſt: ſo that in this one Chapter vve finde expresly againſt al Heretikes, Ievves, & Pagans, ſet forth the truth of the Churches doctrine concerning the vvhole Trinitie.

41 VVe haue found Meſsias.) Meſsias in Hebrue, in Greeke Chriſt, in English Anoimted, to vvitte, vvith the ſpiritual oile of grace aboue his brethren. Pſ. 44.

42 Looking vpon him.) This beholding of Simon, inſinuateth Chriſts deſignement and preferring of him to be the cheefe Apoſtle, the Rocke of the Church, and his Vicar, and therfore vpon that Diuine prouidence & intention he accordingly changeth his name, calling him for Simon, Cephas, vvhich is a Syriake vvord, as much to ſay as, Rocke or ſtone. And S. Paul commonly calleth him by this name Cephas, vvhereas other both Greekes and Latines cal him altogether by the Greeke vvord, Peter, vvhich ſignifieth the ſelf ſame thing. vvhereof S. Cyril ſaith Li. 2. c. 12. in Ioan. that our Sauiour by foretelling that his name ſhould no more novv be Simon, but Peter, did by the vvord it ſelf aptly ſignifie, that on him, as on a rocke and ſtone moſt firme, he vvould build his Church.

42 Called Cephas.) Cephas in Syriake, & Peter in Greeke, in English Rocke. See Mat. 16. 18.

CHAP. II.

2 Iesus also vvas called.) By his vouchsafing to come vvith his to the Mariarge, he approueth the custome of the faithful in meeting at honest feastes and recreations for maintenance of loue, peace, and amitie among themselues: he reproueth the heresie of Tatian, Marcion, and such like condemning vvedlocke: lastly (as S. Cyril saith in 2. Io. c. 22.) he sanctifieth and blesseth the Mariage of the Faithful in the nevv Testament, making it a nevv creature in him, and discharging it of the manifold maledictions and disorders vvhercin it vvas before. By vvhich benediction the often diuorces, rematiages, and pluralities of vviues, and the vvomens seruile subiection and imparitie in that case, be redressed and reduced to the primitiue institution, and so Christian mariage made a Sacrament. See S. Aug. de nupt. & conc. lib. 1. c. 10. & 21. li. 1. de adult coniug. c 8.

3 They haue no vvine.) Our Lady many vvaies vnderstood that nov the time approched of manifesting him self to the vvorld by miracles and preaching, and nothing doubted but that he vvould novv begin at her request. VVhereby vve learne that Christ ordinarily giueth not his graces, but humbly asked and requested thereunto, and that his mothers intercession is more then vulgarly effectual, and that he denieth her nothing.

4 VVhat is to me and thee?) Because this speach is subiect to diuers senses, vve keepe the vvordes of our text, lest by turning it into any English phrase, vve might straiten the Holy Ghosts intention to some certaine sense either not intended, or not only intended, and so take avvay the choise and indifferencie from the reader, vvhereof (in holie Scripture specially) al Translators must bevvare. Christ then may meane here, vvhat is that, vvoman to me & thee being but strangers, that they vvant vvine? as some interpret it. or (vvhich is the more proper vse of that kinde of speach in holy vvrit) vvhat haue I to doe vvith thee? that is, vvhy should I haue respect to the desire in this case? in matters touching my charge & the commission of my father for preaching, vvorking miracles, and other graces, I must not be tied to flesh and bloud. VVhich vvas not a reprehension of our Lady, or signification that he vvould not heare her in this or other things pertaining to Gods glorie or the good of men, for the euent sheweth the contrarie. but it vvas a lesson to the companie that heard it, and namely to his Disciples, that respect of kinred should not drave them to doe any thing against reason, or be the principal motion vvhy they doe their dueties, but Gods glorie.

5 VVhatsoeuer he shal say.) By this you see, our Lady by her diuine prudence and entiere familiaritie and acquaintance vvith al his maner of speache, knevv it vvas no checke to her, but a doctrine to others: & that she had no repulse, though he seemed to say his time vvas not yet come to vvorke miracles: not doubting but he vvould begin a litle before his ordinary time for her sake, as S. Cyril. thinketh he did: li. 2. in Io. c. 23. and therfore she admonisheth the vvaiters to marke vvel, & to execute vvhatsoeuer Christ should bid them doe.

9 Tasted the vvater.) He that seeth vvater turned in to vvine, needeth not dispute or doubt hovv Christ changed bread into his body.

15 Cast them out.) By this chastising corporally the defilers & abusers of the Temple, he doth not only shevv his povver, that being but one poore man he could by force execute his pleasure vpon so many sturdy fellovves: but also his soueraine authoritie ouer al offenders, and that not vpon their soules only, as by excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual iurisdiction vpon their bodies and goods also. That the Spiritualitie may learne, how far, and in vvhat cases, for iust zeale of Christs Church, they may vse external

ciſe both ſpiritually and temporally their forces and faculties againſt oppreſſors, ſpecially againſt the prophaners of Gods Church, according to the Apoſtles alluſion 1. Cor. 3. If any defile the Temple of God, him vvil God deſtroy.

24 IESVS committed not him ſelf.) S. Auguſtine Tract. in Io. 11. applieth this their firſt faith and beleefe in Chriſt, ſodenly raiſed vpon the admiration of his vvonders, but yet not fully formed or eſtabliſhed in them, vnto the faith of Nouices or Catechumens in the Church: and Chriſt not committing his Perſon to them as yet, to the Churches like vvarineſſe and vviſedom, in not opening nor giuing to them our Lord in the B. Sacrament, becauſe al vvere not to be truſted vvith that high point vvithout full trial of their faith.

CHAP. III.

5 Borne againe of vvater.) As no man can enter into this vvorld nor haue his life & being in the ſame, except he be borne of his carnal parents: no more can a man enter into the life & ſtate of grace vvhich is in Chriſt, or attaine to life euerlaſting, vnles he be borne and baptized of vvater and the Holy Ghoſt. VVhereby vve ſee firſt, this Sacrament to be called our regeneration or ſecond birth, in reſpect of our natural and carnal vvhich vvas before. Sedondly, that this Sacrament conſiſteth of an external element of vvater, and internal vertue of the Holy Spirit: vvherein it excelleth Iohns Baptiſme, vvhich had the external element, but not the ſpiritual grace. Thirdly, that no man can enter into the kingdom of God, nor into the fellovvſhip of Holy Church, vvithout it. VVoreby the Pelagians, & Caluiniſts be condemned, that promiſe life euerlaſting to yong children that die vvithout Baptiſme, and al other that thinke only faith to ſerue, or the external element of vvater ſuperfluous or not neceſſarie: our Sauiours vvordes being plaine & general. Auguſt. hæreſ. 88. Though in this caſe, God vvhich hath not bound his grace, in reſpect of his ovvne freedom, to any Sacrament, may and doth accept them as baptized, vvhich either are martyred before they could be baptized, or els depart this life vvith vovv and deſire to haue that Sacrament, but by ſome remedileſſe neceſſitie could not obtaine it. Laſtly, it is proued that this Sacrament giueth grace ex opere operato, that is, of the vvorke it ſelf (vvhich al Proteſtants denie) becauſe it ſo breedeth our ſpiritual life in God, as our carnal birth gineth the life of the vvorld.

8 VVhere he vvill.) VVe follovv rather S. Auguſt. & thoſe ancient fathers, vvhich moſt commonly vnderſtand this place of the Holy Ghoſt, & not of the vvinde: although both ſenſes be good.

18 Is iudged already.) He that beleeueth in Chriſt vvith faith vvhich vvorketh by charitie (as the Apoſtle ſpeaketh) ſhal not be condemned at the later day nor at the houre of his death, but the Infidel, be he Ievv, Pagan, or Heretike, is already (if he die in his incredulitie) by his ovvne profeſsion and ſentence condemned, and ſhal not come to iudgement either particular or general, to be diſcuſſed according to his vvorkes of mercie done or omitted. In vvhich ſenſe S. Paul ſaith that the obſtinate Heretike is condemned by his ovvne iudgement, preuenting in him ſelf, of his ovvne free vvil, the ſentence both of Chriſt and of the Church.

31 He that commeth from aboue.) As though he ſhould ſay, No marvel that men reſort to Chriſt ſo faſt and make leſſe account of me. For, His baptiſme and his preaching and his perſon are al from heauen immediatly. He bringeth al from the very boſome, mouth, and ſubſtance of God his Father. VVhatſoeuer is in me, is but a litle drop of his grace. His ſpirit and graces are aboue al meaſures or mens gifts, euen according

to his Manhod: and al povver temporal and ſpiritual, the kingdom and Prieſthod, and al ſoueraintie in heauen and earth are beſtovved vpon him as he is man alſo.

CHAP. IV.

2. Ieſus did not baptize.) He did not baptize ordinarily. yet that he baptized his Apoſtles, S. Auguſt. thinketh it very probable. ep. 108.

7 Cometh a vvoman.) This vvoman is a figure of the Church, not yet iuſtified, but novv to be iuſtified. Aug. tract. 15. in Ioan.

9 Ievves do not communicate.) There vvere many other cauſes vvhy the faithful Ievves could not abide the Samaritans, but their preciſe abſtaining from their companie & conuerſation, vvas their Schiſmatical Temple and Seruice in mount Garizim.

20 Our fathers adored.) By adoration is meant doing of ſacrifice. for other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their vvorshiping there to be more ancient then the Ievves in Hieruſalem, referring it to Iacob: vvhereas in deede that Patriarch adoring there before the Temple vvas appointed, or the Lavv giuen, made nothing for their Schiſme: vvhich vvas begun by Manaſſes a fugitiue Prieſt, only to hold his vnlavvful vvife thereby, and to obtaine Superioritie, in Schiſme. Ioſeph. li. antiq. 11. c. 8. vvhich he could not doe in the vnitie of his brethren: long after the Temple of Hieruſalem, from vvhich reuolt vvas made. Therfore Chriſt giueth ſentence for the Ievves and the Temple of Hieruſalem, affirming that they had a good ground thereof, but the Samaritans none at al.

Ioſephus alſo recordeth hovv the Samaritans demaunded of Alexander the Great, the like priuileges and immunities as he had graunted to the high Prieſt and Temple of Hieruſalem, pretending their Temple to be as great and as vvorthy, and them ſelues to be Ievves as the other, and to vvorship the ſame God. but their Schiſmatical hypocriſie vvas eaſely ſpied and dimiſſed vvith nothing. An other time the Ievves and Samaritanes (as the ſame vvriter teſtifieth Ioſeph li. 13. antiq. c. 6.) made a great ſtur in Alexandria about the truth and antiquitie of the Schiſmatical Temple and ſeruice in Garizim, and the other true Temple of Salomon: in ſo much that the matter vvas put to arbitrement by Ptolomæus the king commaundement, only to trie vvhether of the tvvo vvas firſt. And the Schiſmatikes (as their cuſtome is) per ſaltum, can make their Church or Seruice as old as they liſt, referring it to the Patriarches, as our Schiſmatikes do novv to Chriſt and the Apoſtles. But vvhen the trial vvas made, vvhich they of Hieruſalem did inuincibly proue by continual ſucceſsion of their Prieſts, and by the iuſt note of the time vvhen the Schiſmatikes vvent out from them, that theirs vvas the lavvful, and the other the falſe Temple and falſe adoration. and ſo it vvas iudged, and the Samaritanes put to ſilence. Aftervvard the ſaid Schiſmatikes (vvhich is lightly the ground of al Schiſmes) reuolted quite from the Ievves religion, and dedicated their Temple in Garizim to Iupiter Olympius, as Caluins ſupper and bread and vvine is like at length to come to the ſacrifice of Ceres and Bacchus.

23 In Spirit and veritie.) Our Sauiour foretelleth her that the end and ceaſing of their Sacrifice & adoration in both the Temples ſhould ſhortly be, and euen then vvas begone to be fulfilled: inſtructing her in the things concerning that point. Firſt, that the true Sacrifice ſhould be no more to that one place or nation, but that true adoration ſhould

throughout al Nations according to the Prophecie of Malachie. Secondly, that the groſſe and carnal adoration by the flesh and bloud of beaſtes and other external terrene creatures not hauing in them grace, ſpirit, and life, should be taken avvay, & an other Sacrifice ſuccede, vvhich should be in it ſelf inuiſible celeſtial, diuine, ful of life, Spirit & grace. And thirdly, that this adoration & Sacrifice should be the veritie it ſelf vvhereof al the former ſacrifices and hoſtes vvere but shadovves & figures. And he calleth that here ſpirit and truth, vvhich in the firſt Chapter is called grace and truth. Al vvhich is no more but a prophecie and deſcription of the Sacrifice of the faithful Gentils in the bodie and bloud of Chriſt: not that it is not by external meanes giuen to vs (for othervviſe vve being men conſiſting of flesh and bloud could not be capable thereof) but that it is ſpirit and life in it ſelf, being the flesh of the VV O R D of God. And if a man enlarge the vvord of Adoration, (vvhich here as is ſaid, ſignifieth properly the vvorship of God by Sacrifice) to al the Sacraments of the nevv Lavv, they al likevviſe be ſpirit and grace, the Holy Ghoſt vvorking inuiſibly and internally vpon our ſoules by euery one of them. VVhereupon our Baptiſme, is vvater & the Holy Ghoſt: our Penance, the vvord of abſolution and the Holy Ghoſt: our Confirmation, oile & the Holy Ghoſt by impoſition of handes: finally, al the adoration of the Catholike Church, is properly ſpiritual, though certaine external creatures for our natures, ſtate and neceſsitie, be ioyned thereunto. Take heede therfore thou gather not of Chriſts vvordes that Chriſtian men should haue no vſe of external office tovvards God: for that vvould take avvay al Sacrifice, Sacraments, Praiers, Churches, and ſocitie of men in his Seruice.

39 The vvoman giuing teſtimonie.) This vvoman myſtically being the Church, it is here ſignified, that they vvhich at the firſt beleeue becauſe the Church teacheth ſo, aftervvard be much confirmed, finding it in the Scripture alſo, and by other inſtructions.

CHAP. V.

2 Vpon Probatica.) By our latin text and the Greek, this miraculous pond vvas in or vpon Probatica, that is, a place vvhere the sheep to be ſacrificed, vvere kept. But by other latin copies, S. Hierom, and ſome Greek fathers, Probatica is the very pond it ſelf: ſo called, becauſe the sheep of ſacrifice vvere there vvashed.

2 A pond.) This is as great a vvonder and vvorke as vvas in the old Lavv, yet neuer recorded in the Scripture before: the conditions & circumſtances of the ſame much to be diſtinctly vveighed againſt the miſcreants of this time for many cauſes. Firſt, that God vvithout derogation to his honour, yea to the great commendation of it, doth giue vertue of miracles and cure to vvater or other creatures. Secondly, that he giueth ſuch vertues to theſe creatures ſpecially vvhich be by vſe & occupying in ſacred functions or othervviſe, as it vvere ſanctified: for this pond vvas it vvherein the carcaſſes of sheepe (therfore called Probatica) & other beaſts to be ſacrificed, vvere firſt vvashed, to vvhich being alvvaies red (as S. Hierom ſaith de locis Hebr. poſt med.) vvith the bloud of hoſtes, this force vvas giuen, for the commendation of the ſacrifice of the Lavv there offered. Hovv much more may vve acknovvledge ſuch vvorkes of God miraculously done in or about the Sacrifice or Sacraments of the nevv Teſtament, vvhich faithleſſe men vvholy reiect and condemne for fables. becauſe they knovv not the Scriptures nor the povver of God. Thirdly, that this operation vvas giuen at one time more then an other, & rather on great feſtiual

daies then other vulgar times (for this vvas the feast of Pasche or of Pentecost) as daies more sanctified, & vvhen the people made greater concourse: vvhich sheweth that vve should not vvonder to see miracles done at the Memories and feastes of Martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels or some speciall Saincts are Presidents or Patrons of such places of miracle, and vvorkers also vnder God of the effects that there extraordinarily be done. Vvhich ought to make Christians lesse doubt, that the force of diuers vvaters in the vvorld is iustly attributed by our forefathers and good stories to the prayers and presence of Saincts, vvhich profane incredulous men referre only to nature, vntruely pretending that God is more glorified by the vvorkes of nature, vvhich be of his ordinarie prouidence, then by the graces of Miracle giuen to his Saincts or Angels by his extraordinarie prouidence. Fifthly, that miracles be not vvrought on men by their faith only and as vvel by their presence in spirit as in body, or vpon the parties desire or deuotion only, according to the Heretikes pretext that God is a like present by his povver & grace to euery man and place: and therfore that men neede not to go from their ovvne houses or countries to seeke holines or health at the places of Christs or his Saincts birth, death, memories: for none could haue benefite of this vvater but he that could touch it, and be in it corporally, and at that iust time vvhen the vvater vvas in motion by the Angel. Yea sixtly, vve may consider that in such cases to make the matter more maruelous, rare, and more earnestly to be sought for, and to signifie to vs that God hath al such extraordinary operations in his ovvne vvil & commaundement, vvithout al rules of our reasons and questioning thereon, none could be healed but that person vvho first could get into the pond after the Angel came & stirred the same. Seuethly, that these graces of corporal cures giue to this vvater, Hiero. con. Lucifer. c. 3. to. 2. prefigure the like force of the Sacrament of Baptisme for the cure of soules, though vve neede not seeke the correspondence thereof to the figure in euery point.

Lastly, Christ by his povver of excellencie and prerogatiue could and did heale this poore man that could get no body to help him into the vvater, because he earnestly and long desired the remedie by God appointed, but vvas excluded by necessitie as our Lord saueth al such as die vvithout Baptisme, if they in their ovvne persons earnestly intended, desired, and sought for the same.

14 Sinne no more.) Vve may gather hereby that this mans long infirmitie vvas for punishment of his sinnes, and that men often attribute their sicknes to other natural defects, and seeke for remedies of the vvorld in vaine, vvhen the sinne for vvhich it vvas sent, remaineth, or is not repented of: and therfore that in al infirmities men should first turne to God and goe to their Ghostly father, and then cal for the vvordly Phisicions aftervvard.

29 Done good things.) Not faith only, but good and il deedes shal be counted, and accordingly revvarded at the day of iudgement.

34 I receiue not.) Our Maister meaneth that mans testimonie is not necessarie to him, nor that the truth of his Diuinitie dependeth on vvorldly vvitnesses, or mens commendations: through to vs such testimonies be agreable and necessarie. And so for our instruction he vouchsafed to take the testimonies of Iohn the Baptist and Moyses the Prophets: and departing out of this vvorld, to send forth al his Apostles, and in them al Bishops and Lavvful Pastors, to be his vvitnesses from Hierusalem to the end of the vvorld.

39 Searche the Scriptures.) He reprehendeth the Ievves, that reading daily the Scriptures and acknovvledging that in them they should finde life and saluation, they yet looked ouer them so superficially that they could not finde therein him to be CHRIST their King, Lord, Life, and

Sauiour.

…iour. For the ſpecial maiſters & Scribes of the Ievves then, vvere like vn…
to our Heretikes novv, vvho be euer talking and turning and ſhuffling the
Scriptures, but are of al men moſt ignorant in the deepe knovvledge thereof.
And therfore our Maiſter referreth them not to the reading only, or learning
them vvithout booke, or hauing the ſentences thereof gloriously painted
or vvritten in their Temple, houſes, or coates: but to the deepe ſearche of the
meaning and myſteries of the Scriptures, vvhich are not ſo eaſily to be ſeen
in the letter.

39 Search the ſcriptures.) Catholikes ſearche the ſcriptures, and finde
there, Peters & his ſucceſſors Primacie, the Real preſence, the Prieſts povver
to forgiue ſinnes, Iuſtification by faith & good vvorkes, Virginitie preferred
before matrimonie, breach of the vovv of continencie damnable, Voluntarie
pouertie, Penance, almes, and good deedes meritorious, diuers revvardes in
heauen according to diuers merites, & ſuch like.

43 An other shal come.) He meaneth ſpecially Antichriſt. Hovv then
can the Pope be he, ſeing the Ievves receiue him not?

CHAP. VI.

23 Giuing thankes.) Theſe vvordes do plainly import, that the giuing
thankes vvas an effectual bleſsing of the bread and vvorking the multiplica-
tion thereof.

27 VVork not the meate.) By their greedy ſeeking after him for meate
of the bodie, he taketh occaſion to dravv them to the deſire of a more ex-
cellent foode vvhich he had to giue them, and ſo by litle to open vnto them
the great meate and myſterie of the B. Sacrament: vvhich (as he proueth)
doth not only far paſſe their ordinarie bread or his maruelous multiplied
loaues, but Manna it ſelf, vvhich they thought came from heauen, and ſo
much vvondered at it.

32 Amen.) VVhy vve keepe the hebrue vvord, Amen, and translate it
not. See the Annot. c. 8. verſ. 24.

32 The true bread.) Though the perſon of Chriſt incarnate, euen out of
the Sacrament alſo, be meant vnder the Metaphores of bread and drinke
from heauen: and our beleefe in him, be ſignified by eating and feeding: yet
the cauſes vvhy they should be recommended vnto vs in ſuch termes, vvere,
that he vvas to be eaten and drunken in deed in the formes of bread and
vvine: for the vvhich cauſe his bodie on the croſſe is called his bread: & his
bloud shed on the croſſe, the bloud of the grape: no doubt becauſe the ſame
bodie & bloud vvere in Holy Sacrament to be eaten and drunken. In vvhich
ſpeaches, either of Chriſts perſon generally, or peculiarly of the ſame as in
the B. Sacrament, the true bread is not taken properly and ſpecially for that
ſubſtance vvhich is of corne, and called vvith vs bread: but generally for
food or meate, and therfore it hath ioyned vvith it lightly a terme ſignifying
a more excellent ſort of ſuſtenance: as the true bread, the bread of heauen,
the bread of life, Superſubſtantial bread. in vvhich ſort the holy Sacrament
vvhich is Chriſts bodie, is both here, and in S. Luke & S. Paul alſo, often cal-
led bread euen after conſecration: not only for that it vvas made of bread,
but becauſe it is bread more truly, and by more excellent property and cal-
ling, then that vvhich ordinarily is named bread.

44 Dravv him.) The Father dravveth vs and teacheth vs to come to
his Sonne, and to beleeue theſe high and hard myſteries of his incarnation
and of feeding vs vvith his ovvne ſubſtance in the Sacrament. not compelling
or violently forcing any againſt their vvil or vvithout any reſpect of their
conſent, as Heretikes pretend: but by the ſvveete internal motions and per-
ſuaſions of his grace and ſpirit he vvholy maketh vs of our ovvne vvil and
liking to conſent to the ſame.

49 Manna, and died.) The Heretikes holding the fathers of the old

Testament to haue eaten of the same meate, & to haue had as good sacraments as vve, be here refuted: Christ putting a plaine difference in the substance thereof, and in the graces and effects much more at large. Manna vvas only a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more: it vvas made by God miraculously, our Sacrament more: it vvas to be eaten for the time of their peregrination, our Sacrament more: it vvas to euery man vvhat he liked best, our Sacrament more: a litle thereof serued and sufficed as vvel as much, our Sacrament more: it vvas reserued for such daies as it could not be gathered, and our Sacrament much more: it vvas kept for a memorial in the arke of the Testament, our Sacrament much more: the discontented and incredulous murmured and gainsaid it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament, both bodie and soule much more. Aug. cont. duas Ep. Pelag. li. 1. c. 19. & Ser. 2. de verb. Ap. c. 2.

52 Hovv can this man?) It came not to their minde that nothing vvas impossible to God, that vvickedly said, Hovv can this man giue vs his flesh? But vve may make great profite of their sinne, beleeuing the Mysteries, and taking a lesson, neuer to say or once thinke, Hovv? for it is a Ievvish vvord and vvorthy al punishment. So saith S. Cyril. lib. 4. c. 13. in Io. Nevertheles if one asked only for desire to learne in humilitie, as our Ladie did touching her hauing a childe in her virginitie, then he must take the Angels answer to her, That it is of the Holy Ghost. so saith S. Damascene li. 4. c. 14.

53 Vnles you eate.) Christ commending the Sacrament of the faithful vnto vs, said Exeept you este, &c. you can not haue life in you. So the life saith of life, and to him that thinketh the life to be a lier, this meate shal be death & not life to him. Augustin. Ser. 2. de verb. Ap. c. 1. And S. Leo Ser. 6. de Ieiun. 7. mens. thus, Because our Lord saith, Except you eate &c. let vs so cõmunicate that vve nothing doubt of the truth of Christs bodie & blood: for that is receiued vvith mouth, vvhich is beleeued in hart: and they answer Amen in vaine, that dispute against that vvhich they receiue.

53 And drinke.) This the Protestants alleage for the necessitie of receiuing in both kindes: but in respect of them selues (vvho lightly hold al this chapter to pertaine nothing to the Sacramental receiuing, but to spiritual feeding on Christ by faith only) it can make nothing for one kinde or other. And in respect of vs Catholikes, vvho beleeue Christs vvhole person both humanitie and Diuinitie, both flesh and bloud to be in either forme, and to be vvholy receiued no lesse in the first, then in the second or in both, this place commaundeth nothing for both the kindes.

53 You shal not haue life.) Though the Catholikes teach these vvordes to be spoken of the Sacrament, yet they meane not (no more then our Sauiour here doth) to exclude al from saluation, that receiue not actually and Sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer receiued Sacramentally, should perish, vvhich to hold, vvere heretical. Neither did S. Augustine meane Li. 1. de pec. merit. c. 20. applying these vvordes to infants also, that they could not be saued vvithout receiuing sacramentally, as not only the Heretikes, but Erasmus did vnlearnedly mistake him: but his sense is that they vvere by the right of their Baptisme ioyned to Christs bodie Mystical, and therby spiritually partakers of the other Sacrament also of Christs bodie & bloud. As al Catholike men that be in prison, ioyning vvith the Church of God in hart & desire to receiue & be partakers vvith the Church of this Sacrament, and those specially that deuoutly heare Masse and adore in presence the bodie & bloud of Christ, ioyning in hart vvith the Priest, al these receiue life & fruite of the Sacrament, though at euery time they receiue not Sacramentally in one or both kindes. And although in the Primitiue Church

the holy

the holy Sacrament in the second kind vvere often giuen euen to infants to sanctifie them, yet (as the holy Councel hath declared con. Trid. Sess. 21. c. 4.) it vvas neuer ministred vnto them vvith opinion that they could not be saued vvithout it. & therfore the Heretikes do vntruly charge the Church & the Fathers vvith that errour.

54 I vvil raise him.) As the Sonne liueth by the Father, euen so do vve liue by his flesh, saith S. Hilarie. li. 8. de Trin. And S. Cyril. li. 4 c. 14. 15. againe thus, Though by nature of our flesh vve be corruptible, yet by participation of life vve are reformed to the propertie of life. For not only our soules vvere to be lifted vp by the Holy Ghost to life euerlasting, but this rude grosse terrestrial body of ours is to be reduced to immortalitie, by touching, tasting, & eating this agreable food of Christs body. And vvhen Christ saith, I vvil raise him vp, he meaneth that this body vvhich he eateth, shal raise him. Our flesh (saith Tertullian de resur. car. nu. 7.) eateth the body and bloud of Christ, that the soule may also be fatted. therfore they shal both haue one revvard at the Resurrection. And S. Irenæus, Hovv do they affirme that our bodies be not capable of life euerlasting, vvhich is nourished by the body and bloud of our Lord? Either let them change their opinion, or els cease to offer the Eucharist. S. Gregorie Nyssene in orat. cathech. magna. also saith, That liuely bodie entering into our bodie, changeth it and maketh it like and immortal.

55 Meate in deede.) Manna, vvas not the true meate: nor the vvater of the rocke, the drinke in deede: for they did but driue avvay death or famine for a time and for this life. But the holy Bodie of Christ is the true food nourishing to life euerlasting, and his bloud the true drinke that drieth death avvay vtterly, for they be not the bodie and bloud of a mere man, but of him that being ioyned to life is made life: and therfore are vve the bodie and members of Christ, because by this benediction of the mysterie vve receiue the Sonne of God him self. So saith S. Cyril li. 4. c. 16. in Io.

58 He that eateth this bread.) By this place the holy Councel proueth Conc. Trid. Sess. 21. c. 1. that for the grace and effect of the Sacrament, vvhich is the life of the soule there is no difference vvhether a man receiue both kindes or one because our Sauiour vvho before attributed life to the eating and drinking of his bodie & bloud, doth here also affirme the same effect, vvhich is life euerlasting, to come of eating only vnder one forme. Therfore the Heretikes be seditious calumniators that vvould make the people beleeue, the Catholike Church and Priests to haue defrauded them of the grace & benefite of one of the kindes in the Sacrament. Nay, it is they that haue defrauded the vvorld, by taking avvay both the real substance of Christ, and the grace from one kinde and both kindes, and from al other Sacraments. The Church doth only (by the vvisedom of Gods Spirit and by instruction of Christ & his Apostles, according to time and place, for Gods most honour, the reuerence of the Sacrament, and the peoples most profite therby) dispose of the maner and order hovv the Priest, hovv the people shal receiue, and al other Particular pointes, vvhich him self (saith S. Augustine Ep. 118. c. 6. ad Ianuarium.) did not take order for, that he might commit that to the Apostles, by vvhom he vvas to dispose his Churches affaires. though both he and the Apostles and the Fathers of the primitiue Church left vs example of receiuing vnder one kind. Christ at Emmaus, The Apostles Act. 2. 42. The primitiue Church in giuing the bloud only to children, Cypr. li. de lapsis, nu. 10 in reseruing most commonly the bodie only, Tertul. li. 2. ad vxo. nu. 4. Cypr. li. de lapsis, nu. 10. in housseling the sicke thervvith, Eusseb. Eccl. hist. li. 6. c. 36. in the holy Eremites also that receiued and reserued it commonly and not the bloud, in the vvildernes, Basil. ep ad Cæsariam Patritiam. and in diuers other cases vvhich vvere to long to rehearse.

VVhereby the Church being vvarranted and in the ruling of such things fully taught by Gods Spirit, as vvel for the reproving of certaine heresies,

that Christ God and man vvas not vvhole and al in euery part of the Sacrament, as ſpecially for that the Chriſtian people being novv enlarged, and the communicants often ſo many at once, that neither ſo much vvine could be conueniently conſecrated, nor vvithout manifold accidents of sheding or abuſing, be receiued, (vvherof the Proteſtants haue no regard, becauſe it is but common vvine vvhich they occupie, but the Church knovving it to be Chriſts ovvne bloud, muſt haue al dreadful regard) therfore I ſay she hath decreed and for ſome hundreth yeres put in vſe, that the Prieſt ſaying Maſſe, ſhould alvvaies both conſecrate and alſo receiue both kindes becauſe he muſt expreſſe liuely the Paſsion of Chriſt, and the ſeparation of his bloud from his bodie in the ſame, and for to imitate the vvhole action & inſtitution as vvel in ſacrificing as receiuing, as to vvhom properly it vvas ſaid, Do this, for that vvas ſpoken only to ſuch as haue povver therby to offer and conſecrate. But the Lay men, and the Clergie alſo vvhen they do not execute or ſay Maſſe them ſelues ſhould receiue in one kinde, being therby no leſſe partakers of Chriſts vvhole perſon and grace, then if they receiued both. For (as S. Paul ſaith) He that eateth the hoſtes, is partaker of the altar. He that eateth, ſaith he: for though there vvere drink-offerings or libaments ioyned lightly to euery ſacrifice, yet it vvas ynough to eate only of one kinde, for to be partaker of the vvhole.

62 If you shal ſee.) Our Sauiour ſeemeth to inſinuate, that ſuch as beleeue not his vvordes touching the holy Sacrament, and thinke it impoſsible for him to giue his Body to be eaten in ſo many places at once, being yet in earth, ſhould be much more ſcandalized & tempted after they ſavv or knevv him to be aſcended into heauen. VVhich is proued true in the Capharnaites of this time. VVhoſe principal reaſon againſt Chriſts preſence in the Sacrament is, that he is aſcended into heauen: yea, vvho are ſo bold as to expound this ſame ſentence for them ſelues thus, It is not this body or fleſh vvhich I vvil giue you, for that I vvil carie vvith me to heauen. VVhereby if they meant only that the condition and qualities of his body in heauen ſhould be other then in the Sacrament, it vvere tolerable: for S. Auguſtin ſpeaketh ſometime in that ſenſe. but to deny the ſubſtance of the body to be the ſame, that is vvicked.

63 The fleſh profiteth nothing.) If this ſpeach vvere ſpoken in the ſenſe of the Sacramentaries, it vvould take avvay Chriſts Incarnation, manhod, & death, no leſſe then his corporal preſence in the Sacrament. for if his fleſh vvere not profitable, al theſe things vvere vaine. Therfore CHRIST denieth not his ovvne fleſh to be profitable, but that their groſſe and carnal conceiuing of his vvordes, of his fleſh, & of the maner of eating the ſame, vvas vnprofitable vvhich is plaine by the ſentence folovving vvhere he vvarneth them, that his vvordes be ſpirit and life, of high Myſtical meaning, and not vulgarly & groſly to be taken, as they tooke them. And it is the vſe of the Scripture to cal mans natural ſenſe, reaſon, and carnal reſiſting or not reaching ſupernatural truthes, fleſh or bloud, as, Fleſh and bloud reuealed not this to thee &c. Mat. 16.

This carnalitie then of theirs, ſtood in tvvo points ſpecially: firſt, that they imagined that he vvould kil him ſelf, & cut & mangle his fleſh into partes, & ſo giue it them ravv or roſt to be eaten among them. VVhich could not be meant, ſaith S. Auguſtin de Doct. Chr. li. 3. c. 13. for that had conteined an heinous and barbarous fact, and therfore they might & ſhould haue bene aſſured, that he vvould commaund no ſuch thing: but ſome other ſvveete ſenſe to be of his hard, myſtical, or figuratiue vvordes, & to be fulfilled in a Sacrament, myſterie, and a marudous diuine

ſort,

otherwiſe then they could comprehend. Secondly, they did ſtumble touching his fleſh, in that they tooke it to be fleſh of a mere man, & of a dead man alſo, vvhen it ſhould come to be eaten of vvhich kind of fleſh Chriſt here pronounceth, that it profiteth nothing. VVhereupon S. Cyril lib. 4. cap. 23. in Io. ſaith, This body is not of Peter or Paul or any other like, but of Chriſt Ieſus vvho is the life it ſelf: and therfore this Body giueth life, the very fulnes of the Diuinitie dvvelling in it. And the holy Councel of Epheſus in the 11 Anathematiſme expounded alſo by the ſaid S. Cyril. The Eucharift is not the body of any common perſon (for the fleſh of a common man could not quicken) but of the VVORD it ſelf But the Heretike Neſtorius diſſolueth the vertue of this Myſterie, holding mans fleſh only to be in the Eucharift. Thus there. And S. Ignatius cited of Theodorete dial. 3. and many other Fathers haue the like. VVhereby vve may ſee that it commeth of the Diuinitie & Spirit (vvithout vvhich Chriſts fleſh can not be) that this Sacrament giueth life.

64. That beleeue not.) It is lacke of faith, you ſee here, that cauſeth men to ſpurne againſt this high truth of the Sacrament: as alſo it may be learned here, that it is the great & merciful gift of God that Catholike men do againſt their ſenſes & carnal reaſons, beleeue & ſubmit themſelues to the humble acknovvledging of this Myſterie: laſtly, that it may vvel by Chriſts inſinuation of Iudas, be gathered, that he ſpecially ſpurned againſt our Maiſters ſpeaches of the holy Sacrament.

66. VVent back.) It can be no maruel to vs novv that ſo many reuolt from the Church, by offenſe or ſcandal vniuſtly taken at Chriſts body and bloud in the Sacrament: ſeeing many of his diſciples that ſavv his vvonderful life, doctrine, and miracles, forſooke Chriſt him ſelf, vpon the ſpeach & promiſe of the ſame Sacrament. for the myſterie of it is ſo ſupernatural & diuine in it ſelf, and vvithal ſo lovv & baſe for our ſakes, by the ſhevv of the formes of theſe terrene elements vnder vvhich it is, and vve eate it: that the vnfaithful and infirme do ſo ſtumble at Chriſt in the Sacrament, as the Ievves & Gentils did at Chriſt in his humanitie. For, the cauſes of contradictions of the incarnation & Tranſubſtantiation be like. And it may be verily deemed, that vvhoſoeuer novv can not beleeue the Sacrament to be Chriſt, becauſe it is vnder the formes of bread and vvine, and is eaten and drunken, vvould not then haue beleued that Chriſt had bene God, becauſe he vvas in ſhape of man, and crucified. To conclude, it vvas not a figure nor a myſterie of bare bread and vvine, nor any Metaphorical or Allegorical ſpeach, that could make ſuch a troupe of his diſciples reuolt at once. VVhen he ſaid he vvas a doore, a vine, a vvay, a Paſtor, and ſuch like; (vnto vvhich kinde of ſpeaches the Proteſtants ridiculouſly reſemble the vvordes of the holy Sacrament:) vvho vvas ſo mad to miſtake him, or to forſake him for the ſame? For the Apoſtles at the leaſt vvould haue plucked them by the ſleeues, and ſaid, Goe not avvay my maiſters, he ſpeaketh parables. The cauſe therfore vvas their incredulitie, and the height of the Myſterie, for that they neither knevv the meanes hovv it might be preſent, nor vvould beleeue that he vvas able to giue his fleſh to be eaten in many places. And euen ſuch is the vnbeleefe of the Heretikes about this matter at this day.

68. Peter anſvvered.) Peter anſvvereth for the Tvvelue, not knovving that Iudas in hart vvas already naught, and beleued not Chriſts former vvordes touching the B. Sacrament, but vvas to reuolt aftervvard as vvel as the others.

ther. Cypr. ep. 55. num. 3. Wherein as Peter beareth the person of the Church & al Catholike men, that for no difficulty of his vvord, nor for any reuolt (be it neuer so general) of Schismatikes, Heretikes, or Apostates, either for this Sacrament or any other Article, vvil euer forsake Christ: So Iudas vvas the chiefest suborner maintayner and father of this heresie against the real presence of Christs bodie and blond in the B. Sacrament, and of the reuolt from him for the same. as S. Augustin teacheth in enarratione Psal. 54. ad vers. 22. & Psal. 55. ad vers. 7. declaring vvithal that this vvas the first heresie against Christs doctrine, and vvorthily commending S. Peter for his humble obedience, in receiuing Christs speach, and firmly beleeuing his vvordes to be true and good, vvhich he did not yet vnderstand. By vvhose example therfore vvhen company dravveth vs to reuolt, let vs say thus: Lord, vvhither or to vvhom shal vve goe, vvhen vve haue forsaken thee? to Caluin, Luther, or such: and forsake thee and thy Church vvith the vnfaithful multitude? No, thou hast the vvordes of life, and vve beleeue thee, & thy Church vvil not nor can not beguile vs. Thou hast (saith the same S. Augustine Tract. 27. in Euang. Io.) life euerlasting in the ministration of thy bodie and bloud. and a litle after. Thou art life euerlasting it self, and thou giuest not in thy flesh and bloud but that vvhich thy self art.

CHAP. VII.

2. The festiual day.) Scenopegia (Leu. 23. skynon eorty) is the feast of Tabernacles, vvhich the Ievves kept from the 7 of octob. for eight daies together, by Gods commaundement, for a memorie that their fathers dvvelt by Gods protection fourtie yeres in tabernacles or tentes, and not in houses, comming out of AEgypt. See Leuit. 23. 34.

17. Vvil do the vvill.) The vvay to come to knovv the truth, is to liue vvel.

18. He that speaketh.) It is spoken of Antichrist specially, and it is true in al Heretikes. August. tract. 29. in Euang. Io.

20. Thou hast a diuel.) No maruel, vvhen these speake thus to Christ him self, if Heretikes cal his vicar Antichrist.

39 As yet the spirit.) This vvas fulfilled on vvhitsunday Act. 2. & aftervvard alvvaies by imposition of hands in the Sacrament of Confirmation visibly in the primitiue Church, and inuisibly to the end of the vvorld.

50. He that came to him.) Christ hath some good alvvaies euen among the vvicked, vvhich secretly serue him and by vvise delaies auert the execution of vniust lavves against him and his people, as Nicodemus and Gamaliel.

CHAP. VIII.

7. He that is vvithout sinne.) VVe can not conueniently reprehend or condemne other mens faults, if our selues beguilty of the same or other greater. Cyril. in Io. See Annot. Mat. 7. 1.

11. Neither vvil I condemne thee.) S. Augustine by this example of our Maister proueth that Clergie men specially should be giuen much to mercie: and that they ought often, as the cause and time require, to get pardon of the secular Magistrates for offenders that be penitent. Ep. 54.

25. That beginning.) So read S. Cyril, S. Ambrose, & S Augustine: expounding it of Christes person, that he is the beginning or cause of al creatures.

31. If you abide in my vvord.) Only faith is not sufficient vvithout perseuerance or abiding in the keeping of his commaundements.

34. Amen, amen.) VVhat is it (saith S. August. vpon this place) vvhen our Lord said, Amen, amen? He doth much commend and vrge the thing that he so vttereth, doubling it. It is a certaine othe of his, if a man may so say, for Amē in Hebrue signifieth verū, a truth. Yet is it not translated, vvheras it might haue been said, verū verum dico vobis, but neither the Grecke interpreter durst doe it, nor the Latin, the Hebrue vvord hath remained stil, that so it might be the more esteemed. Tract. 41. in Ioan. by vvhich vvordes

& the

like recorded in other places of this newe Testament, the Reader may great reason, why we also say, Amen, amen, and durst not translate it and such like wordes into our English tongue.

36. Shalbe free indeed.) Man was neuer without free will: but hauing the grace of Christ, his will is truly made free (as S. Augustine saith) from seruitude of sinne also. tract. 41. in Euang. Io.

39. Do the works.) Not only faith, but good workes also make men the children of Abraham according as S. Iames also speaketh of Abrahams workes. cap. 2.

44. He was a mankiller.) S. Augustin compareth Heretikes in their spiritual murder by driuing Christian men out of the Church, to the Diuel that drone our parents out of Paradise. Contdit. Petil. lib. 2. c. 12.

49. I haue no diuell.) He denieth not that he is a Samaritane, because he is our keeper or protector, as the word signifieth and because he is in deede that merciful Samaritane in the parable of the wounded man Luc. 10. 33. Aug. tract. 43. in Ioan.

CHAP. IX.

3. Neither hath this man.) Though many infirmities fal for sinne, yet not al: some comming for probation, and some sent, that God by the cure thereof may be glorified.

4. No man can work.) The time of working, and meriting, is in this life: after death we can deserue no more by our deedes, but must only receiue good or il, according to the difference of workes here.

6. Made clay.) Christ that could haue cured this man by his only will or word, yet vsed certaine creatures as his instruments in working, and diuers circumstances and ceremonies, clay, water, annoynting, washing, &c. No maruel then that he and his Church vse such diuersities of Sacraments and ceremonies external in curing our soules.

7. Goe, washe.) This was a figure of Baptisme to which al men borne in sinne and blindnes are sent for health & sight Ambr. lib. 3. c. 2. de Sacramentis.

22. Put out of the Synagogue.) The Heretikes vntruly translate here (& vers. 35.) Excommunicate: to make the simple conceaue the Churches Excommunication to be no other, or no better, or no more rightly vsed against them, then this casting out of the Synagogue of such as confessed our Sauiour. They might as wel haue Translated for Synagogue, Church: for the old Testament, the newe: for Lawe, grace: for flesh, spirit. for Moyses, Christ. For no lesse difference is there betweene casting out of the Synagogue, and Excommunication. Besides that, not euery one which was not of the Ieues Synagogue, was therfore out of the communion of the Faithful, many true beleeuers being in other partes of the world not subiect to the Ieues Synagogue, Lawe, nor Sacraments. And therfore it was not al one to be out of the Synagogue, and to be excommunicated. as nowe, whosoeuer is out of the Churches communion, either by his owne will, or for his iust demerits thrust out of it by the spiritual Magistrate, he is quite abandoned out of al the societie of Saincts in heauen and earth, so long as he so continueth.

As for the cause of thrusting this poore man & such other out of the Synagogue, & excommunicating Heretikes, there is as great oddes as betwixt heauen and hel: he being vsed so for folowing Christ and his Church, these for forsaking Christ and his Church. Some more agreement there is betwen that corrupt sentence of the Ieues against the folowers of Christ, & the pretended excommunication executed against Catholike men by our Heretikes: although in truth there is no great resemblance. For the

Ievves though they abuſed their povver ſometimes, yet had they and in deed by Gods lavv ſo to punish contemners of their Lavv, & ther vvas feared and reſpected euen of good men. But the excommunicatio by Heretikes againſt Catholikes or any offenders, is not to be reſpec al, being no more but a ridiculous vſurpation of the Churches right fashion of the ſame. for, out of their Synagogues al faithful men ough flee, and not tarie to be thruſt out: according to the vvarning giuen aga Core and Dathan. Be ye ſeparated from their tabernacles, leſt you be vvra ped in their ſinnes

24. Giue glorie to God.) So ſay the Heretikes vvhen they deroga from miracles done by Sancts or their relikes, phariſaically pretending th glorie of God. As though it vvere not Gods glorie, vvhen his Sancts do i by his povver and vertue: yea his greater glorie, that doth ſuch things b his ſeruants, & by the meaneſt things belonging to them, as Peters shador Act. 5. & Paules napkins Act. 19.

CHAP. X.

1. Climeth an other vvay.) Vvhoſoeuer taketh vpon him to preach vvithout lavvful ſending, to miniſter Sacraments, & is not Canonically or dered of a true Catholike Biſhop, to be a Curate of ſoules, Perſon, Biſhop or vvhat other ſpiritual Paſtor ſo euer, and commeth not in by lavvful el ction and holy Churches ordinance to that dignity, but breaketh in agai order by force or fauour of men, and by humane lavves, he is a theefe a murderer. So came in Arius, Caluin, Luther, and al Heretikes: and al ſuccede them in roome and doctrin. And generally euery one that deſce deth not by Lavvful ſucceſſion in the knovven ordinarie line of Catholik Biſhops and Paſtors that haue been in al Countries ſince their conuerſion And according to this rule S. Irenæus lib. 3. c. 3. trieth the true shepeheard from the theeues and Heretikes. So doe Tertul. de Præſcr. num. 11. S. Cypr. de vnit. Ec. num. 7. S. Auguſt. epiſt. 165. & cont. epiſt. Manich. cap. 4. and Lirinenſis.

1. A theefe.) The theefe, is the heretike ſpecially, & any other th vnlavvfully breake in vpon the sheepe to kil & deſtroy them by falſe do ctrine and othervviſe.

4. He goeth before.) That is the fashion of Ievvrie & other countrie ſignifying that the shepeheard or Paſtor muſt teach the sheepe, and th they him.

12. Good Paſtor.) The good Paſtor, is he vvhoſe ſpecial care is not o his ovvne advantage but of the ſafty of the flocke. The hireling, is he th reſpecteth not the profite and good of the flocke, but his ovvne lucre. The vvoulfe, is the Heretike, or any perſecutor of the Church, vvhich is Chriſ flocke.

13. Fleeth.) Euery Biſhop and Paſtor is bound to abide vvith hi flocke in times of danger & perſecution euen to death, except him ſelf be perſonally ſought for, rather then the flocke, or the flocke it ſelf forſak him, for in ſuch caſes the Paſtor may flee, as the Apoſtles did, and S. Atha naſius, and others. S. Athan. Apol. de ſua fuga. Auguſt. epiſt 180.

15. I yeld my life.) Chriſtes death vvas ſo neceſſarie for the flocke, th vvhen he might haue eſcaped, he voluntarily offered him ſelf to death fo his flocke.

22. The dedication.) This is the feaſt of Dedication inſtituted by Iu das Machabæus lib. 1. Mach. c. 4. Chriſt vouchſafed to honour and keepe that feaſt inſtituted by him: & our Heretikes vouchſafe not to pray and ſacrifi for the dead vſed and approued by him. The Dedication alſo of Chriſtia Churches is vvarranted thereby, vvith the annual memories thereof. An it proueth that ſuch things may be inſtituted vvithout any expreſſe co maundement in Scripture.

29. Th

That vvhich he gaue me.) Thus read alſo diuers of the Fathers, as S. Hilar Trin. lib. 7. poſt medium. S. Ambr. de Sp. S. li. 3. ca. 18. S. Aug. tract. 48. S. Cyril. li. 7. in Io. c. 10. and vſe it to proue that Chriſt had his eſſence and nature of the Father. And therfore ſome Heretikes of our time wickedly accuſe the Councel of Laterane for falſifying this place & applying it to the ſame purpoſe. VVhich they leſſe can abide, for that it is againſt Caluins Autotheiſme, holding that Chriſt tooke his perſon of the Father, but not his ſubſtance. See the 2. Annot. in 1. Io. ver. 1.

CHAP. XI.

44. Looſe him.) S. Cyril li. 7. c. vlt in Io. and S. Auguſt. Tract. 49. in Io. apply this to the Apoſtles and Prieſts authoritie of abſoluing ſinners; affirming Chriſt to reuiue none from ſinne, but in the Church & by the Prieſts miniſterie.

48. Take avvaie our place.) Al men, but ſpecially Nations muſt take heede, that vvhiles to ſaue their temporal ſtate, they forſake God, they loſe not both as the Ievves did. Aug. tract. 49. in Io.

51. Being the high Prieſt.) Marvel not that Chriſt preſerueth his truth in the Church as vvel by the vnvvorthy as the vvorthy Prelates thereof: the gifts of the Holy Ghoſt folovving their Order and office, as vve ſee here in Caiphas, and not their merites or perſon. And if this man being many vvaies vvicked, and in part an vſurper, and the Lavv & Prieſthod being to decline & to giue place to Chriſts nevv ordinance, had yet ſome aſſiſtance of God for vtterance of truth vvhich him ſelf meant not, nor knevv not: hovv much more may vve be aſſured, that Chriſt vvil not leaue Peters Seate, vvhoſe faith he promiſed ſhould neuer faile, though the perſons vvhich occupie the ſame, vvere as il as the blaſphemous & malitious mouthes of Heretikes do affirme?

CHAP. XII.

3. Marie therefore.) Of this vvomans extraordinarie offices of deuotion, & hovv acceptable they vvere to Chriſt, ſee the Annot. Mat. 26.

5. Vvhy vvas.) So vvicked, couetous, and ſacrilegious perſons reprehend good men for beſtovving their goods vpon Church ornaments &c. vnder pretence of better beſtovving them on the poore. ſuch prouide for the poore as Iudas did.

6. A theefe.) Iudas did not then firſt perish vvhen he ſould our Lord, for he vvas a theefe before: and being loſt he yet folovved Chriſt, not in hart, but in body only. VVhich our Maiſter tolerated, to giue vs a leſſon to tolerate the il, rather then deuid the body. Aug. tract. 50 in Io.

7. Of my burial.) The deuout offices of balming and anointing the dead bodies of the faithful are here alſo allovved.

8. But me you shal not.) Not in viſible and mortal condition, to receiue almes of you or ſuch like offices for ſupply of my neceſſities.

20. Came vp to adore.) VVe may ſee there is a great difference vvhere a man pray or adore, at home or in the Church & holy places: vvhen the Gentils alſo came of deuotion a pilgrimage to the Temple in Hieruſalem.

40. Could not beleeue.) If any man aske (ſaith S. Auguſtine) vvhy they could not beleeue: I anſvver roundly, becauſe they vvould not. Tract. 33. in Io. See the meaning of this ſpeach Annot. Mat. 13. 15. Mar. 4. 12.

42. The phariſes did not confeſſe.) This is the caſe of many principal men in ſuch countries vvhere hereſie hath the vpperhand vvho knovv & beleeue the Catholike faith: but making choiſe rather to keepe mans fauour then Gods, they dare not confeſſe the ſame. Such may pray that God and the vvorld agree together: for els it is ſeen vvhoſe part they vvil take.

CHAP.

CHAP. XIII.

2. VVhen supper vvas done.) By supper, he meaneth the eating of Paschal lambe, for the institution of the B. Sacrament vvas after this.

5. Began to vvash.) This lotion vvas not only of curtesy, such as Ievves vsed tovvard their ghests, nor only for example of humilitie: but mysterie and signification of the great puritie that is required before come to receiue the holy Sacrament, vvhich straight after this vvas vvas to be instituted and giuen to the Apostles. Ambr. lib. 3. de Sacram. Bernard. de cœna Domini Sermon. 1.

10. To vvash his feet.) The foulnes of the feete, vvhen al the rest cleane, signifieth the earthly affections and relikes of former sinnes repented: vvhich are to be cleansed by deuout actes of charitie and humilitie. S. Ambrose lib. de Sacr. c. 1. and S. Augustin epist. 108. & tract. 56. in Ioan. note. And because this vvas only a ceremonie, & yet had such force, as novv and aftervvard vsed of the Apostles, that it purged smaller offences and filthines of the soule, as S. Ambrose and S. Bernard gather, it may seeme strange that holy vvater and such ceremonies may remit venial sinnes.

14. You also ought.) Our Maister neuer spake plainer, nor seemed to commaund more precisely, either of Baptisme or the Eucharist or any other Sacrament: and yet by the Churches iudgement directed by the Holy Ghost vve knovv this to be no Sacrament nor necessarie ceremonie, and therefore not to be. And vvhy do they beleeue the Church in this, and do not credit her affirming the chalice not to be necessarie for the communicants?

29. Iudas had the purse.) Christ had some prouision before hand vvhen him by the Collections of the faithful, vvhich vvas vsed both in his ovvne necessities, & bestovved vpon the poore.

34. A nevv commaundement.) The commaundement of mutual loue vvas giuen before, but manifoldly misconstrued, and abridged by the Iewes to freends only, to this life only, for earthly respects only: but Christ renevveth it and enlargeth it after the forme of his ovvne loue tovvard vs, & giueth grace to fulfil it.

CHAP. XIV.

2. Many mansions.) These mansions signifie differences of glorie in heauen. Hiero. lib. 2. adu. Iouin.

12. Greater then these.) S. Chrysostom in a vvhole booke against the Pagans proueth that this vvas fulfilled not only in Peters shadovv, and Paules garments, vvhich as vve read in the Actes, healed infirmities: but also in the Reliques and monuments of Saincts Lib. de Babyla Mart. tom. 5. namely of S. Babylas, of vvhom he there treateth: thereby inferring that Christ is God, vvho could and did performe these vvonderful vvordes, by the vvorthy ashes of his seruants. The Protestans cleane contrarie, as patrones of the Pagans infidelitie, as though our Sauiour had promised these & the like miraculous vvorkes in vaine, either not meaning or not able to fulfil them, do they discredite al the approued histories of the Church concerning miracles vvrought by Saincts, namely that S. Gregorie Thaumaturgus removed a mountaine See Annot. Mat. 17. 20. the miracles of S. Paul the eremite, S. Hilarion vvritten by S. Hierom. the miracles of S. Martin vvritten by Seuerus Sulpitius, the miracles testified by S. Augustin de Ciuit. Dei, the miracles approued by S. Gregorie in his Dialogues, the miracles reported by Bede in his Ecclesiastical storie and liues of Saincts: & al other mi-

so faithfully recorded in Eccleſiaſtical vvritters. In al vvhich things their reach of reaſon and nature, they are as litle perſuaded and haue more faith then had the Pagans, againſt vvhom S. Chryſoſtom in the ſaid booke, & S. Auguſtin de Ciu. Dei lib. 22. c. 8. and other Fathers here fore haue vvritten. No man therfore needeth to maruel that the very mage of our Lady, & the like, doe miracles, euen as Peters ſhadovv did: ne vvonder, if ſuch things ſeeme ſtranger and greater then thoſe vvhich Chriſt him ſelf did: vvhereas our Sauiour to put vs out of doubt, ſaith expreſly, that his Saincts ſhal doe greater things then him ſelf did.

15. If you loue me.) It is then poſſible both to loue Chriſt and to keepe his commaundements.

16. An other Paraclete.) Paraclete by interpretation is either a comforter, or an aduocate: and therfore to translate it by any one of them only, is perhaps to abridge the ſenſe of this place.

16. For euer.) If the Holy Ghoſt had been promiſed only to the Apoſtles, their ſucceſſors & the Church after them could not haue chalenged it, but it vvas promiſed them for euer. VVhereby vve may learne, both that the priuileges and promiſſes made to the Apoſtles vvere not perſonal, but perteining to their offices perpetually: and alſo that the Church and Paſtors in ages had and haue the ſame Holy Ghoſt to gouerne them, that the Apoſtles and primitiue Church had.

17. The ſpirit of truth.) They had many particular giftes and graces of the Holy Ghoſt before, and many vertues by the ſame, as al holy men haue at al times: but the Holy Ghoſt here promiſed to the Apoſtles and their ſucceſſors for euer, is to this vſe ſpecially promiſed, to direct them in all truth and veritie: and is contrarie to the ſpirit of errour, hereſie, and falſhood. And therfore the Church can not fall to Apoſtaſie or Hereſie, or to nothing, as the Aduerſaries ſay.

26. Teach you all things.) See the Annot. vpon the 16 Chap. verſ. 12. & 13.

28. Father is greather then I.) There is no place of Scripture that ſeemeth any thing ſo much to make for the Sacramentaries, as this and other in forvard shevv of vvordes ſeemed to make for the Arians, vvho denied the equalitie of the Sonne vvith the Father. VVhich vvordes yet in deede rightly vnderſtood after the Churches ſenſe, make nothing for their falſe ſecte, but only ſignifie that Chriſt according to his Manhod vvas inferior in deede, and that according to his Diuinitie he came of the Father. And if the Hereſie or diſeaſe of this time vvere Arianiſme, vve ſhould ſtand vpon theſe places and the like againſt the Arians, as vve novv do vpon others againſt the Proteſtants, vvhoſe ſecte is the diſeaſe and bane of this time.

CHAP. XV.

2. Euerie branch in me.) By this it appeareth that Chriſt hath ſome branches in his bodie myſtical that be fruitles. therfore il liuers, alſo may be members of Chriſt and the Church, though none can be ſaued but fruitful branches.

2. More fruite.) This proueth that a iuſt man may continually increaſe in iuſtice and ſanctification ſo long as he liueth.

3. For the vvord.) S. Auguſtin expoundeth it of the Sacramental vvord of Baptiſme, and not as Heretikes do, of preaching only. Tract. 80. in Io.

4. Vales it abide.) VVhoſoeuer by Hereſie, or Schiſme, or for anie other cauſe, is cut of, or ſeparated from the Church, he can do no meritorious vvork to ſaluation. neither can be heard, pray he neuer ſo much in Schiſme, becauſe he is not in the bodie of Chriſt, vvhich is a condition neceſſarily required in prayer ver. 7.

4. Vales

6. Vnles you abide.) Theſe conditional ſpeaches, If you re... the vine, If you keepe my commaundements, and ſuch like, giue ... that vve be not ſure to perſiſt, perſeuere, nor to be ſaued, but vnder... tions to be fulfilled by vs. Aug. de corrept. & gra. c. 13.

10. Keepe my precepts.) This careful and often admonition ... ping his commaundements, proueth that a Chriſtian mans life is no... or principally in faith, but in good vvorkes.

20. Yours alſo.) He foreshevveth that many vvil not obey the C... ches vvordes & no maruel, becauſe they contemned Chriſts ovvn... cepts.

24. If I had.) If the Ievves had not ſinned by refuſing Chriſt, in ... he had not done greater miracles then any other: then vvere it a grea... of Catholikes to beleeue Luthers or Caluins nevv opinions vvithout ... miracles at al.

26. VVhom I vvil ſend.) The Holy Ghoſt is ſent by the Sonne, th... fore he procedeth from him alſo, as from the Father: though the late Sch... matical Greekes thinke othervviſe.

27. You shal giue.) He vouchſafeth to ioyne together the teſtimo... of the Holy Ghoſt, and of the Apoſtles: that vve may ſee the teſtimonie ... truth ioyntly to conſiſt in the Holy Ghoſt & in the Prelats of the Ch... See the Annot. Act. 15. v. 28.

CHAP. XVI.

2. VVill caſt you.) The Heretikes translate, Excommunicate you. ... vvhat corruption this is, and the reaſon thereof, Annot. c. 9. 22.

12. Yet many things.) This place conuinceth that the Apoſtles ... the faithful be taught many things, vvhich Chriſt omitted to teach them ... their vveaknes: and that it vvas the prouidence of God that Chriſt in ... ſence ſhould not teach and order al things, that vve might be no leſſe ... red of the things that the Church teacheth by the Holy Ghoſt, then of ... things that him ſelf deliuered.

13. He shal teach you.) If he shal teach al truth, & that for euer... before c. 14. 16.) hovv is it poſſible, that the Church can erre or hath ... at any time or in any point?

13. The Spirit of truth.) Euer note that the Holy Ghoſt in that ... promiſed to the Church, is called the ſpirit of truth. vvhich Holy ſpirit ... many other cauſes is giuen to diuers priuate men and to al good men ... ſanctification: but to teach al truth & preſerue in truth and from error, ... promiſed and performed only to the Church and the cheefe Gouerner ... generall Councels thereof.

23. In my name.) Vpon this the Church concludeth al her praier... Per Chriſtum Dominum noſtrum, euen theſe alſo that be made ... Saincts.

CHAP. XVII.

1. Glorifie thy ſonne.) The Father glorifieth the Sonne by raiſing ... him from death, exalting him vp to his right hand, making al creatures ... bovv dovvne at his Name, and geuing him al po...er and iudgement. The Sonne againe glorifieth the Father, by making his honour, vvhich only ... a maner vvas in Ievvrie before, novv knovven to al Nations.

3. Life euerlaſting.) Both the life of glorie in heauen, and of gra... here in the Church, conſiſteth in the knovvledge of God: that, in perfe... viſion: this, in faith vvorking by charitie. for, knovvledge of God vvith... keeping his commaundements, is not true knovvledge, that is to ſay... it is an vnprofitable knovvledge. 1. Io. 2.

11. ...

11. Keepe them.) His petition is specially to keepe the Apostles and his Church in vnitie and from Schismes.

17. Sanctifie them.) Christ prayeth that the Apostles, their successors, & al that shal be of their beleefe, may be sanctified in truth. vvhich is as much to say, as to desire that the Church may euer haue the Spirit of truth, and be free from error. vvhich praier of Christ had not been heard, if the Church might erre.

19. I do sanctifie my self.) To sanctifie him self, is to sacrifice him self, by dedicating his holy body and bloud to his Father, both vpon the Crosse, and in the holy Sacrament.

20. But for them.) He expresseth (and it is a great comfort) that he praieth not only for the Apostles, but for the vvhole Church after them, that is, for al beleeuers. And al this profound & diuine praier is resembled in the holy Cannon of the Masse before the consecration, as here it vvas made before his visible Sacrifice on the crosse.

CHAP. XVIII.

17. I am not.) It is al one for a man to deny Christ, and, that he is a disciple of Christ, or a Catholike, or a Christian man, vvhen he is demaunded. Aug. tract. 113. in Io. for so Peter here denieth Christ, in denying him self to be his Disciple.

35. Thy nation.) It pleased God, that Christ vvho vvas to die both for the Iewes & the Gentils, should be betraied of the one, and put to death by the other.

CHAP. XIX.

14. The sixt houre.) He meaneth midday, counting from sunne rising. for so doth the Scripture count the houres of the day. Mat. 20. Mar. 15. Luc. 23. Io. 4. Act. 3. & 10.

17. His owne crosse.) This crosse, for that it vvas the instrument of our redemption, and as it were the Altar of the supreme Sacrifice, highly sanctified by the touching, bearing, & oblation of the sacred body & bloud of our Lord, is called the Holy Crosse: & hath been endued vvith vertue of miracles, both the vvhole & euery litle peece thereof. For the vvhich causes, & specially for the most neere memorial of Christs Passion, it hath been visited in Pilgrimages, honoured by festiual daies & otherwise, reserued & reuerenced of the ancient fathers vvith al deuotion: as contrarivvise it hath been abused of Pagans, Apostates, and Heretikes, seeking in vaine to deface and destroy it. See S. Cyril li. b. cont. Iulian. S. Hierom ep. 17. S. Paulinus ep. 11. Ruffinus lib. 1. c. 7. & 8. Euagr. histo. lib. 4. c. 25. S. Leo ep. 72. and Ser. 8. de Passione. Paulus Diac. lib. 8.

20. In Hebrevv, Greek and Latin.) These three tongues being for other causes most famous before in al the vvorld, are novv also dedicated to God in the triumphant title of the Crosse of Christ, and in them the holy Scriptures are more conueniently vvritten, taught, & preserued.

23. Coat vvas vvithout seame.) This coate vvithout seame is a figure of the vnitie of the Church. Cypr. de vnit. Ec. And Euthymius and other vvrite that our Lady made it.

25. His mother.) The great loue, faith, courage compassion, and sorovves, that our Lady had: vvho forsooke not the Crosse & her sonne, vvhen so many vvere fled from him, and his cheefe Apostles denied him.

26. To his mother.) The marvelous respect that Christ had to his mother, vouchsafing to speake to her, and to take order for her euen from the crosse in the middes of his infinite anguishes and mysteries a vvorking for mankind.

27. To the

27. To the Disciple.) A great honour to Iohn and charge, to have blessed ievvel in keeping : & an vnspeakable comfort, that from the forvvard the one vvas to the other mother and sonne, Virginem virginem commendauit, saith S. Hierom lib. 2. adu. Iouinian. He commended the virgin to a virgin.

34. Blond and vvater.) This pearsing of Christs side, though one souldiars part it vvas done blindly and insolently, yet by Gods ordinance it contained great mysteries, and vvas prefigured by Moyses striking the rocke vvith his rodde : as this streame of bloud and vvater drawen miraculously out of his dead body, running in the Sacraments of the Church after the people of God, vvas signified by the vvater of the same rocke folovving the Israelites in the desert. Out of this side (saith S. Augustin) issued the Sacraments. Hence (saith S. Chrysostom) the great mysteries haue their beginning Tract. 9. in Ioan. Hom. 84. in Ioan. VVho vvarneth vs, that vvhen we come to drinke of the holy chalice, vve should so approche, as though we drevv the bloud out of Christs side. And both bloud and vvater apart did flovv forth, to shevv vs the fountaine of the tvvo principal Sacraments and their seueral matters, Baptisme and the Eucharist, springing to life euerlasting in the Church. The fathers also say that the Church vvho is Christs spouse and his coadiutrice in applying the bloud and vvater to the beasts of the Faithful, vvas here formed, builded, and taken out of this holy side of Christ sleeping on the Crosse, as Eue vvas of Adams side, vvhen he vvas in a sleepe in Paradise.

CHAP. XX.

1 First of the Sabboth.) That is, the first day of the vveeke, as some interprete it, taking Sabboth (as sometime it is) for a vveeke. This is our Sunday, called Dies Dominica, because of our Lords Resurrection.

11. At the monument.) The Sepulchres of Martyrs (saith S. Hier. ep. 17.) vve do honour euery vvhere, & putting their holy ashes to our eyes, if vve may, vve touch it also vvith our mouth: and be there some to thinke the monument vvherein our Lord vvas laid, is to be neglected: vvhere the Diuel and his Angels, as often as they are cast out of the possessed before the said monument, tremble and roare as if they stoode before the iudgement seate of Christ?

19. The doores vvere shut.) Such Heretikes as deny Christs body to be or that it can be in the B. Sacrament, for that it is in heauen, & can not be in tvvo places at once, nor vvithout the natural maner of the quantitie, space or place agreable to the condition of his humanitie, be inuincibly confuted by Christs entering into the Disciples, the doores shut: & by that his true natural body, vvhole & perfect in al his limmes, length, bredth & thicknes, distinct & diuers from the substance & corpulence of the vvood vvas in the same proper place that the vvood vvas in, and passed through the same: as he also came out of his mothers vvombe the clausure not violated: and passed through the stone, out of his Sepulcher. By al vvhich the Heretikes being plainely reproued, & conuinced of infidelitie, they bold deny the plaine Scriptures, or so fondly shift them selues from the euidence therof, that their impudencie is specially to be marked in this point.

Some say, that he came in at the vvindovv: some, that the doore opened of it self to let him in: some, that to come in, the doores being shut signifieth no more, but that he came in late in the euening, at vvhat time men vse to shut their doores: and such other slights to defend falshood against expresse Scriptures, & against the Apostles testimonie, vvho thought tooke him to be a Spirit, because they savv him stand sodenly in the

them, al the house being close shut. And the Fathers al confesse that
Christ came in the doores being shut. See S. Ambr. lib. 19. in Lucam cap. 24. S.
Augustin ep. 3. ad Volusian. & lib. 22. de ciuit. c. 8. & S. Cyril, in Io. lib. 12. cap.
2. S. Hiero. lib. 1. cont. Iouinianum cap. 21. VVe knovv it is the natural
course of Gods ordinance, that euery body should haue but one & his ovvne
proper place fitted to the lineaments, quantitie, termes & limites of the
same: vvithout vvhich naturally the bodies vvere no vvhere, & consequent-
ly not at al, as S. Augustin saith ad Dardanum ep. 57. but that God super-
naturally & miraculously can not by his omnipotencie dispose otherwise of
his ovvne body, then the natural forme or quantitie or qualitie thereof re-
quire, that is great incredulitie, seing vve must beleeue that he can doe so
vvith any other body of mere men or other creatures, the Scriptures being
plaine that he can make a camel passe through a nedles eie, continuing in
his natural figure and quantitie stil: & S. Augustin telleth of a vvoman
vvhose ring fel from her girdle, both being fast and vvhole ca. 8. de ciu. Dei.
& Rupertus of a Religious man, vvhose girdle fast buckled fel dovvne befo-
re him from his body. De off. Eccl.

Therfore it is to much vnfaithfulnes, by rules of place to embarre Christ
of his vvil or vvisedom to be in the Sacrament hovv him self list, and on as
many Altars or places as he liketh. VVe detest for al that, the vvicked here-
sie of certaine Protestants, holding quite contrarie to the Zuinglians, that
Christ according to his Humanitie is in euery place vvhere the Diuinitie is,
vvhich is both against faith, and the common rules of nature and diui-
nitie.

21. Peace be to you.) Though he gaue them his peace harde before,
yet novv entering to a nevv diuine action, to prepare their hartes to grace &
attention, he blesseth them againe.

21. As my Father.) As vvhen he gaue them commission to preach &
baptize through the vvorld, he made mention of his ovvne povver therein:
so here before he institute the Sacrament of Penance, and giue them autho-
ritie to remitte sinnes, lest the vvicked should aske aftervvard, by vvhat
right they do such great functions, he shevveth his fathers commission
giuen to him self, and then in plaine termes most amply imparteth
the same to his Apostles: that vvhosoeuer deny the Apostles & their
successors, the Priests of Gods Church, to haue right to remitte sin-
nes, should deny consequently Christ as man to haue authoritie to doe
the same.

22. He breathed.) He giueth the Holy Ghost in and by an external
signe, to his Apostles, not visibly and to al such purposes as aftervvard at
vvhitsuntide, but for the grace of the Sacrament of Orders. as S. Augustin
saith no. Test. qu. 93. Cont. epist. Parmen. lib. 2. cap. 11. and that none make
doubt of the Priests right in remission of sinnes, seing the Holy Ghost is
purposly giuen them to doe this same. In vvhich case if any be yet conten-
tious, he must deny the Holy Ghost to be God, & not to haue povver to re-
mitte sinnes. It is not absurd (saith S. Cyril. lib. 12. cap. 56. in Io.) that they
forgiue sinnes, vvhich haue the Holy Ghost. For vvhen they remitte or re-
teine, the Holy Ghost remitteth or reteineth in them, and that they doe
two vvaies, first in Baptisme, & then in Penance. As S. Ambrose also (lib.
1. cap. 7. de pœnitentia) refelling the Nouatians (a Sect of old Heretikes
vvhich pretending Gods glorie as our nevv Sectaries do, denied that Priests
could remitte sinnes in the Sacrament of Penance) asketh, vvhy it should
be more dishonour to God, or more impossible or inconuenient for men, to
forgiue sinnes by penance then by Baptisme, seing it is the Holy Ghost
that doeth it, by the Priests office and ministerie in both.

23. VVhose sinnes.) Povver to offer Sacrifice vvhich is the principal
function and act of Priesthod, vvas giuen them at the institution of the B.
Sacrament, the second & nevv special facultie of Priesthod, consisting in re-

mitting

mitting sinnes, is here bestovved on them. And vvithal the holy Sacrament of Penance implying Contrition, Confession, & Satisfaction in the Penitent, and absolution on the Priests part, is instituted. for in that, that expresse povver & commission is giuen to Priests to remitte or reteine al sinnes: In that, that Christ promiseth, vvhose sinnes soeuer they forgiue, they of God forgiuen also: & vvhose sinnes they reteine, they be reteined before God: it folovveth necessarily, that vve be bound to submit our selues to their iudgement for release of our sinnes. For, this vvonderful povver vvere giuen them in vaine, if none vvere bound to seeke for absolution at their handes. Neither can any rightly seeke for absolution of them vnles they confesse particularly at least al their mortal offences, vvhether they be committed in minde, hart, vvil and cogitation only, or in vvord and vvorke, for Gods priests being in this Sacrament of Penance constituted in Christs steede as iudges in causes of our conscience, can not rightly rule our cases vvithout ful & exact cognition & knovvledge of al our sinnes, and the necessarie circunstances & differences of the same. Cyp. de lapsi. num. 17. Hiero. in 16. Mat. Vvhich can not othervvise be had of them being mortal men, then by our simple, sincere & distinct vttérance to them of our sinnes, vvith humble contrite hart, ready to take & to doe penance according to their iniunction. For that authoritie to retcine sinnes, consisteth specially in enioyning satisfaction & penitential vvorkes of praying, fasting, almes, & such like. Al vvhich Gods ordinance vvho soeuer condemneth or contemneth, as Heretikes doe, or neglecteth, as some careleſſe Catholike may perhaps doe, let them be assured they can not be saued. Neither must any such Christian man pretend or looke to haue his sinnes after Baptisme, remitted by God only, vvithout this Sacrament: (vvhich vvas the old Heresie of the Nouatians. Ambro li. 1. de pœnit. c. 2 Socrat. li. 7. Ec. hist. c. 25.) more then any may hope to be saued or haue his original or other sinnes before Baptisme, forgiuen by God vvithout the same Sacrament. Let no man deceiue him self: this is the seeond table or borde after shipvvracke, as S. Hierom calleth it, vvhosoeuer take not hold of it, shal perish vvithout al doubt, because they contemne Gods counsel & order for their saluatiō Hiero. ad Demetria dem. cap. 6. to. 1. & therfore S. Aug. (ep 180) joyning both together, saith it is a pitiful case, vvhē by the absēce of Gods Priests, mē de art this life, aut non regenerati, aut ligari, that is, either not regenerated by Baptisme, or fast bound, and not absolued by the Sacrament of penance and reconciliation: becausc they shal be excluded from eternal life, and destruction folovveth them. And S. Victor (li. 2. de persecut. Vandalica) telleth the miserable lamentation of the people, vvhen their Priests vvere banished by the Arian Heretikes. VVho (say they) shal baptize these infants? vvho shal minister penance vnto vs, & loose vs from the bandes of sinnes &c? And therfore S. Cyprian very often (namely ep. 54.) calleth it great cruelti, & such as Priests shal answer for at the later day, to suffer any man that is pœnitent of his sinnes, to depart this life vvithout this reconciliation and absolution: becausc (saith he) the Lavvmaker him self (Christ) hath graunted, that things bound in earth, should also be bound in heauen: & that those things should there be loosed, vvhich vvere loosed before here in the Church. And it is a vvorld to see, hovv the Heretikes vvrastle vvith this so plaine a commission of remitting sinnes, referring it to preaching, to denouncing Gods threates vpon sinners, and to vve can not tel vvhat els. though to our English Protestants this authoritie seemeth so cleere, that in their order of visiting the sicke, their Ministers acknovvledge & chalenge the same, vsing a formal absolution according to the Churches order, after the special confession of the partie See the Communion booke. But to conclude the matter let euery one that list to see the true meaning of Christs vvordes, and the Priests great povver & dignitie giuen them by the same vvordes and other marke vvel these vvordes of S. Chrysostome. For, saith he l. 3. de Sacerd.

…el on the earth, and conuerſe in it, to them is commiſsion giuen to … thoſe things that are in heauen. to them it is giuen to haue the … which God vvould not to be giuen neither to Angels nor Archan… neither to them vvas it ſaid, VVhatſoeuer you shal binde in earth, … be bound in heauen: and vvhatſoeuer you shal looſe in earth, … be looſed in heauen. The earthly Princes in deede haue alſo povver to … but the bodies only: but that bond of Prieſts vvhich I ſpeake of, tou… the very ſoule it ſelf, and reacheth euen to the heauens. in ſo much … vvhatſoeuer the Prieſts shal doe beneath, the ſelf ſame God doth rati… aboue, and the ſentence of the ſeruants the Lord doth confirme. for in … vvhat els is this, then that the povver of al heauenly things is graun… them of God? VVhoſe ſinnes ſoeuer, ſaith he, you shal reteine, they are … VVhat povver (I beſeche you) can be greater then this one? The … gaue al povver to the Sonne: but I ſee the ſame povver altogether de… by the Sonne vnto them. And as this concerneth the Prieſts high … ritie to abſolue, ſo therenpon concerning confeſſion alſo to be made … them, the ancient Fathers ſpeake in this ſort. S. Cyprian de Lapſis num… They (ſaith he) that haue greater faith and feare of God, though they … not fal in perſecution, yet becauſe they did only thinke it in their min… this very cogitation they confeſſe to Gods Prieſts ſorovvfully and plai… opening their conſcience, vttering and diſcharging the burden of their … and ſeeking holeſome medicine for their vvoundes though but ſmal … litle. And a litle after, Let euery one (my brethren) I beſeeche you, cō… his ſinne, vvhiles he is yet aliue, vvhiles his confeſſion may be admit… vvhiles ſatisfaction and remiſſion made by the Prieſts is acceptable be… God. S. Cyril (or as ſome thinke, Origen) li. 2. in Leuit. calleth it a great … of penance, vvhen a man is aſhamed, & yet openeth his ſinnes to our … Prieſt. See alſo Tertul. li. de Pœnit. S. Hiero. in c. 10. Eccleſiaſtæ. S. Baſil … Regulis breu. q. 229. VVho cōpare ſinners that refuſe to confeſſe, to them … haue ſome diſeaſe in their ſecrete partes, & are aſhamed to shevv it to … Phyſicion or Surgeon, that might cure it. VVhere they muſt needes meane … crete confeſſion to be made to them that may abſolue. And S. Leo ep. 80. … plainely (as before S. Cyril) expresly nameth Prieſts. That confeſsion is … ſufficient vvhich is made firſt to God, then to the Prieſt alſo. And again, It is … ſufficient that the guiltines of mens conſciences be vttered to the Prieſt only … the ſecrecie of confeſsion. S. Hierome in 16. Mat. ſaith, that Prieſts looſe or … binde, audita peccatorū varietate, hauing heard the varietie & differences of … ſinnes S. Paulinus vvriteth of S. Ambroſe in vita D. Ambr. prope finē. that as … often as any cōfeſſed his ſinnes vnto him for to receiue penance, he ſo vvept … for compaſsiō, that thereby he cauſed the penitēt to vveepe alſo. He addeth … moreouer, that this holy Doctor vvas ſo ſecrete in this caſe, that no man … kevv the ſinnes confeſſed, but God and him ſelf. And S. Aug. ho. 49. de 50. … homliijs to. 10 ſaith thus, Doe penāce ſuch as is done in the Church, Let no … man ſay, I doe it ſecretly, I doe it to God in vaine then vvas it ſaid, VVhat… ſoeuer you shal looſe in earth, shal be looſed in heauen. See S. Ambroſe de … pœnitentia throughout. S. Cyprian. de Lapſis, the booke de vera & falſa pœ… nit. in S. Auguſtin. beſide al antiquitie vvhich is ful of theſe ſpeaches con… cerning abſolution, and confeſſion.

26. Dores being shut.) See the annotation on the 19 verſe of his Chapter.

29. Bleſſed are they.) They are more happy that beleeue vvithout ſen… ſible argument or ſight, then ſuch as be induced by ſenſe or reaſon to be… leeue.

CHAP. XXI.

7. Simon Peter.) See in S. Auguſtin tract. 122. in Io. the great myſterie … hereof concerning the Church, and in S. Gregorie hom. 24. in Euang. and S. … Bernard. li. 2. c. 8. de conſid. Peters Primacie here myſtically ſignified.

14. The third time.) Not the third apparition, but the third day of his … apparitions. for he appeared in the very day of his Reſurrection often, againe

vpon

vpon Lovv Sunday, then this third time, And S. Marke saying, last he appeared, cap. 16. 14. meaneth his last apparition the first day.

17. Feede my sheepe.) As it vvas promised him Mat. 16. that Church should be builded vpon him, & that the keies of heauen should be giuen to him: so here it is performed, & he is actually made the general Pastor & Gouerner of al Christs sheepe. For though the other ten (as Matthias & Paul also aftervvard) vvere Apostles Bishops, Priests, & had authoritie to binde and loose, to remitte & retaine, to preach, baptize, and the like, as vvel as he: Yet in these things and al other Gouerment, Christ vvould haue him to be their head, and they to depende of him as heads of their College, & consequently of the vvhole flocke of Christ: no Apostle nor no Prince in earth (if he acknovvledge him self to be a sheepe of Christ) exempted from his charge. And that Christ maketh a difference betvvixt Peter & the rest, & giueth him some greater preeminence & regiment then the rest, it is plaine by that he is asked vvhether he loue our Lord more then the other Apostles do: vvhere, for equal charge no difference of loue had bene required. To Peter (saith S. Cyprian de vnit. Ec.) our Lord after his Resurrection said, Feede my sheepe, and builded his Church vpon him alone, & to him he giueth the charge of feeding his sheepe. For although after his Resurrection he gaue his povver alike to al, saying, As my Father sent me, so I send you, take the Holy Ghost, if you remitte to any their sinnes they shalbe remitted &c. Yet to manifest vnitie, he constituted one Chaire & so disposed by his authoritie that vnitie should haue origine of one. The rest of the Apostles vvere that Peter vvas, in equal fellovvship of honour and povver, but the beginning commeth of vnitie: the Primacie is giuen to Peter, that the Church of Christ may be shevved to be one, & one Chaire. S. Chrysostom also lib. 2. de Sacerd. saith thus: VVhy did our Lord shede his bloud? truly to redeeme these sheepe, the cure of vvhich he committed not to Peter and also to his Successors. And a litle after, Christ vvould haue him better indued vvith such authoritie, and to be far aboue al his other Apostles: for he saith: Peter, dost thou loue me more then al these do? VVhereby our Maister might haue inferred, If thou loue me Peter, vse much fasting, sleepe on the hard floure, vvatch much, be patrone to the oppressed, father to the orphans, and husband to the vvidovves: but omitting al these things he saith, Feed my sheepe. For, al the foresaid vertues cerles may be done chiefly of many subiects, not only men but vvomen: but vvhen it commeth to the gouernement of the Church and committing the charge of so many soules, al vvoman kind must needes vvholy giue place to the burden and greatnes thereof, and a great number of men also. So vvriteth he.

And because the Protestants vvould make the vnlearned thinke, that S. Gregorie deemed the Popes Supremacie to be vvholy vnlavvful and Antichristian, for that he condemned Iohn of Constantinople for vsurping the name of vniuersal Bishop, resembling his insolence therein to the pride of Antichrist: note vvel the vvordes of this holy father in the very same place and Epistle against the B. of Constantinople, by vvhich you shal easily see that to deny him to be vniuersal Bishop, is not to deny Peter or the Pope to be head of the Church, or supreme Gouerner of the same, as our Aduersaries fraudulently pretend. It is plaine to al men, saith he, that euer read the Gospel, that by our Lordes mouth the charge of the vvhole Church vvas committed to S. Peter Prince of the Apostles. for to him it vvas said, Feede my sheepe: for him vvas the prayer made that his faith should not faile: to him vvere the keies of heauen giuen and authoritie to binde and loose: to him the cure of the Church and principalitie vvas deliuered: and yet he vvas not called the vniuersal Apostle. This title in deed vvas offered for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Councel of Chalcedon: but none of that See did euer vse it, or consent to take it. Thus much S. Gregorie See lib. 1. 72. 75. lib. 2. epist. 37. 45. lib. 4. epist.

epist. 53. VVho though he both practised iurisdiction throughout all Christendom, as other of that See haue euer done, and also acknowledged the Principalitie and Soueraintie to be in Peter and his Successors: yea would he not for iust causes vse that title subiect to vanitie & misconstruction. But both he & al the Popes since haue rather called them selues, Seruos seruorum Dei, the Seruants of Gods seruants. Though the vvord, vniuersal Bishop, in that sense vvherein the holy Councel of Chalcedon offered it to the See of Rome, vvas true & Lavvful. For that Councel vvould not haue giuen any Antichristian or vniust title to any man. Only in the B. of Constantinople and other, vvhich in no sense had any right to it, and vvho usurped it in a very false & tyrannical meaning, it vvas insolent, vniust, and Antichristian. See also the Epistles of S. Leo the Great concerning his practise of vniuersal iurisdiction, though he refused the title of vniuersal Bishop. And S. Bernard lib. 2. cap. 8. de consider. (that you may better perceiue that the generall charge of Christs sheepe vvas not only giuen to Peters Person, but also to his successors the Popes of Rome, as S. Chrysostom also before alleaged doth testifie) vvriteth thus to Eugenius, Thou art he to vvhom the keies of heauen are deliuered, & to vvhom the sheepe are committed: there be other Porters of heauen, & other Pastors of flockes: but thou hast inherited in more glorious & different sort. For they haue euery one their particular flocke, but to thee al vniuersally, as one flocke to one man, are credited, being not only the Pastor of the sheepe, but the one Pastor of al the Pastors them selues, but thou vvilt aske me hovv I proue that? euen by our Lordes vvord. for to vvhom of al, I say not only Bishops, but Apostles, were the sheepe so absolutly & vvithout limitation committed? If thou loue me Peter, feede my sheepe. He saith not, the people of this kingdom or that citie, but, my sheepe, vvithout al distinction. So S. Bernard. And hereunto may be added, that the second, feede, is in greeke a vvord that signifieth vvithal to gouerne & rule poimaine as Psal. 2. Mich. 5. Mat. 2. Apoc. 2. & therfore it is spoken of Dauid also & other temporal Gouerners (as the Hebrevv vvord answering thereunto) in the Scriptures often, and the Greeke in prophane vvriters also.

18. An other shal gird thee.) He Prophecieth of Peters Martyrdom, & of the kinde of death vvhich he should suffer, that vvas, crucifying. VVhich the Heretikes fearing that it vvere a sleppe to proue he vvas martyred in Rome, deny. Beza in hunc locum. vvhereas the Fathers and ancient vvriters are as plaine in this, as that he vvas at Rome. Origen. apud Euseb. lib. 3. cap. 1. Euseb. lib. 2 c. 24. Hist. Ec. Tertul. de prescript num. 14. Aug. tract. 123. in Ioan. Chrysost. Beda in hunc locum.

22. So vvil I haue him.) So readeth S. Ambrose in Psalm. 45. & serm. 30. in Psalm. 118. S. Aug. tract. 124. in Io. & most ancient copies and seruice bookes extant in Latin. other reade, If I vvil: other, If so I vvil, &c.

25. Many other things.) Hovv fevv things are vvritten of Christs actes & doctrin in comparison of that vvhich he did and spake: and yet the Heretikes vvil needes haue al in Scripture, trusting not the Apostles ovvne preaching, or report of any thing that our Maister did or said, if it be not vvritten.

ANNOTATIONS.

VPON THE ACTES OF THE APOSTLES.

CHAP. I.

1. Of all things.) Not al particularly, (for the other Euangelists vvrite diuers thinges not touched by him) but al the principal and most necessarie thinges.

2. Giuing commaundement.) He meaneth the povver giuen them to preach, to baptize, to remit sinnes, and generally the vvhole commission & charge of gouernement of the Church after him and in his name, steede, & right. the vvhich regiment vvas giuen them together vvith the Holy Ghost to assist them therein for euer.

5. VVith vvater.) Iohns Baptisme gaue not the Holy Ghost.

5. Shalbe baptized.) The aboundant povvring of the Holy Ghost vpon them on vvhitsunday, he calleth baptisme.

7. It is not for you.) It is not for vs, nor needful for the Church, to knovv the times & moments of the vvorld, the comming of Antichrist, and such other Gods secretes. This is ynough in that case, to be assured that Christs faith shal be preached, & the Church spred through out al Nations, the Holy Ghost concurring continually vvith the Apostles & their Successors for the same.

11. Assumpted from you.) By this visible Ascending of Christ to heauen and like returne from thence to iudgement, the Heretikes do incredulously argue, him not to be in the Sacrament. But let the faithful rather giue eare to S. Chrysostome saying thus: O miracle, he that sitteth vvith the Father in heauen aboue, at the very same time is handled of men beneath. Christ ascending to heauen, both hath his flesh vvith him, and left it vvith vs beneath. Elias being taken vp, left to his Disciple his cloke only: but the Sonne of man ascending left his ovvne flesh to vs. Li. 3. de Sacerd. Hom. 2. ad po. Ant. in fine. Ho. de diuit. & paup. in fine.

13. Peter and Iohn.) This visible companie vvas the true Churche of Christ, vvhich he left, & commaunded to keepe together til the cumming of the Holy Ghost, by him to be further informed & furnished to gaine al nations to the same Societie.

14. The vvomen.) The Heretikes, some in the text, other in the margent, translate, vviues, to vvit, of the Apostles, most impudently, knovving in their consciences that he meaneth the Maries & other holy vvomen that followed Christ as Lu. 8. 2. 24. 10. See Beza and the Engl Bible 1579.

14. Marie the mother of Iesus.) This is the last mention that is made in holy Scripture, of our B. Lady for thongh she vvere ful of al diuine vvisedom, & opened (no doubt) vnto the Euangelistes and other vvriters of holy Scriptures, diuerse of Christs actions, speaches, and mysteries, vvherof she had both experimental and reuealed knovvledge: Yet for that she vvas a vvoman, and the humblest creature liuing, and the paterne of al order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She liued the rest of her time vvith the Christians (as here she is peculiarly named and noted among them) & specially vvith S. Iohn the Apostle, to vvhom our Lord recommended her vvho prouided for her al necessaries, her spouse Ioseph (as it may be thought)

thought) being deceased before. The common opinion is that she liued yeares in al. At the time of her death, (as S. Denys first (Dionys. ep. ad Timotheum.) after him S Damascene de dormit. Deiparæ. vvriteth) al the Apostles then dispersed into diuers nations to preache the Gospel, vvere miraculously brought together (sauing S. Thomas vvho came the third day after) to Hierusalem, to honour her diuine departure and funeral, as the said S. Denys vvitnesseth. Vvho saith that him self, S. Timothee, and S. Hierotheus vvere present: testifying also of his ovvne hearing, that both before her death & after for three daies, not only the Apostles and other holy men present, but the Angels also and Povvers of heauen did sing most melodious Hymnes. They buried her sacred body in Gethsemani. but for S. Thomas sake, vvho desired to see and to reuerence it, they opened the sepulcher the third day, and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body vvas assumpted into heauen. as the Church of God holdeth, being most agreable to the singular priuilege of the mother of God, & therfore celebrateth most solemnely the day of her Assumption. And that is consonant not only to the said S. Denys and S. Damascene, but to holy Athanasius also, vvho auoucheth the same, Serm. in Euang. de Deipara. of vvhich Assumption of her body, S. Bernard also vvrote fiue notable sermons extant in his vvorkes.

But neither these holy fathers, nor the Churches tradition and testimonie, do beare any svvay novv a daies vvith the Protestants, that haue abolished this her greatest feast of her Assumption, vvho of reason should at the least celebrate it as the day of her death, as they doe of other Saincts. For though they beleeue not that her body is assumpted, yet they will not (vve trovv) deny that she is dead, & her soule in glorie: neither can they aske scriptures for that, no more then they require for the deathes of Peter, Paul, Iohn, & other, vvhich be not mentioned in scriptures, & yet are ful celebrated by the Protestants. But concerning the B. Virgin Marie, they haue blotted out also both her Natiuitie, & her Conception: so as it may be thought the Diuel beareth a special malice to this vvoman vvhose seede brake his head. For as for the other tvvo daies of her Purification & Annunciation, they be not proper to our Lady, but the one to Christs Conception, the other to his Presentation. so that she by this meanes shal haue no festiuitie at al.

But contrarivvise. to consider hovv the auncient Church & fathers esteemed, spake, and vvrote of this excellent vessel of grace, may make vs detest these mens impietie, that can not abide the praises of her vvhom al generations should cal blessed, & that esteeme her honours a derogation to her sonne. Some of their speaches vve vvil set dovvne, that al men may see, that vve neither praise her nor pray to her, more amply then they did. S. Athanasius in the place alleaged, after he had declared hovv al the Angelical spirits and euery order of them honoured & praised her vvith the Aue, vvherevvith S. Gabriel salated her: vve also, saith he, of al degrees vpon the earth extol thee vvith loude voice saying, Aue gratia plena &c. Haile ful of grace, our Lord is vvith thee pray for vs o Maistresse, & Lady, and Queene, and mother of God. Most holy & ancient Ephrem, also in a special oration made in praise of our Lady, saith thus in diuerse places thereof, Intemerata Deipara &c. Mother of God vndefiled, Queene of al, the hope of them that despaire, my lady most glorious, higher then the heauenly spirits, more honorable then the Cherubins, holier thē the Seraphins, & vvithout cōparison more glorious thē the supernatural hostes, the hope of the fathers, the glorie of the Prophets, the praise of the Apostles. And a litle after. Virgo ante partū, in partu, & post partū, by thee vve are reconciled to Christ my God, thy sonne: thou art the helper of sinners, thou the haue for thē that are tossed vvith stormes, the solace of the vvorld, the deliuerer of the empriſoned, the helpe of orphans, the redemption of captiues. And aftervvard, Vouchsafe me thy seruant

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ruant to praise thee. Haile lady Marie ful of grace, haile Virgin most blessed among vvomen. And much more in that sense vvhich vvere to long to repeate.

S. Cyril hath the like vvonderful speaches of her honour, hom. 8. contra Nestorium. Praise and glorie be to thee o holy Trinitie: to thee also be praise, holy mother of God, for thou art the pretious pearle of the vvorld, thou the candle of vnquencheable light, the crovvne of Virginitie, the sceptre of the Catholike faith. By thee the Trinitie is glorified and adored in al the vvorld: by thee heauen reioyceth, Angels & Archangels are glad, diuels are put to flight, and man is called againe to heauen, and euery creature that vvas held vvith the errour of Idols, is turned to the knowledge of the truth: by thee Churches are fouded through the vvorld: thou being their helper, thee Gentils come to penance. and much more vvhich vve omit. Likevvise the Greeke Liturgies or Masses of S. Iames, S. Basil, and S. Chrysostom, make most honorable mention of our B. Lady, praying vnto her, saluting her vvith the Angelical hymne, Aue Maria, and sing these speaches. Most holy, vndefiled, blessed aboue al, our Queene, our Lady, the mother of God, Marie, a virgin for euer, the sacred arke of Christs Incarnation, broder then the heauens that didst beare thy creatour, holy mother, of vnspeakable light, vve magnifie thee vvith Angelical hymnes. al things passe vnderstanding, al things are glorious in thee o mother of God. by thee the mysterie before vnknovven to the Angels is made manifest and reuealed to them on the earth, thou art more honorable then the Cherubins, and more glorious then the Seraphins. to thee, O ful of grace, al creatures, both men and Angels doe gratulate and reioyce: glorie be to thee, VVhich art a sanctified temple, a spiritual paradise, the glorie of Virgins, of vvhom God tooke flesh and made thy vvombe to be his throne. &c.

And S. Augustine Serm. 3. de Sanctis temp. or (as some thinke) S. Fulgentius: O Blessed Marie, VVho can be able vvorthily to praise or thanke thee, receiue our praiers, obtaine vs our requestes, for thou art the special hope of sinners, by thee vve hope for pardon of our sinnes, & in thee o most blessed, is the expectation of our revvardes. And then folovv these vvordes novv vsed in the Churches seruice: Sancta Maria succurre miseris, iuua pusillanimes, refoue flebiles, ora pro populo, interueni pro clero, intercede pro deuoto fœmineo sexu. Sentiant omnes tuum iuuamen, quicunque celebrant tuam commemorationem. Pray thou continually for the people of God vvhich didst deserue to beare the redemer of the vvorld, VVho liueth and reigneth for euer. S. Damascene also ser. de dormitione Deiparæ. Let vs crie vvith Gabriel, Aue gratia plena, Haile ful of grace, Haile sea of ioy that can not be emptied, haile the Vnicum leuamen only ease of greefes, haile holy virgin, by vvhom death vvas expelled, & life brought in. See S. Ireneus. lib. 3. c. 33. & lib. 5. circa medium. & S. Aug. de fide & Symbolo, & de agone Christiano. VVhere they declare hovv both the sexes concurre to our saluation, the man and the vvoman, Christ and our Lady, as Adam & Eue both vvere the cause of our fal. though Adam far more then his vvife, and so Christ far more excellently & in an other sort then our Lady: vvho (though his mother) yet is but his creature and handmaid, him self being truely both God & man. In al vvhich places alleaged & many other like to these See S. Greg. Nazian. in 6. trag. Christus patiens. if it please the reader to see and read, and make his ovvne eyes vvitnesses, he shal perceiue that there is much more said of her, & to her, then vve haue here recited, and that the very same or the like speaches & termes vvere vsed then, that the Church vseth novv, in the honour and inuocation of the B. Virgin. to the confusion of al those that vvilfully vvil not vnderstand in vvhat sense al such speaches are applied vnto her. to vvit, either because of her praier and intercession for vs, vvhereby she is our hope, our refuge, our aduocate &c. or because she brought forth the author of our redemption and saluation, vvhereby

she

ſhe is the mother of mercie, and grace, and life, and vvhatſoeuer good we receiue by Chriſt.

15. Peter riſing vp.) Peter in the meane time practiſed his Superioritie in the companie or Church, publiſhing an election to be made of one to ſupply Iudas roome. VVhich Peter did not vpon commaundement of Chriſt vvritten, but by ſuggeſtion of Gods ſpirit, and by vnderſtanding the Scriptures of the old Teſtament to that purpoſe: the ſenſe vvhereof Chriſt had opened to the Apoſtles before his departure, though in more ful maner aftervvard at the ſending of the Holy Ghoſt. And this acte of Peter in preſcribing to the Apoſtles and the reſt, this election, and the maner thereof, is ſo euident for his Supremacie, that the Aduerſaries confeſſe herethat he vvas, Antiſtes, the cheefe and Biſhop of this vvhole College and companie.

22. There muſt one.) No ſmal myſterie, that the number of the twelue Apoſtles muſt needes be made vp againe.

26. Lottes.) VVhen the euent or fal of the lot is not expected of Diuel, nor of the ſtarres, not of any force of fortune, but looked and praied for to be directed by God and his holy Saincts: then may lottes de vſed lavvfully. And ſometimes to diſcerne betvvixt tvvo things mere indifferent, if they be neceſſarie, as S. Auguſtin teacheth ep. 180 ad Honoratum.

CHAP. II.

1. The daies of Pentecoſt.) As Chriſt our Paſche, for correſpondence to the figure, vvas offered at the Ievves great feaſt of Paſche, ſo fifty daies after (in Greeke, Pentecoſt) for accomplishing the like figure of the Lavv-giuing in Mount Sinai, he ſent dovvne the Holy Ghoſt iuſt on the day of their Pentecoſt. vvhich vvas alvvaies on Sunday, as appeareth Leuit. 23. 15. Both vvhich daies the Church keepeth yerely for memorie of Chriſts death and Reſurrection, and the ſending dovvne of the Holy Ghoſt: as they did the like for record of their deliuerie out of AEgypt, & their Lavv-giuing afore ſaid. the ſaid feaſtes vvith vs conteining, beſides the remembrance of beneſites paſt, great Sacraments alſo of the life to come. Aug. ep. 119. c. 16.

4. Al replenished.) Though the Apoſtles and the reſt vvere baptized before, and had thereby receiued the grace of the Holy Ghoſt to ſanctification and remiſſion of ſinnes, as for diuers other purpoſes alſo: Yet as Chriſt promiſed them they ſhould be further indued vvith ſtrength and vertue from aboue, ſo here he fulfilleth his promes, viſibly povvring dovvne the Holy Ghoſt vpon al the companie and vpon euery one of them, thereby replenishing the Apoſtles ſpecially vvith al truth, vviſedom, and knovvledge neceſſarie for the gouernement of the Church, and giuing both to them and to al other preſent, the grace and effect of the Sacrament of Confirmation, accomplishing, corroborating, and ſtrengthening them in their faith and the confeſſion of the ſame. And laſtly for a viſible token of Gods Spirit, he endued them al vvith the gift of diuers ſtrange tonges: al (I ſay) there preſent, as vvel our Ladie, as other holy vvomen and brethren, beſides the Apoſtles. though the Heretikes foadly argue, for the deſire they haue to diſhonour Chriſts mother (Beza Annot. in hoc cap. verſ. 1.) that neither she nor they vvere there preſent, nor had the gift of tongues, contrarie to the plaine text that ſaith, They vvere al together, to vvit, al the 120 mentioned before cap. 1. 15.

23. By the determinate counſel of God deliuered.) God deliuered him, and he deliuered him ſelf, for loue and intention of our ſaluation, and ſo the act vvas holy and Gods ovvne determination. But the Ievves and others vvhich betraied and crucified him, did it of malice and vvicked purpoſe, and their fact vvas damnable, and not of Gods counſel or cauſing: though he tolerated it, for that he could and did turne their abominable

not to the good of our ſaluation. Therfore abhorre thoſe newe Manichees of our time, both Lutherans and Caluiniſts, that make God the author and cauſe of Iudas betraying of Chriſt, no leſſe then of Paules conuerſion, beſide the falſe translation of Beza, ſaying for Gods preſcience or foreknowledge (in the Greeke, prognoſis) Gods prouidence.

24. Looſing the ſorowes.) Chriſt was not in paines him ſelf, but looſed other men of thoſe dolours of Hel, wherewith it was impoſſible him ſelf ſhould be touched. See S. Auguſtin Lib. 12. cap. 13. de Gen. ad lit.

27. Leaue my ſoule in hel.) Who but an infidel (ſaith S. Auguſtine) will deny Chriſt to haue deſcended to Hel? ep. 99.

27. To ſee corruption.) As his ſoul ſuffered no paines in Hel, ſo neither did his body take any corruption in the graue.

27. My ſoul in Hel.) Where al the Faithful, according to the Creede euer haue beleeued, that Chriſt according to his ſoul, went downe to Hel, to deliuer the Patriarches and al iuſt men there holden in bondage til his death, & the Apoſtle here citing the Prophets wordes, moſt euidently expreſſeth the ſame, diſtinguishing his ſoule in Hel, from his body in the graue: Yet the Caluiniſts to defend againſt Gods expreſſe wordes, the blaſphemie of their Maiſter, that Chriſt ſuffered the paines of Hel, and that nowhere but vpon the Croſſe, and that otherwiſe he deſcended not into Hel, moſt falſely and flatly here corrupt the text, by turning and wreſting both the Hebrew (which for want of conuenient hebraical letters are here omitted) & Greeke wordes (pſychi hdou) frō their moſt proper and vſual ſignifications of, Soule, and Hel, into, body and, graue: ſaying for, my ſoule in Hel, thus, my body, (Eng. Bible. 1579.) life, perſon, yea (as Beza in his newe teſtament an. 1556) my carcas in the graue. and this later they corrupt almoſt through out the Bible for that purpoſe. But for refelling of both corruptions, it shal be ſufficient in this place: firſt, that al Hebrues & Greekes, and al that vnderſtand theſe tonges, knowe that the foreſaid Hebrue & Greeke wordes are as proper, peculiar and vſual to ſignifie, ſoul and Hel as anima and infernus in Latin, yea as ſoul and Hel in English do properly ſignifie the ſoule of man, and Hel that is oppoſite to heauen: and that they are as vnproperly vſed to ſignifie body and graue, as to ſay in English, ſoul for body, or Hel for graue. Secondly, it doth ſo mislike the Heretikes them ſelues, that Caſtaleo one of their fine Translatours refelleth it, and to make it the more ſure, he for, in inferno translateth, in Orco: that is in Hel. Thirdly, Beza him ſelf partly recanteth in his later edition, and confeſſeth that, Carcas, was no fit word for the body of Chriſt, and therfore, I haue (ſaith he) changed it, but I reteine and keepe the ſame ſenſe ſtil. meaning, that he hath now translated it, ſoule, but that he meaneth thereby as before, Chriſts dead body. fourthly, (Nō. Teſt. an. 1556. annot. in 2. Act. v. 27. & 24. & in 1. Pet. 3. 19.) he ſaith plainely, that trāslating thus, Thou shalt not leaue my carcas in the graue, he did it of purpoſe againſt Limbus Patrum, Purgatorie, and Chriſts deſcending into Hel, which he calleth foul errours, and marueleth, that moſt of the ancient fathers were in that errour: namely of Chriſts deſcending into Hel, and deliuering the old fathers. What neede we more? He oppoſeth him ſelf both againſt plaine ſcriptures and al auncient fathers, peruerting the one, and contemning the other, to ouerthrow that truth which is an Article of our Crede. Whereby it is euidently falſe which ſome of them ſay for their defenſe, that none of them did euer of purpoſe translate falſely. See the Annotation vpon 1. Pet. 3. v. 19.

38. Do penance.) Not only amendment of life, but penance alſo required before Baptiſme, in ſuch as be of age, though not in that ſort as afterward in the Sacrament of penance. Aug. de fid. & oper. c. 11. & ep. 108.

41. Three thouſand ſoules.) Three thouſand were conuerted at this firſt ſermon, & they were put to the other viſible companie and Church.

42. Breaking of bread.) This was the B. Sacrament, which the Apoſtles dayly

dyly ministred to the Christians at least in one kinde. See chap. 20.7.

44 Al things common.) This liuing in common is not a rule or a precept to al Christian men, as the Anabaptistes falsely pretend: but a life of perfection and counsel, folovved of our Religious in the Catholike Church. See S. Aug. in Ps. 132. in principio. & ep. 109.

47 Increased.) More and moe vvere added to the Church (as the Greeke Prosetitheiti ekklisia more plainely expresseth) that vve may see the visible propagation & increase of the same. from vvhich time a diligent man may deduce the very same visible Societie of men ioyned in Christ, through the vvhole booke, and aftervvard by the Ecclesiastical storie, dovvne til our daies, against the pretensed inuisible Church of the Heretikes.

CHAP. III.

1. Ninth houre.) This maketh for distinction of Canonical houres & diuersitie of appointed times to pray in. See Annot. c. 10. 9.

6. That vvhich I haue.) This povver of vvorking miracles vvas in Peter, & Peter properly did giue this man his health, though he receiued that force & vertue of God, and in & by him executed the same. Therfore he saith, That vvhich I haue, I giue to thee. and the Heretikes are ridiculous that note here, a miracle done by Christ by the handes of the Apostles, to make the simple beleeue that they had no more to doe then a dead instrument in the vvorkemans hand.

12. By our povver.) VVhen the Apostles remit sinnes or doe any other miracles, they doe it not by any humane, proper, or natural povver in themselues: but of supernatural force giuen them from aboue, to proue that the faith of Christ is true, and that he is God vvhom the Ievves crucified, in vvhose name and faith they vvorke, and not in their ovvne.

16. Faith of his name.) This faith vvas not the faith of the lame man, (for he looked only for almes) nor a special faith of the Apostles ovvne saluation: but the vvhole beleefe of Christian Religion.

21. VVhom heauen trulie must receaue.) Some Heretikes fouly corrupt this place, thus, vvho must be conteined in heauen, of purpose (as they protest) to hold Christ in heauen from the B. Sacrament. Beza. As though his presence there, drevv him out of heauen. Neither can they pretend the Greeke, hon deio uranon men derasthai. vvhich is vvord for vvord as in the vulgar latin, and as vve translate. CHAP. IV.

4. Many of them.) Here againe vve see the proceding and increase of the Church visibly.

10. Name of Iesus.) The name of Iesus. See Annot. Philip. 2. 10.

13. Peters constancie and Iohns.) The Apostles constancie, learning & vvisedom after the comming of the Holy Gost, being but idiotes, that is, simple vnlettered men and timorous before.

19. If it be iust.) Marke their constancie and courage after their confirmation, being so vveake before. And if any Magistrate commaund against God, that is to say, forbid Catholike Christian men to preach or serue God; this same must be their answver though they be vvhipped and killed for their labour. See c. 5. v. 29.

28. VVhat thy hand.) Christes death, as needeful for mans redemption, vvas of Gods determination: but as of the malice of the Ievves, it vvas not his act othervvise then by permission.

34. Sold, and brought the prices) Note the ardent charitie and contempt of vvordly things in the first Christians: vvho did not only giue great almes, but sold al their lands to bestovv on the Apostles and the rest that vvere in necessitie, according to Christes counsel. Mat. 16.21. Note also the great honour & credit giuen to the Apostles, in that the Christian men put al the goods & possessions they had, to their disposition.

37 Before the feete.) He, as the rest, did not only giue his goods as in vulgar almes, but in al humble & reuerent maner as things dedicated to God, he

laid them dovvne at the Apoſtles holy feete, as S. Luke alvvaies expreſſeth, and gaue them not into their handes. The Sunamite fel dovvne and embraced Eliſæus feete. Many that asked benefites of Chriſt (as the vvoman ſicke of the bloudy fluxe) fel dovvne at his feete and Marie kiſſed his feete. Such are ſignes of due reuerence done both to Chriſt and to other ſacred perſons, either Prophetes, Apoſtles, Popes, or others repreſenting his perſon in earth. See in S. Hierom of Epiphanius Bishop in Cypres, hovv the people of Hieruſalem of al ſortes flocked together vnto him, offering their children (to take his bleſſing) kiſſing his feete, plucking the hemmes of his garment, ſo that he could not moue for the throng. Epiſt. 61. c. 4. contra. Io. Hieroſol.

CHAP. V.

2. Defrauded.) In that (ſaith S. Auguſtine ſer. 9. in append: de diuerſis tom. 10.) he vvithdrevv any part of that vvhich he promiſed, he vvas guilty at once, both of ſacrilege, and of fraude. of ſacrilege, becauſe he robbed God of that vvhich vvas his by promes: of fraude, in that he vvithheld of the vvhole gift, a peece. Let novv the Heretikes come, and ſay it vvas for lying or hypocriſie only that this facte vvas condemned: becauſe they be loth to haue ſacrilege counted any ſuch ſinne, vvho haue taught men not only to take avvay from God ſome peece of that or al that them ſelues gaue, but plainly to ſpoile & apply to them ſelues al that other men gaue.

3. Peter ſaid.) S. Peter (as you ſee here) vvithout mans relation knevv this fraude and the cogitations of Ananias, and as head of the College and of the vvhole Church againſt vvhich this robbery vvas committed executed this heauy ſentence of excommunication both againſt him, & his vvife conſenting to the Sacrilege. for it vvas excommunication by S. Auguſtines iudgement, (lib. 3. cont. ep. Parm. cap. 1. tom. 7.) and had this corporal miraculous death ioyned vvithal, as the Excommunication that S. Paul gaue out againſt the inceſtuous and others, had the corporal vexation of Satan incident vnto it.

4. In thy povver.) If it diſpleaſed God (ſaith S. Auguſtine) to vvithdravv of the money vvhich they had vovved to God, hovv is he angry vvhen chaſtitie is vovved and is not performed? for to ſuch may be ſaid that vvhich S. Peter ſaid of the money: thy virginitie remaining did it not remaine to thee, & before thou didſt vovv, vvas it not in thine ovvne povver? for, vvhoſoeuer haue vovved ſuch things & haue not paied them, let them not thinke to be condemned to corporal death, but to euerlaſting fire. Auguſt. Ser. 10. de diuerſis. And S. Gregorie lib. 1. ep. 33. to the ſame purpoſe vvriteth thus, Ananias had vovved money to God, vvhich aftervvard ou rcome vvith diuelish perſuaſion he vvithdrevv: but vvith vvhat death he vvas punished, thou knovveſt. If then he vvere vvorthy of that death, VVho tooke avvay the money that he had giuen to God, conſider vvhat great peril in Gods iudgement thou ſhalt be vvorthy of, vvhich haſt vvithdravvn, not money, but thy ſelf from almighty God, to vvhom thou haſt vovved thy ſelf vnder the habite or vveede of a Monke.

4. Not to men, but.) To take from the Church or from the Gouernours thereof, things dedicated to their vſe and the ſeruice of God, or to lie vnto Gods Miniſters, is ſo iudged of before God, as if the lie vvere made, and the fraude done to the Holy Ghoſt him ſelf, vvho is the Churches Preſident and Protector.

11. Fell great feare.) Hereupon roſe great reuerence, avve, and feare of the vulgar Chriſtians tovvard the holy Apoſtles. for an example to al Chriſtian people hovv to behaue themſelues tovvard their Biſhops and Prieſts.

12. His shadovv.) Specially they ſought to Peter the cheefe of al vvho

not on-

not only by touching, as the other, but by his very shadovv cured al diseases. VVhereupon S. Augustine saith if then the shadovv of his body could helpe, hovv much more novv the fulnes of povver? And if then a certaine litle vvind of him passing by did profite them that humbly asked, hovv much more the grace of him novv being permanent & remaining? Ser. 39. de Sanctis, speaking of the miracles done by the Saincts novv reigning in heauen.

39. If it be of God.) Time, and the euident succesſe of Christes Church and religion, proue it to be of God: no violence of the Ievves, no persecution of the Heathen Princes, no endeuour of domestical Aduersaries, Heretikes, Schismatikes, or illiuers, preuailing against it. as on the other side, many attempts haue been made by Arius Macedonius, Nestorius, Luther, & the like, vvho thought them selues some body: but after they had plaied their partes a vvhile, their memory is buried, or liueth only in malediction & infamie, & their scholars come to naught. Therfore let no Cath. man be scandalized that this heresie holdeth vp for a time. For the Arians & some others florished much longer then these, and vvere better supported by Princes & learning, and yet had an end.

CHAP. VI.

1. Murmuring.) It commeth of humane infirmitie, that in euery Societie of men (be it neuer so holy) there is some cause giuen or taken by the vveake, of murmur & difference, vvhich must euer be prouided for and staied in the beginning, lest it grovv to further schisme or sedition. And to al such defects, the more the Church increaseth in number and diuersitie of men and Prouinces, the more it is subiect. In al vvhich things the spiritual Magistrates, by the Apostles example and Authoritie, must take order, as time and occasion shal require.

3. Seuen men.) VVe may not thinke that these seuen (here made Deacons) vvere only chosen to serue profane tables, or dispose of the Churches mere temporalles, though by that occasion only they may seeme to some novv elected, no expresse mention being made of any other function. for, diuers circunstances of this same place giue euidence, and so doth al antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be ful of the Holy Ghost and vvisedom, they must after publike praier be ordered and consecrated by the Apostles imposition of hands, as Bishops & Priests vvere aftervvard ordered. ep. ad Tim. ca. 3. & 4. vvhere S. Paul also requireth in a maner the same cõditions in them as in Bishops. Al vvhich vvould not haue beene prescribed for any secular stevvardship. Yea straight vpõ their Ordering here (no doubt by commission of the Apostles, vvhich they had not before their election) they preached, baptized, disputed, and as it may appeare by the vvordes spoken of S. Steuen, that he vvas ful of grace and fortitude, they receiued great increase of grace by their Deaconship.

But S. Ignatius ep. 2. ad Tral. can best vvitnes of their office and the Apostles maner and meaning in such things, vvho vvriteth thus: It behoueth also to please by al meanes the Deacons, vvhich are for the ministerie of Iesus Christ. For they are not seruiteurs of meate and drinke, but ministers of the Church of God. For vvhat are Deacons but imitatours or folovvers of Christ, ministring to the Bishops, as Christ to his Father, & vvorking vnto him a cleane and immaculate vvorke, euen as S. Steuen to S. Iames &c? S. Polycarpe hath the like in his epistle ad Philippenses. And S. Denys Li. Eccl. Hier. c. 3. part. 2. vvriteth that their office vvas about the Altar, and putting the holy bread and chalice vpon the same. S. Clement also (Apost. Const. lib. 2. c. 61.) that their Office among other things, is to assist the Bishops, & read the Gospel in the Seruice &c. S Cyprian in diuers places (ep. 65. & ep. 49. ad Cornel. calleth Deacons, the Churches and the Apostles Ministers, and their

office, administrationem sacram, an holy administration. S. Hieron. also meth, in cap. 7. Michæ. and in epist. 85. ad Euagrium tom. 2. vvhere he checketh some of them for preferring them selues before Priests, and putteth them in remembrance of their first calling, that they be as the Leuites vvere in respect of the Priests of the old Lavv. finally by S. Ambrose li. 1. Offic. c. 41. & Prudentius in Hymno de S. Laurent. speaking of S. Laurence the Deacon, vve may see their Office vvas most holy. See S. Augustine also of the dignitie of Deacons epist. 148. ad Valerium. Conc. Carthag. 4. can. 37. 38. 39. 41.

6. They impoſed hands.) Order of Deacons geuen by impoſition of handes. See Annot. Act. 13. 3.

7. Of the Priests obeyed the faith.) Novv also the Priests and they of greater knovvledge & estimation began to beleeue.

15. The face of an Angel.) Such is the face of al constant & chereful Martyrs, to their persecutors and iudges.

CHAP. VII.

16. Translated into Sichem.) Translation of Saincts bodies agreable to nature & Scripture. And the desire to be buried in one place more then an other (vvhich the holy Patriarches also had Gen. 49 29. 50. 24. Hebr. 11. 22.) hath sometime great causes. Aug. de Cur. pro mort. c. 1. & vlt.

33. Holy ground.) If that apparition of God him self or an Angel, could make the place and ground holy, and to be vsed of Moyses vvith al signes of reuerence and feare: hovv much more the corporal birth, abode, and vvonders of the Sonne of God in Ievvrie, and his personal presence in the B. Sacrament, may make that countrie and al Christian Churches and altars holy? And it is the greatest blindnes that can be, to thinke it superstition to reuerence any things or places in respect of Gods presence or vvonderous operation in the same. See S. Hierom. epist. 17. 18. 27. of the holy land.

35. Prince and redeemer.) Christ is our Redeemer, and yet Moyses is here called redeemer. So Christ is our Mediator and Aduocat, and yet vve may haue Saincts our inferior mediators and aduocates also. See Annot. 1. Io. 2. 1.

42. And deliuered.) For a iust punishment of their former offenses, God gaue them vp to vvorke vvhat vvickednes they vvould them selues, as it is said of the Gentils. Rom. 1.

48. Not in houses.) The vulgar Heretikes alleage this place against the corporal being of Christ in the B. Sacrament & in Churches: by vvhich reason they might haue driuen him out of al houses, Churches, and corporal places, vvhen he vvas visible in earth. But it is meant of the Diuinitie only, & spoken to correct the carnal Ievves: vvho thought God either so to be contained, compassed, and limited to their Temple, that he could be no vvhere els, or at least, that he vvould not heare or receiue mens praiers and sacrifice, in the Churches of the Gentils, or els vvhere, out of the said Temple. And so as it maketh nothing for the Sacramentaries, no more doth it serue for such as esteeme Churches and places of publike praier no more conuenient nor more holy then any other profane houses or chambers. For though his person or vertue be not limited to any place, yet it pleaseth him condescending to our necessitie and profite, to vvorke his vvonders, and to be vvorshipped of vs in holy places rather then profane.

58. They stoned him.) Read a maruelous narration in S. Augustine of one stone, that hitting the Martyr on the elbovv, rebounded backe to a faithful man that stood neere, vvho keeping and carying it vvith him, vvas by reuelation vvarned to leaue it at Ancona in Italie: vvhereupon a Church or Meme-

a Memorie of S. Steuen vvas there erected, and many miracles done at the said Martyrs body vvas found out, and not before. Aug. to. 10. ser. 38. de diuersis in edit. Patis.

60. Lord, laie not this sinne.) Eusebius Emissenus saith, vvhen he praieth for his persecutors, he promiseth to his vvorshippers his manifest intercession & suffrages. in hom. S. Stephi. & S. Augustine, Si Stephanus si non oraret. Ecclesia Paulum non haberet. Serm. 1. de S. Stephano.

CHAP. VIII.

2. Deuout men.) As here great deuotion vvas vsed in burying his body, so aftervvard at the Inuention & Translation thereof. And the miracles vvrought by the same, and at euery litle memorie of the same, vvere infinitie: as S. Augustine vvitnesseth. lib. 22. de Ciuit. Dei c. 8. & Sermon. de S. Steph tom. 10.

4. Euangelizing) This persecution vvrought much good, being an occasion that the dispersed, preached Christ in diuers Countries vvhere they came.

14. Peter & Iohn.) Sæpe sibi socium Petrus facit esse Ioannem: Ecclesiæ quia virgo placet. Peter often maketh Iohn his compagnion, because the Church loueth a virgin. Arator apud Bedam in Act.

14. Sent Peter.) Some Protestants vse this place to proue S. Peter not to be head of the Apostles, because he and S. Iohn vvere sent by the tvvelue. by vvhich reason they might as vvel conclude that he vvas not equal to the rest. for commonly the Maister sendeth the man, and the Superior the inferior, vvhen the vvord of Sending is exactly vsed. But it is not alvvayes so taken in the Scriptures, for then could not the Sonne be sent by the Father, nor the Holy Ghost from the Father and the Sonne: nor othervvise in common vse of the vvorld, seing the inferior or equal may intreate his frend or Superior to doe his busines for him. and specially a body Politike or a Corporation may by election or othervvise choose their Head and send him. so may the Citizens send their Maior to the Prince or Parliament, though he be the head of the citie, because he may be more fitte to doe their busines. also the Superior or equal may be sent by his ovve consent or desire. Lastly, the College of the Apostles comprising Peter vvith the rest (as euery such Body implieth both the head and the members) vvas greater then Peter their head alone. as the Prince and Parlament is greater then the Prince alone. And so Peter might be sent as by authoritie of the vvhole College, notvvithstanding he vvere the head of the same.

17. Did they impose.) If this Philip had beede an Apostle (saith S. Bede) he might haue imposed his handes, that they might haue receiued the Holy Ghost. but this none can doe sauing Bishops. For though Priests may baptize, and anoint the Baptized also vvith Chrisme consecrated by a Bishop: yet he can not signe his forehead vvith the same holy oile, because that belõgeth only to Bishops, vvhen they giue the holy Ghost to the Baptized. So saith he touching the Sacramẽt of Cõfirmation in 8. Act. This imposition therfore of hãds, together vvith the praiers here specified (vvhich no doubt vvere the very same that the Church yet vseth to that purpose) vvas the ministratiõ of the Sacramẽt of Confirmation. vvhereof S. Cyprian saith thus, They that in Samaria vvere baptized of Philip, because they had lavvful and Ecclesiastical Baptisme, ought not to be baptized any more: but only that vvhich vvanted, vvas done by Peter and Iohn, to vvit, that by praier made for them and imposition of handes, the Holy Ghost might be povvred vpon thẽ. VVhich novv also is done vvith vs, that they vvhich in the Church are baptized, be by the Rulers of the Church offered, and by our praier & imposition of hand receiue the Holy Ghost, and be signed vvith our Lords

...ile. So S. Cyprian. But the Heretikes obiect that yet here is no mention of oile. To vvhom vve say, that many things vvere done and said in the administration of this and other Sacraments, and al instituted by Christ him self & deliuered to the Church by the Apostles, vvhich are not particularly vvritten by the Euangelists or any other in the Scripture, among vvhich this is euident by al antiquitie and most general practise of the Church, to be one.

S. Denys saith, The Priests did present the baptized to the Bishop, that he might signe them diuino & deifico vnguento, vvith the diuine and deifical ointment. And again, Aduentum S. Spiritus consummans inunctio largitur, the invnction consummating giueth the comming of the Holy Ghost. Tertullian. de resur. carn. num. 7. & lib. 1. adu. Marcio. speaketh of this Confirmation by Chrisme thus: The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be fensed: the flesh by imposition of hand is shadovved, that the soul by the Spirit may be illuminated. S. Cyprian likevvise, epist. 70. num. 2. He must also be anointed, that is baptized, vvith the oile sanctified on the Altar. And epist 72 (see also epist. 73. num. 3.) he expresly calleth it a Sacrament, ioyning it vvith Baptisme. as Melchiades doth (epist. ad omnes Hispaniæ Episcopos num. 2. tom. 1. Conc.) shevving the difference betvvixt it and Baptisme. S. Augustin also, cont. lit. Petil. lib. 2. cap. 104. The Sacrament of Chrisme in the kind of visible seales, is sacred and holy, euen as Baptisme it self. VVe omit S. Cyril mysiag. 3. S. Ambrose lib. 2. de Sacra. cap. 2. & de ijs qui mysterijs initiantur cap. 7. S. Leo epist. 88. the auncient Councels also of Loadiocea, can. 8. Carthage 3. can. 39. and Arausicanum 4. can. 1. and others. And S. Clement. (Ec. Hier. cap. 4. Apost. Const. lib. 7. cap. 44.) reporteth certaine constitutions of the Apostles touching the same. S. Denys referreth the maner of consecration of the same Chrisme to the Apostles instruction. S. Basil. lib. de Sp. sancto cap. 27. calleth it a tradition of the Apostles. And the most auncient Martyr S. Fabian epist. 2. ad omnes Orientales Episcopos in initio, to. 1. Conc. saith plainely that Christ him self did so instruct the Apostles at the time of the institution of the B. Sacrament on the Altar. And so doth the Author of the booke de vnctione Chrismatis apud D. Cyprianum num. 1. telling the excellent effects and graces of this Sacrament, & vvhy this kinde of oile and balsme vvas taken of the old Lavv, & vsed in the Sacraments of the nevv Testament. VVhich thing the Heretikes can vvith lesse cause obiect against the Church, seeing they confesse Beza in Act. c. 6. vers. 6. that Christ and his Apostles tooke the ceremonie of imposition of hands in this and other Sacraments, from the Ievves maner of consecrating their hostes deputed to sacrifice.

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chrisme, but knovven Heretikes. S. Cornelius that B. Martyr so much praised of S. Cyprian, ep. ad Fabium apud Eusseb. li. 6. c. 35. affirmeth, that Nouatus fel to Heresie, for that he had not receiued the Holy Ghost by the consignation of a Bishop. VVhom al the Nouatians did folovv, neuer vsing that holy Chrisme, as Theodorete vvriteth, li. 3. Fabul. Hær. And Optatus li. 2. cont. Pram. vvriteth that it vvas the special barbarous sacrilege of the Donatists, to conculcate the holy oile. But al this is nothing to the sauage disorder of Caluinists in this point.

17. And they receiued the Holy Ghost.) The Protestants charge the Catholikes, that by approuing & commending so much the Sacrament of cõfirmation, & by attributing to it specially the gift of the Holy Ghost, they diminish the force of Baptisme, chalenging also boldly the auncient Fathers for the same Kemnit. in exam. conc. Trid. de Confir. As though any Catholike or Doctor euer said more then the expresse vvordes of Scripture here and els vvhere plainely giue thē vvarrāt for. If they diminish the vertue of Baptisme, then did Christ so, appointing his Apostles and al the Faithful

euen

after their Baptisme to expecte the Holy Ghost & vertue from aboue. did the Apostles iniurie to Baptisme, in that they imposed hands on the baprized, and gaue them the Holy Ghost. And this is the Heretikes blindnes in this case, that they can not, or vvil not see that the Holy Ghost is giuen in Baptisme to remission of sinnes, life, and sanctification: & in Confirmation, for force, strength, and corroboration to fight against al our spiritual enemies, and to stand constantly in confession of our faith, euen to death, in times of persecution either of the Heathen or of Heretikes, vvith great increase of grace. And let the good Reader note here our Aduersaries great peruersity and corruption of the plaine sense of the Scriptures in this point: some of them affirming the Holy Ghost here to be no other but the gift of vvisedom in the Apostles and a fevv moe to the gouernement of the Church, vvhen it is plaine that not only the Gouerners but al that vvere baptized, receiued this grace, both men and vvomen. Some, that it vvas no internal grace, but only the gift of diuers languages: VVhich is very false, the gift of Tongues being but a sequele and an accident to the grace, and an external token of the invvard gift of the Holy Ghost, & our Sauiour calleth it vertue from aboue. Some say, that vvhatsoeuer it vvas, it vvas but a miraculous thing, & dured no longer then the gift of the Tongues ioyned thereunto: by vvhich euasion they deny also the Sacrament of Extreme Vnction, & the force of Excommunication, because the corporal punishments vvhich vvere annexed often times in the primitiue Church vnto it, ceaseth. and so may they take avvay (as they meane to do) al Christs faith or religion, because it hath not the like operation of miracles as in the beginning. But S. Augustin toucheth this point fully. Is there any man (saith he) of so peruerse an hart, to deny these Children on vvhom vve novv imposed hands, to haue receiued the Holy Ghost, because they speake not vvith Tongues &c.? Tract. 6. in ep. Io. Lastly some of them make no more of Confirmation or the Apostles facte, but as of a doctrine, instruction, or exhortation to continevv in the faith receiued. VVhereupon they haue turned this holy Sacrament into a Cathechisme. Conc. Trid. sess. 7. can. 14. de Bapt. There are also that put the baprized comming to yeres of discretion, to their ovvne choise vvhether they vvil continevv Christians or no. To such diuelish and diuers inuentions they fal, that vvil not obey Gods Churche nor the expresse Scriptures. vvhich tel vs of praier, of impositions of hands, of the Holy Ghost, of grace and vertue from aboue, and not of instruction, vvhich might and may be done as vvel before Baptisme, & by others, as by Apostles and Bishops, to vvhom only this Holy function pertaineth, in so much that in our Countrie it is called Bishoping.

18 Offered money.) This vvicked sorcerer Simon is noted by S. Irenæus li. 1. c. 20. & others to haue been the first Heretike, & father of al Heretikes to come, in the Church of God. He taught, only faith in him, vvithout good life and vvorkes, to be vnough to saluation. he gaue the onset to purchase vvith his money a spiritual function, that is to be made a Bishop. for, to haue povver to giue the Holy Ghost by imposition of handes, is to be a Bishop: as to bye the povver to remitte sinnes or to consecrate Christs body, is to bye to be a Priest, or to bye Priesthod: and to bye the authoritie to minister Sacraments, to preach or to haue cure of soules, is to bye a benefice. and likevvise in al other spiritual things, vvherof either to make sale or purchase for money or money vvorth, is a great horrible sinne called Simonie: & in such as thinke it lavvful (as here Simō iudged it) it is named Simoniacal Heresie, of this detestable man vvho first attempted to bye spiritual function or office: D. Greg. apud Ioan. Diac. in vit. li. 3. c. 2. 3. 4. 5.

21 Doe penance.) S. Augustine (ep. 108.) vnderstanding this of the penance done in the Primitiue Church for heinous offenses, doth teach vs to translate this & the like places (2 Cor. 12. 21. Apoc 9. 21.) as vve doe, and as it is in the vulgar Latin, and consequently that the Greeke metanoein doth signifie

signifie so much. Yet vvhen he addeth, that very good men doe daily pe[illegible]ce for venial sinnes by fasting, praier, & almes, he vvarranteth this phrase & translation through out the newv Testament, specially him self also reading so as it is in the vulgar Latin, & as vve translate.

22. If perhaps.) You may see, great penance is here required for remission of sinne, & that men must stand in feare & dread lest they be not worthy to be heard, or to obteine mercie. VVherby al men that bye or sel any spiritual functions, dignities, offices, or liuings, may specially be vvarned that the sinne is exceding great.

24. Pray you for me.) As this Sorcerer had more knovvledge of the true religion then the Protestants haue, vvho see not that the Apostles and Bishops can giue the Holy Ghost in this Sacrament or other, vvhich he plainely perceiued and confessed; so surely he vvas more religious then they that being so sharply checked by the Apostles, yet blasphemed not as they do vvhen they be blamed by the Gouerners of the Church, but desired the Apostles to pray for him.

26. This is desert.) Intolerable boldnes of some Protestants, here also (as in other places) against al copies both Greeke and Latin. Annot. no. Test. 1556. to surmise corruption or falshod of the text, saying it can not be so. VVhich is to accuse the holy Euangelist, and to blasphemie the Holy Ghost him self. See Beza, vvho is often very saucie vvith S. Luke.

27. To adore.) Note that this AEthiopian came to Hierusalem to adore, that is, on Pilgrimage, vvhere by vve may learne that it is an acceptable act of religion to goe from home to places of greater deuotion & sanctification.

31 Hovv can I.) The Scriptures are so vvritten that they can not be vnderstood vvithout an interpreter, as easy as our Protestants make them. See S Hierom Ep. ad Paulinum de omnibus diuinę historię libris, set in the beginning of Latin bibles.

38. He baptized him.) VVhen the Hereti[illegible] of this time find mention made in Scripture of any Sacrament ministred by the Apostles or other in the Primitiue Church they imagine no more vvas done then there is expressly told, nor scarsly beleeue so much. As if imposition of hands in the Sacrament of Confirmation be only expressed, they thinke there vvas no chrisme, nor other vvorke or vvord vsed. So they thinke no more ceremonie vvas vsed in the baptizing of this nobleman, then here is mentioned. VVhereupon S. Augustin. De fid. & op. c. 9. hath these memorable vvordes, In that he saith, Philip baptized him, he vvould haue it vnderstood that al things vvere done, vvhich though in the Scriptures for breuitie sake they are not mentioned, yet by order of tradition vve knovv were to be done.

CHAP. IX.

4. Saul Saul.) The heretikes that conclude Christ so in heauen that he can be no vvhereels til the day of Iudgement, shal hardly resolue a man that vvould knovv vvhere Christ vvas vvhen he appeared here in the vvay and spake these vvords to Saul.

18. Baptized.) Paul also him self, though vvith the diuine and heauenly voice prostrated and instructed; yet vvas sent to a man to receiue the Sacraments, & to be ioyned to the Church. Aug. de doct. Chr. lib. 1. in proe.

31. The Church truely.) The Church visibly procedeth stil vvith much comfort & manifold increase euen by persecution.

36. Good vvorkes.) Behold good vvorkes and almes-deedes; & the[illegible]

co[illegible]

thereof reaching euen to the next life.

39. Shewing the coates.) The praiers of our Almes folke & beadſmen may do vs great good euen after our departure. For if they procured her temporal life, much more may they helpe vs to Gods mercie and to releaſe of puniſhment in Purgatorie.

CHAP. X.

2. Doing many almes deedes.) He knevv God creator of al, but that his omnipotent Sonne vvas incarnate, he knevv not: and in that faith, he made praiers and gaue almes vvhich pleaſed God, and by vveldoing he deſerued to knovv God perfectly, to beleeue the myſterie of the Incar ation, and to come to the Sacrament of Baptiſme. So ſaith Venerable Bede in hunc locum. out of S. Gregorie. And S. Auguſtin thus, li. de Bapt. c 8. Becauſe vvhatſoeuer goodnes he had in praiers and almes, the ſame could not profite him vnles he vvere by the band of Chriſtian Societie and peace, incorporated to the Church, he is bidden to ſend vnto Peter, that by him he may learne Chriſt, by him he may be baptized, &c, VVherby it appeareth that ſuch vvorkes as are done before iuſtification, though they ſuffiſe not to ſaluation, yet be acceptable preparatiues to the grace of iuſtification, and ſuch as moue God to mercie, as it might appeare alſo by Gods like prouident mercifulnes to the Eunuche: though al ſuch vvorkes preparatiue come of grace alſo: othervviſe they could neuer deſerue at Gods hand of congruity or any othervviſe tovvard iuſtification.

9. To pray about the ſixt houre.) The houre is ſpecified, for that there vvere certaine appointed times of praier vſed in the Lavv, vvhich deuout perſons, according to the publike ſeruice in the Temple, obſerued alſo priuately: and vvhich the Apoſtles and holy Church aftervvard both kept and increaſed. VVhereof thus vvriteth S Cyprian. De Orat. Dom. nu 15. very notably. In celebrating their praiers, vve finde that the three children vvith Daniel obſerued the third, ſixt and ninthe houre, as in Sacrament (or myſterie) of the holy Trinitie, &c. And a litle after, vvhich ſpaces of houres the vvorſhippers of God ſpiritually (or myſtically) determining long ſince, obſerued iet times to pray: and aftervvard the thing became manifeſt, that it vvas for Sacrament (or myſterie) that the iuſt ſo prayed. For at the third houre the Holy Ghoſt deſcended vpon the Apoſtles, fulfilling the grace of our Lords promis. And at the ſixt houre Peter going vp to te higher roome of the houſe, vvas both by voice and ſigne from God inſtructed, that al Nations ſhould be admitted to the grace of ſaluation, vvhereas of cleanſing the Gentils he doubted before. and our Lord being crucified at the ſixt houre, at the ninthe vvashed avvay our ſinnes vvith his bloud. But to vs (deerly beloued) beſide the ſeaſos obſerued of old, both the times and ſacraments of praying be increaſed. for vve muſt pray in the morning early, that the Reſurrection of our Lord may be celebrated by morning praier: as of old the Holy Ghoſt deſigned in the Pſ. ſaying, In the morning early vvil I ſtand vp to thee, earely in the morning vvilt thou heare my voice. Tovvard the euening alſo vvhen the ſunne departeth, and the day endeth, vve muſt of neceſſitie pray againe.

5. Hierom alſo vvriting of Daniels praying three times in a day, ſaith: There are three times, vvherein vve muſt bovv our knees to God. the third the ſixt, and the ninthe houre. the Eccleſiaſtical tradition doth vvel vnderſtad. Moreouer at the third houre the Holy Ghoſt deſcēded vpō the Apoſtles: at the ſixt, Peter vvēt vp into a higher chaber to pray: at the ninthe, Peter & Iohn vvent to the Temple. Againe vvriting to Euſtochium a virgin and Nonne ep. 22. c. 16. Though the Apoſtle bid vs pray alvvaies, and to holy perſons

their

their very sleepe is praier: yet vve must haue distinct houres of praier, perhaps vve be other vvise occupied, the very time may admonish vs of office or duety. The third, sixt, ninthe houre, morning early, and the ning, no man can be ignorant of. And to Demetrias ep. 8. c. 8. that in Psalmes and praier she must keepe alvvaies the third, sixt, ninthe houre, ning, midnight, and morning. He hath the like ep. 7. c. 5. and (ep. 27. c. 1. telleth hovv Paula the Holy abbesse vvith her religious Nonnes sang Psalter in order in the morning, at the third, sixt, ninth houre, euening, night. by midnight meaning the time of Mattins (therfore called Nocturn agreably to S. Cyprian de Orat. Do. num. 35.) and by the morning, the houre called Prime: al correspondent to the times & houres of Christs Passion, as in S. Matthevv is noted c. 26. 27. By al vvhich vve see, hovv agreable the vse of the Churches seruice is euen at this time to the Scriptures and primitiue Church: and hovv vvicked the Puritan-Caluinistes be, that condemn al such order and set seasons of praier, superstition: and lastly, hovv insufficient and vnlike the nevv pretended Church seruice of England is to the primitine vse, vvhich hath no such houres of night or day, sauing a lame imitation of the old Mattins and Euensong, and that in Schisme and Heresie, and therfore not only vnprofitable, but also damnable.

15 A voice came.) Here God first vttered to Peter that the time was come to preach also to the Gentils, and to conuerse vvith them for their saluation, no lesse then vvith the Ievves, vvith ful freedom to eate al meates vvithout respect of the prohibition of certaine, made in the old Lavv.

26 Adored.) S. Chrysostom ho. 22. in Act. thinketh Peter refused the adoration of humilitie only, becaus euery falling dovvne to the ground for vvorship sake, is not Diuine vvorship or devv only to God, proskunesis the vvord of adoration and prostration being commonly vsed in the Scriptures tovvard men. But S. Hierom. adu. Vigil. c. 2. to. 2. rather thinketh that Cornelius by error of Gentilitv, and of Peters person, did go about to adore him vvith Diuine honour, and therfore vvas lifted vp by the Apostle, adding that he vvas but a man.

31 I vvas praying.) At the time of praier specially God sendeth most comfortable visitations.

31 A man stood.) Note these apparitions and visions to S. Peter, Cornelius, and others, in the Scripture very often, against the incredulitie of the Heretikes, that vvil beleeue neither vision nor miracle, not expressed in Scripture: these being beleeued of Christian men euen before they vvere vvritten.

36 VVorketh iustice.) Not such as beleeue only, but such as feare God and vvorke iustice, are acceptable to him.

41 Gaue him.) Christ did not vtter his Resurrection and other mysteries to al at once, and immediatly to the vulgar: but to a fevv chosen men that should be the gouernours of the rest. instructing vs thereby to take our faith and al necessarie things of saluation, at the hands of our Superiors.

48 Baptized, vvhich haue receiued.) Such may be the grace of God sometimes tovvard men, and their charitie and contrition so great, that they may haue remission, iustification, and sanctification before the external Sacrament of Baptisme, Confirmation, or Penance be receiued. as vve see in this example, vvhere at Peters preaching they al receiue the Holy Ghost before any Sacrament but in the same vve learne one necessarie lesson, that such notvvithstanding must needes receiue the Sacraments appointed by Christ, vvhich vvhosoeuer contemneth, can neuer be iustified. Aug. super Leuit. q. 84. to. 4.

CHAP.

CHAP. XI.

18 Held their peace.) Good Christians heare and obey gladly such trueths as be opened vnto them from God by their cheefe Pastors, by vision, reuelation, or otherwise.

24. Multitude added.) As before (cap. 10.) a fewe, so nowe great numbers of Gentils are adioyned also to the visible Church, consisting before only of the Iewes. Which Church hath beene euer since Christs Ascension, notoriously seen and knowen: their preaching open, their Sacraments visible, their discipline visible, their Heades and Gouernours visible, the promision for their maintenance visible, the persecution visible, their dispersion visible: the Heretikes that went out from them visible: the ioyning either of men or Nations vnto them, visible: their peace and rest after persecutions, visible: their Gouernours in prison, visible: the Church praieth for them visibly, their Councels visible, their gifts and graces visible, their name (Christians) knowen to al the world. Of the Protestants inuisible Church we heare not one word.

26. Christians.) This name, Christian, ought to be common to al the Faithful, and other newe names of schismatikes and Sectaries must be abhorred. If thou heare (saith S. Hierom. cont. Lucif. c. 7. in fine.) any where, such as be said to be of Christ, not to haue their names of our Lord Iesus Christ, but to be called after some other certaine name, as Marcionites, Valentinians, (as nowe also the Lutherans, Caluinists. Protestants) knowe thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist. Lactantius also (lib. 7. Diuin. instit. c. 30.) saith thus, When Phrygians, or Nouatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other be named, they cease to be Christians, who hauing lost the name of Christ, haue done on the names of men. Neither can our newe Sectaries discharge them selues, for that they take not to them selues these names, but are forced to beare them as giuen by their Aduersaries. For, so were the names of Arians & the rest of old, imposed by others, and not chosen commonly of them selues: Which notwithstanding were callings that proued them to be Heretikes. And as for the name of Protestants, our men hold them well content therewith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, Dominicans, Franciscans, Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders & persons so named, were of diuers faithes & Sectes, or differed in any necessarie point of religion, or were not al of one Christian name & Communion: and it is as ridiculous as if it were obiected, that some be Ciceronians, some Plinians, some good Augustine men, some Hieronymians, some Oxford men, some Cambrige men, & (which is most like) some Rechabites, some Nazareites.

Neither doth their obiection, that we be called Papistes, helpe or excuse them in their newe names. for besides that it is by them scornfully inuented (as the name Homousians was of the Arians) this name is not of any one man, B. of Rome or els where, knowen to be the author of any Schisme or Sect, as their callings be: but it is of a whole state and order of gouernours, and that of the cheefe Gouernours, to whom we are bound to cleaue in religion and to obey in al things. So to be a Papist, is to be a Christian man, a childe of the Church, and subiect to Christs Vicar. And therfore against such impudent Sectaries as compare the faithful for folowing the Pope, to the diuersitie of Heretikes bearing the names of newe Maisters, let vs euer haue in readines this saying of S. Hierom to Pope Damasus, Vitalis I know not, Meletius I refuse, I know not Paulinus, who soeuer gathereth not with thee, scattereth: that is to say, who soeuer is not Christs, is Antichrists. And againe, If any man ioyne with Peters Chaire, he is mine. tom. 2. ep. 57. & ep. 58. ad Damas.

We must

VVe muſt here further obſerue that this name, Chriſtian, giuen to beleeuers & to the vvhole Church, vvas ſpecially taken to diſtinguish them from the Iewes & Heathens vvhich beleeued not at al in Chriſt, and the ſame novv ſeuereth and maketh knovven al Chriſtian men from Turks and others that hold not of Chriſt at al. But vvhen Heretikes began to riſe from among the Chriſtians, vvho profeſſed Chriſts name and ſundry Articles of faith as true beleeuers doe, the name Chryſtian vvas to common to ſeuer the Heretikes from true faithful men: and thereupon the Apoſtles by the Holy Ghoſt impoſed, this name Catholike vpon the Beleeuers vvhich in al points vvere obedient to the Churches doctrine. VVhen hereſies vvere riſen (ſaith S. Pacianus ep. ad Symphorianum) & endeuoured by diuers names to teare the doue of God and Queene, and to rent her in peeces, the Apoſtolical people required their ſurname, vvhereby the incorrupt people might be diſtinguiſhed &c. and ſo thoſe that before vvere called Chriſtians, are novv ſurnamed alſo Catholikes. Chriſtian is my name, ſaith he, Catholike my ſurname. And this vvord, Catholike, is the proper note vvherby the holy Apoſtles in their Crede taught vs to diſcerne the true Church from the falſe heretical congregation of vvhat ſort ſoeuer. And not only the meaning of the vvord, vvhich ſignifieth vniuerſalitie of times, places and perſons, but the very name and vvord it ſelf, by Gods prouidence, vvaies and only appropriated to the true beleuers, and (though ſometime at the beginning of ſectes chalenged) yet neuer obtained by Heretikes. Tertullianeth ſo plaine a marke and euidence, that S. Auguſtine ſaid, In the laſt of the Church the very name of Catholike keepeth me. cont. ep. fund. c. 4. And againe tract 32. in Io. VVe receiue the Holy Ghoſt if vve loue the Church, if vve be ioyned together by charitie, if vve reioyce in the Catholike name and faith. And againe de ver. rel. c. 7. to 1. VVe muſt hold the communion of that Church vvhich is named Catholike, not only of her owne, but alſo of al herenemies. for vvil they, nil they, the Heretikes and Schiſmatikes them ſelues, vvhen they ſpeake not vvith their ovvne but Iovves but vvith ſtrangers, call the Catholike Church nothing els but the Catholike Church: for they could not be vnderſtood vnles they diſcerned by this name, vvhere vvith she is called of al the vvorld. The Heretikes vvhen they ſee them ſelues preuented of this name Catholike, then they plainly reiect it and deride the name, as the Donatiſtes did, calling it an humane forgerie or fiction, vvhich S. Auguſtine calleth vvordes of blaſphemie, l. 1. c. 33. cont. Gaudent. and ſome Heretikes of this time cal them ſcornfully cartholikes, and cacolikes. An other calleth it, the moſt vaine terme Catholike. Beza in pref. no. Teſt. an. 1565. An other calleth the Catholike religion, a Catholike Apoſtaſie or defection, Humfrey in vit. Iuel. pag. 213. Yea & ſome haue taken the vvord out of the Crede, In the Catechiſmes of the Lutherans, putting Chriſtian for it. But againſt theſe good fellovves let vs followv that vvhich S. Auguſtine (de vtil. cred. c. 8. to. 6.) giueth as a rule to direct a man the right and ſure vvay from the diuerſitie & doubtfulnes of al error, ſaying, If after theſe troubles of minde then thou ſeeme to thy ſelf ſufficiently toſſed and vexed, & vvilt haue an end of theſe moleſtations, followv the vvay of Catholike diſcipline, vvhich from Chriſt him ſelf by the Apoſtles hath proceeded euen vnto vs, and ſhal proceede from hence to our poſteritie. See the Annuntation. 1. Tim. 3, v. 15.

CHAP. XII.

4. Foure quaternions.) As Peters perſon vvas more notorious then others, & therfore better garded then other, for feare he ſhould eſcape: Gods prouidence in preſeruing & deliuering him for the longer gouernment of his Church, is very maruelous.

5. Praier vvas made.) The Church praied inceſſantly for her chief Paſtor, and vvas heard of God: and al Chriſtian people are vvarned thereby

to

for their Bishopes and Pastors in prison.

6. Two chaines.) These chaines are famous for miracles, and were brought from Hierusalem to Rome by Eudoxia the Empresse, wife to Theodosius the yonger, where they were matched & placed with an other chaine that the same Apostle was tied with by Nero, & a Church founded thereupon, named Petri ad vincula, Where they are religiously kept and reuerenced vntil this day, and there is a Feast in the whole Church for the same, the first of Aug. which we cal Lammas day.

12. House of Marie.) It is much for the praise of these good Christians, that the assemblie to Gods seruice & praier was kept in their houses in the time of persecution, & that the Apostle came thither straight out of prison, as his first refuge. as now a Christian people doe much to their commendation, in places where Heresie doth reigne.

15. His Angel) If proper Angels (saith S. Chrysostom) be deputed by our Lord to such as haue only charge of their owne life, (as one of the Apostles said, The Angel which hath deliuered me from my youth vp ward) much more are superaal Spirits at hand to helpe them vnto whom the charge and burden of the world is committed. Chrys. in laud. Pauli ho. 7.

17. Tel Iames.) He willeth them to shew this to S. Iames Bishop of Hierusalem and to the Christians, that they might see the effect of their praier for him, & giue God thankes. for S. Iames no doubt published common praier for S. Peter.

17. Into another place.) Though God had so miraculously deliuered him, yet he would not tempt God by tarying among his persecutors, but according to Christes commaundement fled for a time.

CHAP. XIII.

2. As they were ministring.) If we should, as our Aduersaries do, boldly turne what text we list, & flee from one language to an other for the aduantage of our cause, we might haue translated for ministring, sacrificing, for so (Leitourgounton auton.) the Greeke doth signifie, & so Erasmus translated. yea we might haue translated, Saying Masse, for so they did: and the Greeke Fathers hereof had their name, Liturgie, which Erasmus translateth Masse, saying, Missa Chrysostomi. But we keepe our text. as the translators of the Scriptures should do, most religiously.

2. Separate me.) Though Paul were taught by God him self and specially designed by Christ to be an Apostle, and here chosen by the Holy Ghost together with Barnabas, yet they were to be ordered, consecrated, and dimitted by men. Which wholy condemneth al these newe rebellious disordered spirits, that chalenge and vsurpe the office of preaching and other sacred actions from heauen, without the Churches admission.

3. Fasting.) Hereof the Church of God vseth and prescribeth publike fasties at the foure solemne times of giuing holy Orders (which are our Imber daies) as a necessarie preparatiue to so great a worke, as S. Leo (ep. 81. c. 1. Epipha. in compend. Leo ser. 3. & 4. de ieiu. 7 mensis) declareth by this place, naming it also an Apostolical tradition. See. S. Leo Ser. 9. de ieiun. 7. mẽs. & Calixtus ep. 1. to. 1. Conc. Magunt. c. 34. 35. to. 3. And this fasting was not from sinne, nor moral or Christian temperance, as the Protestans ridiculously affirme, for such fasting they were bound euer to keepe: but it was abstinence for a time from al meates or from some certaine kindes of meates which was ioyned with praier and sacrifice, and done specially at such seasons as the Church prescribed, of al together (as in Lent, the Imber daies, Friday, Saturday) and not when euery man list, as Aerius and such Heretikes did hold. S. Aug. hær. 53.

3. Imposing hands.) Because al blessings and consecrations were done in the Apostles times by the external ceremonie of imposition of hãds, diuers Sacraments were named of the same, specially Confirmation, as it

as is noted before, and holy Ordering or consecrating bishops, Pr
Deacons, and Subdeacons, as vve see here and els vvhere. In vvhich
there vvere many holy vvordes and ceremonies and a very solemne
yet vvhatsoeuer is done in those Sacraments, is altogether called
tion of hands: as vvhatsoeuer vvas done in the vvhole diuine my
the B. Sacrament, is named fraction of bread. for the Apostles (as
Eccl. hier. c. 1. in fine vvriteth) purposely kept close in their open
and vvritings vvhich might come to the hands or eares of Infidels,
cred vvordes & actions of the Sacraments. And S. Ambroise saith, in
c. 4. The imposition of the hands is mystical vvordes vvhere with
elected is conformed and made apt to his function, receiuing authori
conscience bearing vvitnes) that he may be bold in our Lordes
offer sacrifice to God. And S. Hierom. The imposition of hands is the
ring of Clerkes, vvhich is done by praier of the voice, and imposi
the hand. And this is in some inferior orders also, but Paul and
vvere ordered to a higher function then inferior Priests euen to
hops through out al Nations.

4. Sent of the Holy Ghost.) VVhosoeuer be sent by the Chur
sent of the Holy Ghost though in such an extraordinarie sort it be
ne. VVhereby vve see how far the Officers of our soules in the Chu
passe the temporal Magistrates, vvho though they be of Gods ordi
yet not of the Holy Ghosts special calling.

46. You repel it.) The levves of their ovvne free vvil repelling
vvith, are vnvvorthy of Christ and vvorthily forsaken: and the G
though they beleeued specially by Gods grace and preordination, yet
beleeue also by their ovvne free vvil, vvhich standeth vvel vvith Gods
uidence.

CHAP. XIIII.

12 They vvould sacrifice.) This loe is the diuine vvorship, consisting
external sacrifice, and in acknovvledging the parties vvorshipped
gods: vvhich may be done to no man nor creature. and therfore the
stles refuse it vvith al possible diligence, and al the Angels and Saints
heauen refuse that adoration by sacrifice. Aug. li. 10. de Ciu. Dei c. 1. The C
tholike Church suffereth no Priest nor other so to vvorship any Saint
heauen or earth. She hath but one external Sacrifice, vvhich is in the
Masse, of Christ body and bloud: that she offereth to God alone, & neither
to Peter nor to Paul (saith S. August. li. 8. de Ciu. c. 27) though the Priest
sacrificeth, standeth ouer their bodies, and offereth in their memories.
other kindes of honours and dueties, inferior vvithout al comparison (how
great so euer they be) to this, vve do, as the Scriptures & Nature teache
to al Superiors in heauen and earth, according to the degrees of grace,
nour, and blessednes that God hath called them vnto, from our B. La
Christs ovvne mother, to the least seruant he hath in the vvorld. for v
ich the Heretikes vvould neuer accuse Christian people of Idolatrie, if t
had either grace, learning, faith, or natural affection.

16. VVithout testimonie.) The Heathen might by the daly benef
of God haue knovven him at the least to haue beene their Creator and
ly Lord, though the mysterie of our Redemption vvere not opened
them.

22 Had ordained.) The Heretikes, to make the vvorld beleeue tha
Priests ought to be Cheirotonisantes. chosen by the voices of the peo
and that they nede no other Ordering or Consecration by Bishops,
sing the profane vse of the Greeke vvord more then the very natural
nification requireth & Ecclesiastical vse beareth, translate thus, Ord

...tion. Whereas in deede this vvord in Scripture signifieth, Ordering ...position of hands, as is plaine by other vvordes equiualent, Act. 6. 3. ...m. 4. 5. 2 Tim. 1. Where the Ordering of Deacons, Priests, & others is ...d Imposition of hands: not of the people, but of the Apostles. And this ...e the Ecclesiastical vse of the vvord, appeareth by S. Hierom saying (as ...efore alleaged) that Cheirotonia is the Ordering of Clerkes or Clergie ...n by praier of voice and imposition of hand.

...22. They had ordained.) Vvee se by this, first that SS. Paul & Barna... vvere Bishops, hauing here authoritie to giue holy Orders: secondly, ...herefore vvas euen then a difference betvvixt Bishops and Priests, though ...e name in the primitiue Church vvas often vsed indifferently: lastly, ...t alvvaies fasting & praying vvere preparatiues to the giuing of holy ...ders.

...22. Priests.) Euen so here also, as before, fleing from the proper, apt ...n vvord, vvhich is most precisely correspondent to the very Greeke ...ur tongue and al nations, they translate for Priest, Elder, that is, for a ...ing of Office, a vvord of age: for a terme of art and by consent of al the ...ch and Apostolike authoritie and Fathers, appropriated to holy Order, ...lgar, commen, and profane terme. Vvith as litle grace as if they should ...late Pontificem, a bridgemaker, the Maior of London, the Bigger of ...don. And thus you see vvithin three vvordes compasse they flee guile... from the Latin to the Greeke, & againe guilefully from the Greeke ...e vulgar English. Such corruption of Scriptures their hatred of Priest ...d drueth them vnto. If they had translated it so vvhen the Scriptures ...ere first vvritten, (at vvhich time the vvord vvas but newly receiued ...to the special and Ecclesiastical signification, and vvhen it vvas yet taken ...metimes in common profane sort, as 1. Tim. 5. or there only vvhere our ...ncient Latin version turneth Presbyter into Senior, because the vvord ...as not yet vvholy and only appropriated to holy Orders, as aftervvard by ...se of many hundred yeres it vvas and is) their dealling might haue had ...me colour of honestie and plainesse, vvhich nowe can not be but of plai... falshod and corruption, and that of further purpose then the simple ...an see. Vvhich is to take avvay the office of Sacrificing and other functions ...f Priests, proper in the newe Testament to such as the Apostles often, and ...e posteritie in maner altogether cal Priests, Presbyteros. Vvhich vvord ...ch so certainely imply the authoritie of sacrificing, that it is by vse made ...lso the only English of Sacerdos. the Aduersaries the selues as vvel as vve, ...translating it in al the old and newe Testament: though they can not be i...norant that Priest commeth of Presbyter, and not of Sacerdos: and that an...quitie for no other cause applied the signification of Presbyter to Sacerdos, ...t to shevv that Presbyter is in the newe Lavv, that vvhich Sacerdos vvas ...n the old: The Apostles abstaining from this and other like old names at ...e first, and rather vsing the vvordes, Bishops, Pastors, and Priests, because ...ey might be distinguished from the Gouernours and sacrificers of Aa...n's order, vvho as yet in the Apostles time did their old functions stil in ...he Temple. And this to be true, and that to be a Priest, is to be a man ...ppointed to sacrifice, the Heretikes them selues calling Sacerdos alvvaies ...Priest must needes be driuen to confesse. Although their folly is therein ...orious, to apply vvillingly the vvord Priest to Sacerdos, and to take it ...om Presbyter vvhereof it is properly deriued, not only in English, but ...n ofuer languages both French and Italian. Vvhich is to take avvay the ...me that the Apostles and fathers gaue to the Priests of the Church, & ...giue it vvholy & only to the order of Aaron. vvhich neuer had it befo... our Priesthod began. Neuer did there Heretikes stand so much vpon ...ubtful derivations and descant of vvordes as these Protestants do, and ...neuer men behaued them selues more sondly in the same, as vvhosoe...

ner

[illegible] the diſtiction of their Elders, Miniſters, Deacons, and [illegible] ſhal perceiue.

CHAP. XV.

2. Appointed) VVe learne by this example, vvhat is to be done [illegible] any controuerſie ariſeth in religion betvveen the teachers or other [illegible] an people. VVe ſee it is not ynough to contend by allegations of Scr[illegible] or other proofes ſeeming to make for either part: for ſo of contr[illegible] parte taking there ſhould be no end, but the more vvriting, vvreſtling [illegible] ning there vvere, euery one for his ovvne fanſie, cloking it vvith the [illegible] of Gods vvord and Scripture, the more Schiſmes, Sectes, and diui[illegible] vvould fal: as vve ſee ſpecially in the reſtles Hereſies of our time. V[illegible] ſe fautors admitting no iudges, ſtand to no trial of mortal men, [illegible] tribunal of Pope, Councels, Biſhops Synodes, but eche man to his [illegible] phantaſtical ſpirit, his ovvne ſenſe of Scriptures, and his ovvne vvilfu[illegible] durate rebellion againſt Gods Church and his Superiors in the [illegible] But here vve ſee S. Paul and Barnabas, men that vvere Apoſtle[illegible] ful of the Spirit of God, and the other parties, though nea[illegible] much partial to the ceremonies of their Lavv by their former long [illegible] education therein, yet not to ſtand ſtifly to their ovvne opinion on [illegible] ſide, but to condeſcend to referre the vvhole controuerſie and the [illegible] mination thereof to the Apoſtles, Prieſts or Auncients of Hieruſalem [illegible] is to ſay, to commit the matter to be tried by the heads and Biſhops, [illegible] their determinations in Councel. This is Gods holy and vviſe prouid[illegible] ce among other iudgements in his Church, to keepe the Chriſtian pe[illegible] in truth & vnitie, and to condemne ſectes and falſe teachers and trou[illegible] of the Church. By vvhich iudgements and order, vvhol[illegible] vvil not, or dare not be tried in al their doctrine and doings, [illegible] ſhevv them ſelues to miſtruſt their ovvne cauſe, and to flee from the [illegible] & ordinance of God. VVithout vvhich order of appeaſing al[illegible] gences in faith and conſtructions of the Scriptures, the Church had [illegible] ne more defectual and inſufficient, then any Commonvvealth of [illegible] cietie of men in the vvorld: none of vvhich euer vvanteth good men [illegible] to decide al diſcordes and diſſenſion ariſing among the ſubiects & citi[illegible] of the ſame

4. And auncients.) Auncients here, & often in this chapter, are [illegible] ſame that Prieſtes vers 2. as S. Hierom taketh it alſo 1. Pet. 5. & the [illegible] approueth, being alvvaies one, Presbyteroi, Prieſts. Hiero in 1. ad. Ti[illegible] 4. ad Galat.

6. Apoſtles and Auncients.) The Hereſies of our proteſtants vvh[illegible] vvould haue al men to giue voice, or to be preſent in Councels, & [illegible] thers that vvould haue none but the holy or elect to be admitted, are [illegible] futed by this example, vvhere vve ſee none but Apoſtles & Prieſts or A[illegible] cients aſſembled to diſpute of the matter, though many deuout people [illegible] re in the citie the ſame time. Neither did euer any other in the Aunc[illegible] Councels of the Church aſſemble to debate and define the matter, but [illegible] though many other for other cauſes be euer preſent. Secular men [illegible] vvomen, be their gifts neuer ſo great, can not be iudges in cauſes of f[illegible] and religion. If any thing, ſaith God, behard and doubtful, thou ſhalt [illegible] to the Prieſts of the Leuitical ſtocke, and thou ſhalt folovv their ſente[illegible] Againe, The lippes of the Prieſt ſhal keepe knovvledge, and the Lavv [illegible] ſhalt require of his mouth. Againe, Aske the Lavv of the Prieſt. Much [illegible] muſt vve referre al to our Biſhops and Paſtors, vvhome God hath place[illegible] the regiment of the Church vvith much larger priuilege, then euer he [illegible] the old Prieſts ouer the Synagogue to vvhome it is ſaid, He that deſp[illegible] you, deſpiſeth me. And it is to be noted that the Biſhops ſo gathered [illegible]

Co

repreſent the vvhole Church, haue the authoritie of the vvhole
& the Spirit of God to protect them from error, as the vvhole
SS. Paul and Barnabas come hither for the definition of the vvho-
rch. The ſentence of a plenarie or general Councel (ſaith S. Auguſti-
) the conſent of the vvhole Church. And ſo it muſt needes be in the
ch, becauſe the Magiſtrates, Senate, Councel or deputies
commonvvealthes, repreſent the vvhole body: and to haue it other
(as the Churches Rebels vvish) vvere to bring al to hel and horrour,
themſelues to be perpetually, by the ſeditious and popular perſons, vp-
den againſt Lavv, reaſon, and religion, in their vvickednes.

6. Aſſembled.) A Councel vvas called to diſcuſſe the matter vvhich
uuntel vvas the more eaſily gathered, becauſe the Chriſtian Bishops and
ntries vvere not yet ſo many, but that the principal Gouernours of the
rch being not ſo diſperſed, and as many learned men as vvere ne-
rie, might be in Hieruſalem, or eaſily called thither. And it vvas not a
incial Councel or Synode only, but a general Councel, conſiſting of the
eſe Apoſtles & Bishops that then vvere, though the number vvas nothing
reat as aftervvard vſed to aſſemble, vvhen the Church vvas ſpred into
ations.

7. Peter riſing vp.) S Peter as the head of the Church ſpeaketh firſt,
his Succeſſors haue euer had, not only in their perſonal preſence, but in
r abſence by their legates and ſubſtitutes, the cheeſe voice in al Coun-
general, none euer receiued into authoritie and credite in the Church
thout their Confirmation. And therfore the Councels of the Arians and
other Heretikes, vvere they neuer ſo great, vvanting the Popes aſſent,
ſtance, or Confirmation, did shamefully erre, as Arimineſe for the Arians,
Epheſinum ſecundum for the Neſtorians, & ſuch like condemned Aſ-
blies.

7. Choſe that by my mouth.) Though Paul vvere called and appoin-
ſpecially to be the Apoſtle of the Gentils, yet that vvas S. Peters ſpecial
uilege by Gods ovvne choiſe, that the firſt Gentils ſhould be called by
mouth, and that he firſt ſhould vtter to the Church that truth of the
miſſion of the Gentils him ſelf, for that he vvas Chriſtes Vicar, being
vvithſtanding (as his Maiſter vvas) Miniſter Circunciſionis, that is, Apo-
e of the Ievves, Chriſt deferring al preeminence vnto him in that point
lo.

9. By faith.) By that faith vvhich vvorketh by charitie. for a dead
ith can not purifie the hart of man. See chap. 16. 31.

13. Iames.) S. Iames becauſe he vvas an Apoſtle and alſo Bishop of
ieruſalem, gaue his ſentence next for the ſpeache interpoſed of SS. Paul &
rnabas, vvas but for their better information in the deciſion of the mar-
, & for confirmation of S. Peters ſentence, though they being Apoſtles,
Bishops, had voices in the Councel alſo, as many mo had: though their
tences be not here reported. And vvhere S. Iames in his ſpeach ſaith, I
dge, It is not meant that he gaue the principal definitiue ſentence: for he
s al the reſt) folovved and allovved the ſentence of S. Peter, as it is plaine
the text, the vvhole aſſembly for reuerence of his perſon & ap-
obation of his ſentence, holding their peace. Al the multitude
aith S. Hierom. to 2. ep. 89. and Au. c. 2.) held their peace, and into his ſentece
mes the Apoſtle & al the Prieſts did paſſe together. For though S Iam. did
rticulariſe certaine points incident to the queſtion debated, as of eating
ngled meates &c. yet the proper controuerſie for vvhich the Councel aſ-
mbled, vvas, VVhether the Gentils conuerted vvere bound to obſerue
Lavv of Moyſes: & it vvas cõcluded that they vvere not bound, nor ought
to be charged vvith Moyſes Lavv or the Sacraments & ceremonies of
ſame this is the ſubſtance and principal purpoſe of this Councels decree,
vvhich doth binde for euer: and Peter (ſaith S. Hierom in the ſame place)

vvas

vvas Prince or author of this decree. the matter of fornication & Idolatres being but incident to the queſtion, or reſolution: & the forbidding eating ſtrangled & bloud, but a temporal prohibition, vvhich by the conſent of the Church or othervviſe aftervvard vvas abrogated, the Church God hauing the true ſenſe of difference of times, places, & perſons, vvhen and hovv far ſuch things are to be obſerued, and vvhen not. And in ſuch things as theſe, and in other like vvhich according to circumſtances require alteration, it is, that S. Auguſtine ſaith, li. 2. de bapt. c. 3. to. 7. The former general or plenarie Councels may be amended by the later.

20. Fornication) Fornication and contamination vvith Idols, are of them ſelues mortal ſinnes, and therfore can neuer be avvful: yet becauſe the Gentils by cuſtome vvere prone to both, and of fornication made very ſmal account, it pleaſed the Holy Ghoſt to forbid both ſpecially. Concerning the other points of abſteining from bloud and ſtiffled meates, they vvere things of their ovvne nature indifferent, in vvhich for a time the Iewes vvere to be borne vvithal, and the Gentils to be a litle exerciſed in obedience. By vvhich vve may ſee the great authoritie of Gods Church and Councels, vvhich may commaund for euer, or for a time, ſuch things to be fitte for the ſtate of times and nations, vvithout any expreſſe Scripture at al, and ſo by commaundement make things neceſſarie that vvere before indifferent.

23. VVryting.) Other Latin copies and the greeke read thus vvriting by their handes an epiſtle tonteining theſe things.

24. Going forth from vs.) A proper deſcription or note of Heretikes, Schiſmatikes, and ſeditious teachers, to go out from their ſpiritual Paſtors and Gouernours, & to teach vvithout their commiſſion and approbation, to diſquiet the Catholike people vvith multitude of vvordes and ſvveete ſpeaches, and finally to ouerthrovv their ſoules.

28. To the Holy Ghoſt and to vs.) By this firſt vve note, that it is not ſuch a fault as the Heretikes vvould make it in the ſight of the ſimple or any incongruitie at al, to ioyne God and his creatures, as the principal cauſe and the ſecondarie, in one ſpeache & to attribute that to both, vvhich though diuerſly, yet proceedeth of both. God and you, ſay good people commonly: God and our Ladie, Chriſt and S Iohn. VVe confeſſe to God and to Peter and to Paul, as God and his Angel, To our Lord and Gedeon. The ſvvord of our Lord and of Gedeon, Our Lord and Moyſes, Chriſt and his Angels, our Lord and al Saincts. ep. ad Philem. S. Paul and our Lord. Theſ. 1. 6. Al theſe ſpeaches being partly Scriptures, partly like vnto the Scriptures, partly like vnto the Scriptures ſpeaches, are vvarranted alſo by the Councel, vvhich ſaith boldly, & hath giuen the forme thereof to al other Councels lavvfully called and confirmed, to ſay the like, It hath pleaſed the Holy Ghoſt and vs. S. Cyprian. ep. 54. nu. 2. reporting the like of a Synode holden in in Afrike, ſaith, It hath pleaſed vs by the ſuggeſtion of the holy Ghoſt.

Secondly vve note, that the holy Councels lavvfully kept for determination or cleering of doubtes, or condemning of errors & Hereſies, or appeaſing of Schiſmes & troubles, or reformation of life, and ſuch like important matters, haue euer the aſsiſtance of Gods Spirit, & therfore can not erre in their Sentences & determinations concerning the ſame, becauſe the Holy Ghoſt can not erre, from vvhom (as you ſee heere) ioyntly vvith the Councel the reſolution proceedeth.

Thirdly vve learne, that in the Holy Councels ſpecially (though otherviſe & in other Tribunals of the Church it be alſo verified) Chriſtes promes is fulfilled, that the Holy Ghoſt ſhould ſuggeſt them and teach them al truth, & that not in the Apoſtles time only but to the vvorldes end. So long shal Councels, the Church, & her Paſtors haue this priuile-

Gods aſſiſtance, as there be either doubtes to reſolue, or Heretikes to condemne, or truthes to be opened, or euil men to be reformed, or Schiſmes to be appeaſed. for vvhich cauſe S. Gregorie li. 1. ep. 24. ſub fin. reuerenceth the foure general Councels (Nicen. Conſtantinop. Epheſ Chalced.) as the foure bookes of the holy Goſpel, alluding to the number: and of the fift alſo he ſaith he doth reuerence it alike: and ſo vvould he haue done moe, if they had beene before his time, vvho ſaith of them thus, VVhiles they are concluded and made by vniuerſal conſent, him ſelf doth he deſtroy, and not them, vvhoſoeuer preſumeth either to looſe vvhom they binde, or to binde vvhom they looſe.

S. Gregorie therfore reuerencing al fiue alike, it may be marueled vvhence the Heretikes haue their fond difference betvvixt thoſe foure firſt, and other later: attributing much to them and nothing to the reſt. VVhereas in deede the later can erre no more then the firſt foure, being holden & aproued as they vvere, and hauing the Holy Ghoſt as they had. But in thoſe firſt alſo vvhen a man findeth any thing againſt their Hereſies) as there be diuers things) then they ſay plainely that they alſo may erre, and that the Holy Ghoſt is not tied to mens voices, nor to the number of ſentences: VVhich is directly to reproue this firſt Councel alſo of the Apoſtles, and Chriſtes promes of the Holy Ghoſts aſſiſtance to teach al truth. Yea that you may knovv and abhorre theſe Heretikes throughly, heare ye vvhat a principal Sect-Maiſter vvith his blaſphemous mouth or penne vttereth, ſaying, that In the very beſt times ſuch vvas partly the ambition of Biſhops, partly their folishnes and ignorance, that the very blind may eaſily perceiue, Satan verily to hauen beene preſident of their aſſemblies. Beza in præf. Teſt. No. an. 1565. Good Lord deliuer the people and the vvorld from ſuch blaſphemous tongues and bookes, and giue men grace to attend to the holy Scriptures and Doctors, that they may ſee hovv much, not only S. Auguſtine and other fathers attribute to al general Councels ſpecially, to vvhich they referre them ſelues in al doubtes among them ſelues, and in al their controuerſies vvith Heretikes: but to vvhich euen S. Paul him ſelf (ſo ſpecially taught by God) and others alſo yelded them ſelues. Notorious is the ſaying of S. Auguſtine concerning S. Cyprian. VVho being a bleſſed Catholike Biſhop and Martyr, yet erred about the rebaptizing of ſuch as vvere Chriſtened by Heretikes. If he had liued ſaith S Auguſtine li. 2. de bapt. c. 4. to haue ſeen the determination of a plenarie Councel, vvhich he ſavv not in his life time, he vvould for his great humilitie and charitie ſtraight vvay haue yelded, and proferred the general Councel before his ovvne iudgement and his fellovv Biſhops in a Prouincial Councel only. VVhereby alſo vve learne, that Prouincial Councels may erre, though many times they do not, and being conformable to the general Councels, or confirmed and allovved by them of the See Apoſtolike, their ſolutions be infallible as the others are.

If any here aske, vvhat neede ſo much diſputing, ſtudy, and trauail in Councels to find out and determine the truth, if the Holy Ghoſt infallibly guide them? VVe anſvver that ſuch is the ordinarie prouidence of God in this caſe, to aſſiſt them vvhen they doe their endeuour, and vſe al humane meanes of induſtrie, and not els. And ſo (though ſomvvhat otherviſe) God aſſiſted the Euangeliſtes & other vvriters of the holy Scriptures, that they could not erre in penning the ſame, but yet they did, and ought to vſe al poſſible humane diligence to knovv and learne out the hiſtories and truth of matters, as is plaine in the beginning of S. Lukes Goſpel: els the Holy Ghoſt vvould not haue aſſiſted them. Euen ſo in this Councel of the Apoſtles, though they had the Holy Ghoſt aſſiſtant, yet the text ſaith, cum magna conquiſitio fieret. VVhen there vvas great diſputation, ſearch and examination of the caſe. then Peter ſpake &c. If againe it be demaunded, vvhat neede is there to expect the Councels determi-

if the Popes or See Apostolikes iudgement be infallible and haue the assistance of God also, as the Catholikes affirme? VVe answer, that for the Catholike and peceable obedient children of the Church, it is a comfort to haue such various meanes of determination, trial, and declaration of the truth, and that it is necessarie for the recouery of Heretikes, and for the contentation of the vveake, vvho not alvvaies giuing ouer to one mans determination, yet vvil either yeld to the iudgement of al the learned men & Bishops of al Nations, or els remaine desperate and condemned before God and man for euer. And as I said before, this assistance of the Holy Ghost promised to Peters See, presupposeth humane meanes of searching out the truth, vvhich the Pope alvvaies hath vsed, & vvil, & must vse in matters of great importance, by calling Councels, euen as here you see SS. Peter & Paul them selues and al the Apostles, though indued vvith the Holy Ghost, yet thought it notvvithstanding necessarie for further trial & cleering of truth and maintenance of vnitie, to keepe a Councel.

Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promes, to al such assemblies as gather in the obedience & vnitie of the Church, vvith ful minde to obey vvhatsoeuer shal be determined, vvhereby the assembled though of diuers iudgements before, do most peaceably yeld to truth, and agree in one vniforme determination of the same: so al such as gather out of the Church, vvithout humilitie or intention to yeld one to an other, or to any Superior, man or Councel, or vvhat els soeuer, but chalenge to them selues learning, spirit, & vve can not tel vvhat: such, hovv many meetings so euer they make, being destitute of the Holy Ghost the author of truth and concord, are further out, then euer before: as God hath shevved by the successe of al Heretical Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our daies. Read a notable place in S. Cyprian. de vnit. Ec. nu. 7. that the promes of Christ, that he vvould be in the middes of tvvo or three gathered in his name, pertaineth not to them that assemble out of the Church.

31. Reioyced vpon the consolation.) Straight vpon the intelligence of the Councels determination, not only the Gentile, but euen the Maisters of the former troubles and dissension, vvere at rest, & al tooke great comfort that the controuersie vvas so ended. And so should al Christian men do, vvhen they see the sectes of our time condemned by the like authoritie and most graue iudgement of the holy Councel of Trent. Against vvhich the Heretikes of our time make the like friuolous exceptions and false cauillations, as did the old Heretikes heretofore against those Councels that specially condemned their errors. The Pope and Bishopes (say they) are a partie, and they ought not to be our iudges: they are partial and come vvith preiudicate mindes to condemne vs, and vve accuse them al of Idolatrie and other crimes, and vve vvil be tried by Gods vvord only, and vve vvil expound it according to an other rule, that is to say, as vve list. So say they against this Councel, and the like said the Arians against the first Nicene Councel, and al such like against those Councels namely that condemned their heresies. And so say al the enemes against their correctors and punishers, and vvold both say and do more against temporal tribunals, Iudges, Iustices, and Iuries, if they had as much licence and libertie in those matters, as men haue novv in religion.

36. Visit our brethren.) Hereof our Catholike Bishops tooke vp the necessarie vse of often visiting their flockes & cures committed to their charge, for confirmation in faith & vertue, & reformation of maners both of clergie and laitie.

39. Dissension.) Such occasions of differences fal out euen among the perfect

perfect men often, vvithout any great offence. And this their departing fel out to the great increase of Christians. And therfore it is very ridiculously applied to excuse the disagreing of the Heretikes among them selues in the principal peintes of religion, namely the Sacrament.

41. Commaunding them.) Not only the things commaunded by Christes expresse vvord, or vvritten in the Scriptures, (as our Heretikes hold) but vvhatsoeuer the Apostles and Rulers of the Church commaund, is to be kept & obeied. See these vvordes repeated againe c. 16. 4. & that in the greeke lest any man cauil, because here the greeke hath them not.

CHAP. XVI.

4. The decrees.) Here againe they take order that the decrees and articles of faith agreed vpon in the Councel of Ierusalem, should be executed & obserued vvhereby vve see both the great authoritie of Councels, & the diligence that al Prelates ought to haue to see the decrees & Canons of the Councels put in execution.

6. VVere forbidden.) This people had not the Gospel denied vnto them altogether, but for a time: because (as Venerable Bede thinketh) God foresavv they vvould not beleeue, & so should haue been more greuously damned.

12. A Colonia.) Colonia, is such a citie vvhere the most inhabitans are strangers, sent thither from other great cities & States, namely from the Romanes.

17. These men.) Either the Diuel vvas compelled by the vertue of Paulles presence to say truth, or els (as such do often times) he spake truth nowv, that they might the more trust him, and he better beguile them at other times.

31. Beleeue in our Lord Iesus.) It is no other faith that saueth but that vvhich vvorketh by Charitie. Aug. Enchir. c. 67.

33. VVashed their vvounds.) Happie Gailers that doe mercie towvard their godly prisoners, and receiue againe by them such spiritual benefites.

CHAP. XVII.

5. Ievves enuying.) Zelantes. This is the zeale of Heretikes, and a lively paterne of their dealing at this day against Catholike Priests and preachers and the good Iasons that receiue them.

11. Searching the Scriptures.) The Heretikes vse this place to proue that the heares must trie and iudge by the Scriptures, vvhether their teachers and preachers doctrine be true, & so reiect that that they find not in the Scriptures, as though here the sheepe vvere made iudges of their Pastors, the people of the Priests, and men and vvoman of al sortes, euen of S. Paules doctrine it self, vvhich vvere the most foolish disorder in the vvorld. And they did not therfore read the Scriptures of the old Testament (for none of the nevv vvere yet extant commonly) to dispute vvith the Apostle, or to trie and iudge of his doctrine, or vvhether they should beleeue him or no: for they vvere bound to beleeue him and obey his vvord, vvhether he alleaged Scripture or no, and vvhether they could reade or vnderstand the Scriptures or no. but it vvas a great comfort and confirmation for the Ievves that had the Scriptures, to finde euen as S. Paul said, that Christ vvas God, crucified, risen and ascended to heauen, vvhich by his preaching and expounding they vnderstood, and neuer before, though they read them, and heard them read euery Sabboth. As it is a great comfort to a Catholike man, to heare the Scriptures declared & alleaged most euidently for the Churches truth a-

ainſt Heretikes, in Sermons or othervviſe. And it doth the Catholikes good much confirmeth them, to vevv diligently the places alleaged by the Catholike preachers. Yet they muſt not be iudges for al that, ouer their ovvne Paſtors, vvhom Chriſt commaundeth them to heare and obey, and by vvhom they heare the true ſenſe of Scriptures.

22. Superſtitions.) S. Paul calleth not them ſuperſtitions for adoring the true and only God vvith much deuotion or many ceremonies or in comely preſcribed order, or for doing due reuerence to holy Sacraments, to Sainctes and their memories, Images, or Monuments: or for keeping the preſcribed lavves, daies, & faſtes of the Church, or for fulfilling vovves made to God, or for bleſſing vvith the ſigne of the Groſſe, or for capping and kneeling at the name of IESVS, or for religiously vſing creatures ſanctified in the ſame name, or any other Chriſtian obſeruation, for vvhich our nevv Maiſters condemne the Catholike people of Superſtition: them ſelues vvholy voide of that vice by al vviſe mens iudgement, becauſe they haue in maner taken avvay al religion, and are become Epicurcians, and Atheiſts: vvho are neuer troubled vvith ſuperſtition, becauſe it is a vice conſiſting in exceſſe of vvorſhip or religion, vvhereof they are void. but the Apoſtle calleth them ſuperſtitious for vvorshipping the Idols and goddes of the Heathen, and (Deiſidaimones.) for the feare that they had, leſt they ſhould leaue out any God that vvas vnknovven to them: for thus their Altar vvas inſcribed: Dijs Aſiæ, Europæ, & Libiæ, Deo ignoto & peregrino. that is, To the gods, of Aſia, Europe, and Lybia: to the vnknovven and ſtrange God. This ſuperſtition (ſaith S. Auguſtine de conſ. Euang. lib. 1. c. 26.) is vvholy taken avvay from the Church by Chriſts incarnation, and by the Apoſtles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allovv this or any other kinde of ſuperſtitious obſeruation. Only vve muſt take heede that vve beleeue not her Aduerſaries definition of ſuperſtition, for they vvould imply therein al true religion.

23. Your Idols.) The Aduerſaries (in the nevv Teſt. 1580.) translate, your deuotiõs moſt corruptly againſt the nature of the Greeke vvord (Tas sebaſmata.) (2. Theſ. 2. 4) and moſt vvickedly, againſt the laudable deuotiõ of good Chriſtians, calling the Pagans idolatrie and ſuperſtition their deuotions.

24. Not in Temples.) God is not concluded in Temples, nor needeth them for his neceſſitie of dvvelling or other vſes of indigence. See Annot. c. 7. Act. v. 48.

29. The Diuinitie to be like.) Nothing can be made by manshand of vvhat forme or ſort ſo euer that is like to Gods eſſence, or to the forme or shape of his Godhead or Diuinitie; therfore hovv ſoeuer the Heathen did paint or graue their Idols, they vvere nothing like to God. And this alſo is impertinently alleaged by Heretikes againſt the Churches images: VVhich are not made, either to be adored vvith godly honour, or to be any reſemblance of the Diuinitie or any of the three perſons in Godhead, but only of Chriſt as he vvas in forme of man, vvho in that reſpect may be truly expreſſed, as other men by their portraites: and of the Holy Ghoſt, not as he is in him ſelf, but as he appeared in firy tongues or in the ſimilitude of a doue, or ſuch like. And ſo to paint or graue any of the three perſons as they appeared viſibly and corporally, is no more inconuenient or vnlavvful, then it vvas vndecent for them to appeare in ſuch formes. And therfore to paint or portraite the Father alſo being the firſt perſon, as he hath shevved him ſelf in viſion to any of the Prophetes of the old or nevv Teſtament (namely to Daniel as an old man) or the three Angels repreſenting the three Perſons to Abraham, or the one Angel that vvraſtling vvith Iacob bare our Lords Perſon, no ſuch thing is any vvh-

ſo-

forbidden, but is very agreable to the peoples instruction. In which sort the Angels vvere commonly pourtered (and namely the Cherubins ouer the Propitiatorie) as they be novv in the Church, not in their natural forme, but vvith corporal vvings (as the Seraphins appeared to Esay the Prophet) to expresse their qualitie and office of being Gods Angels, that is, Messengers: and God the Father vvith the vvorld in his hand, to signifie his creation and gouernement of the same, and such like: vvhereof the people being vvel instructed may take much good, and no harme in the vvorld being novv through their faith in Christ far from al fond imagination of the false gods of the Pagans. And therfore S. Gregorie li. 9. ep. 9. saith of the Churches images, That vvhich scripture or vvriting doth to the readers, the same doth the picture to the simple that looke thereupon. for in it euen the ignorant see vvhat they ought to folovv, in it they do read, that knovv no letters. VVhere he calleth it a matter of antiquitie and very conuenient, that in holy places Images vvere painted to the peoples instruction, so they be taught that they may not be adored vvith diuine honour, & he in the same place sharply rebuketh Serenus the Bishop of Massilia. that of indiscrete zeale he vvould take avvay Images, rather then teach the people hovv to vse them.

34. Dionysius Areopagita.) This is that famous Denys that first conuerted France, and vvrote those notable and diuine vvorkes de Ecclesiastica & Cælesti hierarchia, de diuinis nominibus, & others, in vvhich he confirmeth and proueth plainly almost al things that the Church novv vseth in the ministration of the holy Sacraments, & affirmeth that he learned them of the Apostles, giuing also testimonie for the Catholike faith in most things novv controuersed, so plainly, that our Aduersaries haue no shift but to deny this Denys to haue been the author of them, feyning that they be an others of later age. VVhich is an old flight of Heretikes, but most proper to these of al others. VVho seeing al antiquitie against them, are forced to be more bold or rather impudent then others in that point.

CHAP. XIX.

3. VVho said,) Iohns baptisme not sufficient.

4. That is to say,) In Iesus.) Christs baptisme necessarie.

6. Imposed hands.) S. Paul ministred the Sacrament of Confirmation. See annot. c. 8. 17.

12. Napkins.) The napkins that had touched S. Paules body, vvrought miracles, and it vvas no superstition to attribute that vertue to them vvhich God gaue to them in deede: nor to seeke to touch them for health, vvas any dishonour to God, but it much proued Christ religion to be true, and him to be the only God, vvhose seruants, yea vvhose seruants, shadovvs and napkins could do such vvonders, as S. Chrysostom (to. 5. cont. Gentiles, quod Christus sit Deus, in vita. Babylæ.) sheweth in a vvhole booke to that purpose, against the Pagans, prouing hereby and by the like vertue of other Saincts and their Relikes, that Christ their Lord and Maister is God. for it is al one concerning the bodies of Saincts, relikes, garment, staues, bookes, or any thing that belonged to them, al vvhich may & haue done & yet doe (vvhen it is necessarie to our edification) the like vvonders to Gods great honour: not only in their life time, but after their death much more. for S. Paules napkings had as great force vvhen he vvas dead, as vvhen he liued, and so much more, as his grace and dignitie vvith God is greater then before. VVhich S. Chrysostom in the place alleaged proueth at large by the shrine of S. Babylas

the Martyr: and to thinke the contrarie, is the Hereſie of Vigilantius, condemned ſo long ſince as S. Hieroms time, and by him refuted abundantly.

16. Paul I knovv.) Both the ſaid napkins taken from S. Paules body, and his name alſo, vvere dreadful and able to expel diuels. VVhereby vve learne that not only Chriſtes name, vvhich is the principal, but his ſeruants names alſo inuocated vpon the poſſeſſed, haue povver ouer diuels: vvhich is a maruelous honour to Saincts, and nothing diminisheth the glory of Chriſt, but excedingly increaſeth the ſame, not only him ſelf, but his ſeruants alſo being able to do ſuch things, and to be ſtronger then any Diuel in Hel. So vve read in S. Hierom. In vit. Hilarionis. Chryſ. loco citato, that many did inuocate the name of S. Hilarion vpon the poſſeſſed, and the Diuels ſtraight departed. ſo did the Diuel knovv S. Babylas & other Saincts, euen after they vvere dead, vvhen they could not ſpeake for the preſence of their Relikes, and vvhen they vvere tormented & expelled by them: vvhereof al antiquitie is ful of teſtimonies. But our Heretikes Luther and Caluin and their Scholers attempting to caſt out Diuels, ſped much like as theſe good fellovves did.

18. Declaring their deedes.) They made not only a general confeſſion vvherein al men shevv them ſelues alike to be ſinners, as our Proteſtants do: but euery one confeſſed his ovvne proper deedes and faultes.

19. Curious things.) Curious and vnlavvful ſciences, as VVitch craft, Necromancie, and other meanes of diuinition by ſouthſaing, figure-caſting, interpretation of dreames, or any vvay not allovved by God and his Church, muſt much more be abhorred of old Chriſtians, vvhen theſe ſo lately couerted vvere ſo zelous and diligent to leaue them. And by this example al that are nevvly reconciled to the Church, are taught, the firſt thing they do, to burne their heretical and naughtie bookes.

19. Bookes.) A Chriſtian man is bound to burne or deface al vvicked bookes of vvhat ſort ſo euer, ſpecially Hertical bookes. VVhich though they infect not him alvvaies that keepeth them, yet being furth comming, they may be noiſom & pernicious to others that ſhal haue them & read them after his dearth, or othervviſe. Therfore hath the Church taken order for condemning al ſuch bookes, & againſt the reading of them, vvhere danger may enſue: & the Chriſtian Emperours. Conſtantinus Magnus, Valentinian. Theodoſius Martian. Iuſtinian, made penal lavves for the burning or defacing of them. Sozom. li. 1. c. 20. li. 2. c. 31. Conc. Chalc. act. 3. in fine, cap. Amplæ. & in fine totius Conc. c. Imperator. Con Conſtantinop. 2. confeſ. 5. cap. Debitam. & Act. 1. cap. 1. & cap. Rom. See Euſebius li. 3. de vita Conſtant. c. 61. 62. 63. 64. The danger of reading them, as it is manifeſt, ſo it is ſignified by Euſeb. li. 7. c. 6. S. Auguſtin li. 3. de bapt. c. 14. S. Greg. li. 5. ep. 64.

24. Siluer Temples.) The Proteſtants tranſlate, ſhrines, in the bible an. 1577. to make the people thinke that it toucheth the holy ſhrines of Saincts. moſt corruptly, the greeke ſignifying plainly, temples and that of heathen gods.

35. Iupiters child.) Here the Heretikes adde to the text this vvord, image, more then is in the Greeke, to put a ſcruple in to the peoples minde concerning holy images.

CHAP. XX.

7. To break bread.) S. Paul did here breake bread on the Sunday as it is broken in the Sacrament of the body of Chriſt, and had both before & after the celebrating of the Sacrament a ſermon to the people. Aug. ep. 36. ad Caſulanum, Vener. Beda in 20. Act.

16. Pentecoſt.) Though the Apoſtles might deſire to come to the Ie-

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vves Festiuities, by reason of the general concourse of people to the same, the better to deale for their saluation & to spred the Gospel of Christ, yet it is like that they novv kept solemly the Christian Pentecost or vvhitsuntide, for memorie of the Holy Ghost, and that Feast of the Christians rather then the other of the Ievves. And Ven. Bede saith here, The Apostle maketh hast to keepe the fifteth day, that is, of remission and of the Holy Ghost. For, that the Christians already kept the eight day, that is, the Sunday or our Lordes day, and had altered already the ordinarie Sabboth into the same, it is plaine by the Scriptures (1. Cor. 16. 2. Apoc. 1. 10. & by antiquitie Iustin. Mart. Apolog. ad Anton. Pium in fine.) And it is as like that they changed the Ievves Pasche and Pentecost as that, specially vvhen it is euident that these Festiuities be kept by Apostolike tradition, and approued by the vse of al auncient Churches and Councels. Aug. ep. 118. c. 1.

21. Penance.) Apostolike preaching commendeth not faith only, but penaance also to the people.

28. Holy Ghost.) Bishops or Priests (for then these names vvere sometime vsed indifferently) gouernours of the Church of God, & placed in that roome & high function by the Holy Ghost.

29. Rauening vvolues.) The gouernours of the Church are foretold of the great danger that should fal to the people by vvolues, that is to say, by Heretikes, vvhose cruelty tovvard the Catholikes is noted by this terme. They beknovven by the forsaking the vnitie of the Church vvherof they vvere before, by going out and dravving many disciples after them, and by their peruerse doctrine. Such vvolues came aftervvard in deede in diuers ages, Arius, Macedonius, Nestorius, Eutyches, Luther, Caluin, great bloudsucking vvolues, & vvasters of the flocke of Christ.

35. More blessed to giue.) Among many other infinite goodly things and speaches vvhich Christ spake and be not vvritten in the Gospels, this sentence is one: vvhich S. Paul heard of some of the Apostles daily conuersant vvith him, or els learned of Christ him self, or of the Holy Ghost. And it signifieth, that vvhereas the vvorld commonly counteth him happie that receiueth any benefite, as almes either temporal or spiritual, yet in deede he that giueth or bestovveth, is more happie. Vvhich if the vvorld did vvel consider, men vvould giue almes faster then they do, if it vvere but for their ovvne benefite.

CHAP. XXI.

9. Foure daughters.) As S. Peter had a vvife, but vsed her not after his calling, as it is noted els vvhere out of S. Hierom. Luc. 4. 38. so may it be said of S. Philip being Deacon.

9. Virgins.) S. Luke noteth specially that his daughters vvere Virgins meaning (no doubt) that they vvere of the state, profession, or purpose of perpetual virginitie, not only that they vvere yong maides vnmaried: and that they vvere the rather for that, endued vvith the gift of prophecie, as S. Hierom saith li. 1. adu. Iouin. c. 14. See Oecum. c. 29. in hunc locum.

24. Keeping the Lavv.) Al the obseruations of the Lavv vvere novv in them selues dead and vnprofitable, yet til further propagation of the Gospel, they vvere not damnable to the keepers, nor offensiue to God, but might be obserued euen of the Christian Ievves. and for feare of scandalizing the vveake of that nation, nevvly conuerted or prone to receiue the faith, the Apostles by Gods suggestion did thinke it good to obserue them as occasion required.

CHAP. XXII.

17. VVash avvay thy sinnes.)The Sacramente of Baptisme doth it self vvash avvay sinnes as here is plaine, & therfore doth not only signifie (as the Heretikes affirme) that our sinnes be forgiuen before, or othervvise by faith only remitted. VVhereby the Churches doctrine is proued to be fully agreable to the Scriptures, that the Sacraments giue grace ex opere operato, that is, by the force & vertue of the vvorke and vvord, done & said in the Sacrament.

21. I stood by.) Not only the Principals but al that consent to the death or vexation of Christian men for the Catholike faith, highly offend vvhich the Apostle confesseth here, that Gods mercie may be more notoriously glorified in him hereby.

CHAP. XXIII.

3. God shal strike thee.)He said not this through perturbation of minde or of a passion, but by vvay of prophecie, that this figuratiue high priesthod then trimmed like a vvhited vval, vvas to be destroied, vvhereas novv the true priesthod of Christ vvas come. Beda in hunc lo.

5. I knevv not.) Our Lord (saith S. Cyp. ep. 65. 69. nu. 2.) in the Gospel, vvhen it vvas said to him, Answerest thou the high Priest so? teaching that the honour of Priesthod must be kept, said nothing to the high Priest, but only purging his innocencie, said, If I haue spoken euil, beare vvitnes of euil: but if vvel, vvhy smitest thou me? Also the blessed Apostle vvhen it vvas said to him, Doest thou assaile the high Priest so vvith il vvordes? spake not any thing contumeliously against the Priest, vvhereas he might haue put forth him self stoutly against them vvhich had both crucified our Lord, and vvhich had novv also lost their God and Christ, Temple and Priesthod. but though in false & spoiled Priests, yet considering the very bare shadovv of the name of Priests, he said, I knevv not brethren that he vvas high Priest. By vvhich vvordes of the Apostle, either it may be thought he knevv not in deed that he vvas in that function, because he had not beene of long time in those partes: or els that he so said in respect of the abrogation of the high Priesthod of the Ievves, vvhereby he knevv this man not to be truely any Priest, as also because at this time they came not orderly to it by succession of Aaron and Lavv of Moyses, but by the Roman Emperours fauour as is said before. though (as it is lavvful in such a case) the lesse to irritate them, he frameth his speach so as they might not take occasion of further accusation against him. See Annot. Io. c. 11 51.

6. He cried out.) Such prudent euasions from danger are lavvful vvhich S. Chrysostome calleth (specially in this Apostle) the vvisdom of the serpent, as othervvise in his teaching and preaching & patience he vsed the simplicitie of a doue.

8. The Sadducees.)This vvas the vvorst Heresie among the Ievves, denying that there be any Angels, or spirits, the Resurrection also of the bodies: & consequently (as it may very vvel be gathered by the booke of the Machabees) they denied praier for the dead. for to offer or pray for the dead, & to thinke rightly & religiously of the Resurrection, are made there sequels one of an other. Of this sect of Sadducees vvas (as Eusebius vvriteth lib. 2. c. 22. Ec. hist.) this Ananias the high Priest, that caused Paul to be smitten. for their Priesthod had novv no more the protection of God to preserue it in truth and right iudgement, the Christian Priesthod being then established.

11. So must thou.)Though God vvho could not lie, had promised Paul that he should goe to Rome: yet the Apostle omitted not humane meanes to de-

to defend him self from his enemies and otherwise: neither said he as the Heretikes called Predestinates, Let them do what they will, they can not hurt me, for I am predestinate to goe to Rome. See his doings and sayings to saue him self, in the chap. folovving.

12. Vovved them selues.) Such vovves, othes, or execrations as this, binde no man before God, yea they must in no vvise be obserued. It is a great offence either to vovv voluntarily, or to take any such thing vpon a man, for feare or by commaundement For example, if thou haue rashly by promes, vovv, or other, appointed to be reuenged vpon any man, thou bindest not thy self thereby, neither must thou keepe thy promes. If thou be put to an othe to accuse Catholikes for seruing God as they ought to do, or to vtter any innocent man to Gods enemies and his, thou oughtest first to refuse such vnlavvful othes: but if thou haue not constancie and courage so to do, yet knovv thou that such othes binde not at all in conscience & Lavv of God, but may and must be broken vnder paine of damnation. For to make or take such vovves or othes is one sinne, and to keepe them, is an other far greater, as vvhen Herode, to keepe his othe, killed Iohn Baptist. And such vovves and othes to God as these, are vnlavvful & must be broken: and not the vovves of Chastitie and Religion, as our nevv Ministers teach by their vvordes and vvorkes.

18. And he taking him.) See the courtesie & equitie of Heathen Officers tovvard their prisoners, to saue them from al iniurie and villanie.

CHAP. XXIIII.

14. To the sect.) Because Tertullus the Ievves orator called Christian religion the sect or (as it is there vers. 5. in the Greeke) the heresie of the Nazarens: S. Paul answereth and shevveth that it is no heresie. And as for the vvord, Sect, in this place: it is in the Greke, According to the vvay, vvhich they cal heresie, as also Act. 9. 2. 24. 22. And therfore the vvord sect here is so taken. See Annot. c. 28. 22.

25. Disputing of Iustice.) The Apostolike teaching vvas not of only or special faith but of iustice, & chastitie, & iudgement, that is to say, of the terrour of Hel and other Gods iudgements in the next life answverable to our deedes in this vvorld: by vvhich the hearers vvere first terrified, and so induced to penance. Hovv say Heretikes then, that such things make men hypocrites?

CHAP. XXV.

11. I appeale to Cæsar.) If S. Paul both to saue him self from vvhipping and from death sought by the Ievves doubted not to crie for succour of the Romane lavves, and to appeale to Cæsar the Prince of the Romans not yet Christened: hovv much more may vve cal for aide of Christian Princes and their lavves, for the punishment of Heretikes, and for the Churches defense against them? S. Augustine ep. 50.

19. Of one Iesus.) This vvhom he termeth by contempt, one IESVS, hath novv made al the Romane Emperours and Princes of the vvorld to knovv him, and hath giuen the seat of the Cæsars to his poore seruants, Peter & his successors.

CHAP. XXVI.

20. To do penance.) Penance often inculcated, and vvorkes agreable to the same.

CHAP. XXVII.

9. Fast vvas novv past.) It may signifie the Ievves fast of the seuenth moneth September, after vvhich the nauigation vvas perilous, vvinter approching.

23. An Angel.) S. Paul had many visions, specially to assure him that he should goe to Rome & stand before Cæsar, our Lord him self before (23.11) appearing to him, and here an Angel, for that purpose. VVhereby vve plainely see the special prouidence of God tovvard that See, vvhere his tvvo principal Apostles vvere designed to preach, plant the faith, liue, die, be buried, and honoured til the vvorldes end.

24. Giuen thee al.) Paul (saith S. Hierom) had so many soules in the ship giuen him, that is, so many men saued for his sake: and after he is vvith Christ, shal he shut his mouth, and not be able once to speake for them that haue beleeued in his Gospel? Hier. adu. vigil. VVhereby he proueth that if God do much for the merits of Saincts in this life, much more at their intercession & praier in heauen.

31. Vnles those tarie.) VVhen God reuealeth to vs any thing, or assureth vs of any euent to come, he dischargeth vs not thereby of our requisite endeuours and labours for atcheiuing the same, not executing ordinarily his disignements tovvard men othervvise then by their ovvne free vvil and actions. S. Paul said not here, Let vs do vvhat vve list: vvorke vve or sit vve stil, vvhether the mariners goe out or tarie vvithin, vve are al sure to be saued, for so God hath reuealed to me, and he can not lie, neither, can it fal othervvise. but contrarievvise saith he, If these mariners leaue the ship, you can not be saued. So say al true Catholike preachers to Christian people, VVhat prouidence, predestination, or foresight soeuer God haue of your saluation, you are not thereby constrained any vvay, you haue free vvil stil, and can not be saued (though you be predestinate (except you keepe Gods commaundements, repent you of your sinnes. beleeue, liue and die vvel. And if it vvere reuealed to any man, that he vvere one of Gods elect, & that he should finally die in grace and be saued, yet he vvere bound to vvorke his saluatiō vvith feare and trēbling, as S. Paul both did, & taught left he become reprobate: no lesse then the same Apostle here and his felovves, though they had their life promised to them of God, yet vvere bound to labour and vse al possible diligence that they might not be drovvned.

CHAP. XXVIII.

1. The Iland vvas.) This Iland (novv Malta) is the seate of the knightes of the Rhodes the inhabitans vvherof haue a special deuotion to S. Paul: to vvhom both the cheefe Church (being the Bishops Seate) is dedicated, and the vvhole Iland (as they count it) consecrated. VVhere the people shevv yet to strangers, his prison and other memories of his miracles.

5. Shaking of the beast.) The promisse of Christ (Marc. 16) that venemous serpents should not hurt them that beleeue in him, is fulfilled not in al beleuers, but in such as had the gift of miracles, as S. Paul had VVhere here a viper by nature so venemous that the people thought he should haue died out of hand, did no vvhit annoy: he extinguishing by the power of Christ al the poison of the beast. Yea and (as the Christian people there til this day beleeue) by S. Paules praiers the Iland vvas deliuered for euer from al such venemous serpents, in so much that children there play vvith scorpions euer since that time, and Pelgrimes daily carie vvith them peeces of stones out of the place vvhere S. Paul abode, by vvhich they affirme that they heale them vvhich in other countries adioyning are hurt of scorpions, the medicine therfore being called S. Paules grace. Tho. Fa-

ſus de rebus Siculis decad. 1. li. 16. c. 1. The Heretikes that know not the power of God, nor the miraculous vertues giuen to his Saincts, marueland blaſpheme, vvhen they heare ſuch things as be proper to certaine countries, attributed ſometimes to Gods miracles done by his Saincts: as though that vvere not poſſible, or vvere not as much to Gods honour, and more, then things proceding only of natural cauſes. Such profane men vvould not haue attributed the holſomnes of the vvaters of Iericho to Eliſæus his vertue and miracles, amending them by caſting ſalt into them, if the Scripture had not expresly teſtified the ſame. It is the part of al faithful men to referre ſuch things to God, vvhen any iuſt occaſion is giuen thereunto, rather then to nature: though the incredulous doe alvvaies contrarie, for feare of ſuperſtition & diſhonouring God. As though this eſcape of drovvning, might better and more to Gods glorie, be referred to chaunce and the mariners induſtrie, then S. Paules praiers and extraordinarie vvorking.

8. Impoſed hands.) Miraculous healing by impoſition of the Apoſtles handes.

20. Chaine.) I vvould vvish novv (ſaith S. Chryſoſtome) to be for a time in the place vvhere theſe chaines remaine, and to ſee the fetters vvhich Diuels feare, and Angels reuerence. hom. 5. ad populum Antiochenum. S. Greg. lib. 3. epiſt. 30. of the miracles done by S. Paules chaines, and that he ſendeth to the Empereſſe Conſtantia ſome duſt thereof filed of, for a great Relike and holy gift.

22. Concerning this Sect.) The Heretikes of al ſortes comfort them ſelues much, vvhen they finde here or els vvhere the Chriſtian faith called of the Ievves or incredulous perſons, a Sect or an Hereſie, & ſometimes in contempt of Chriſts perſon the Maiſter of the ſame, the Sect of the Nazarens: as though the Church of God might as vvel erre in naming their doctrine Hereſie, as the Ievves and Pagans might and did miſſe in condemning Chriſtian religion for an Hereſie: or as though the Proteſtants doctrine vvere as vvel proued & tried to be no Hereſie, by the Prophets and other Scriptures, miracles, and conſent of al Nations and ages, as Chriſts bleſſed doctrine is. VVhereas in deed the Proteſtants doctrine is euidently conuinced to be heretical, by the ſame arguments that Chriſts religion is proued to be the only true doctrine of ſaluation, and not an hereſie. And vvhoſoeuer can deduce the Chriſtian faith from Adam to this day, through out al the Fathers, Patriarches, Prieſts, Apoſtles, & Biſhops, by deſcent and ſucceſſion of al Lavves and States of true vvorshippers and beleeuers (vvhich is the only or ſpecial vvay to proue that the Chriſtian faith is no hereſie) he shal by the ſame meanes al at once proue the Proteſtants doctrine to be an Hereſie & a falſe Sect. That the Ievves therfore & il men in al places contradicted the Chriſtian religiõ, calling it an Hereſie or a Sect, as though it had a beginning of ſome certaine Sect Maiſter other then God him ſelf, they vvere deceiued: and the Church of God neuertheleſſe calling the Proteſtants doctrine Hereſie in the vvorſt part that can be, and in the vvorſt ſort that euer vvas, doth right and muſt iuſtly.

ANNOTATIONS.

VPON THE EPISTLE OF PAVL

THE APOSTLE TO THE ROMANES.

CHAP. I.

5. In al nations.)S. Auguſtin vſeth this place and the like againſt Heretikes, vvhich vvould dravv the common Catholike faith of al nations, to ſome certaine countries or corners of the vvorld. Aug. ep. 161.

7. Grace to you and peace.)It is a kind of bleſſing rather then a prophane ſalutation, proper to the Apoſtles, of greater vertue then the benedictions of the fathers in the old Teſtament. The holy fathers of the Church ſeemed to abſteine from it for their reuerence to the Apoſtles. The Manichees (Auguſt. cont. ep. funda. c. 5. 6.) and other Heretikes (as alſo theſe of our time) becauſe they vvould be coũted Apoſtles, oftẽ vſe it ep. hæ. 66.

8. Your faith renoumed.)The holy Doctors vpon theſe vvordes of the Apoſtle, and ſpecially by our Maiſters promis made to Peter, that his faith ſhould not faile, giue great teſtimonie for the prouidence of God in the preſeruation of the Romane faith. S. Cyprian thus: ep. 55. nu. 6. They are ſo bold to cary letters from prophane Schiſmatikes to the chaire of Peter and the principal Church vvhence Prieſtly vnitie roſe: not conſidering the Romanes to be them vvhoſe faith (the Apoſtle being the commender) vvas prayſed, to vvhom miſbeleefe can not haue acceſſe. So S. Hie. om Apolog. adu. Ruff. li. 3. c. 4. to. 2. Knovv you, that the Romane faith commended by the Apoſtles mouth, vvil receiue no ſuch deceites, nor can be poſſibly changed, though an Angel taught othervviſe, being fenſed by S. Paules authoritie. Againe (ep. 63. ad Pammach. & Oceanum. c. 4. to. 2. Prœm. li. 2. Com. in ep. ad Gal.) VVhatſoeuer thou be that auoucheſt nevv ſectes, I pray the haue reſpect to the Romane eares, ſpare the faith vvhich vvas praiſed by the Apoſtles voice. And in an other place: VVil ye knovv o Paula and Euſtochium, hovv the Apoſtle hath noted euery prouince vvith their proprieties? the faith of the people of Rome is praiſed. VVhere is there ſo great concourſe to Churches and Martyrs ſepulchers? VVhere ſoundeth Amen like thunder from heauen, or vvhere are the temples (void of Idols) ſo ſhaken as there? Not that the Romanes haue an other faith then the reſt of the Chriſtian Churches, but that there is in them more deuotion and ſimplicitie of faith. In an other place the ſame holy Doctor ſignifieth that it is al one to ſay, the Romane faith, and the Catholike. Apolog. 1. adu. Ruff. c. 1. So doth S. Cyprian. ep. 52. num. 1. ad Antonianum: and S. Ambroſe de obitu fratris, in med. VVhereupon, this vvord, Romane, is added to, Catholike, in many countries vvhere Sectes do abound, for the better diſtinction of true beleeuers from Heretikes: vvhich in al ages did hate and abhorre the Romane faith and Church, as al malefactors do their Iudges and correctors.

9. VVithout intermiſſion.) He praieth vvithout intermiſſion that omitteth no day certaine times of praier. Aug. hæreſ. 57.

9. Serue in ſpirit.)Diuerſe Heretikes vvhen they heare that God is a ſpirit, and muſt be ſerued and adored in ſpirit, imagine, that he muſt be honoured only inwardly, vvithout ceremonies & external vvorkes: vvhich you ſee is othervviſe, for that the Apoſtle ſerued God in ſpirit, by preaching the Goſpel. To ſerue God then in ſpirit, is to ſerue him vvith faith, hope, and charitie,

charitie, and vvith al vvorkes proceding of them: as to ſerue him carnally, is, vvith vvorkes external, vvithout the ſaid internal vertues.

9. A memorie of you.) A great example of charitie for al men, ſpecially for Prelates and Paſtors, not only to preach, but to pray continually for the conuerſion of people to Chriſtes faith: VVhich the Apoſtle did for them vvhom he neuer knevv, in reſpect of Gods honour only and the zeale of ſoules.

11. To confirme you.) The Romanes vvere conuerted and taught by S. Peter before: therefore he vſeth that ſpeach, to confirme them in their faith. Author Com. apud Hierony. Theoret. in 16. Rom. & Chryſ.

15. To euangelize.) The Goſpel is not only the life of our Sauiour vvritten by the foure Euangeliſtes, nor only that vvhich is vvritten in the nevv Teſtament: but their vvhole courſe of preaching & teaching the faith. VVhich faith commeth ordinarily of preaching & hearing, and not of vvritting or reading. And therfore S. Paul thought not him ſelf diſcharged by vvritting to the Romanes, but his deſire vvas to preach vnto them: for that vvas the proper commiſſion giuen to the Apoſtles, to preach to al nations. The vvriting of the bookes of the Teſtament, is an other part of Gods prouidence, neceſſarie for the Church in general, but not neceſſarie for euery man in particular: as to be taught and preached vnto, is for euery one of age and vnderſtanding. And therfore S. Peter (vvho vvas the cheefe of the Commiſſion) vvrote litle: many of them vvrote nothing at al: and S. Paul that vvrote moſt, vvrote but litle in comparison of his preaching: nor to any but ſuch as vvere conuerted to the faith by preaching before.

17. For the iuſtice.) He meaneth not Gods ovvne iuſtice in him ſelf, but that iuſtice vvhervvith God endueth man vvhen he iuſtifieth him. Aug. de Sp. & lit. c. 9. VVhereby you may gather the vanitie of the Heretical imputatiue iuſtice.

17. Liueth by faith.) In the 10. to the Hebrevves, he shevveth by this place of the Prophete (Abacuc 2.) that the iuſt though he liue here in peregrination, and ſeeth not preſently nor enioyeth the life euerlaſting promiſed to him, yet holdeth faſt the hope thereon by faith. In this place he applieth the Propheres vvordes further to this ſenſe, That it is our faith, that is to ſay, the Catholike beleefe (ſaith S. Auguſtine lib. 3. cont. 2. ep. Pelag.) VVhich maketh a iuſt man, and diſtinguisheth betvvene the iuſt and vniuſt, and that by the lavv of faith, and not by the lavv of vvorkes. VVhereof it riſeth, that the Ievv, the Heathen Philoſopher, and the Heretike, though they excelled in al vvorkes of moral vertues, could not yet be iuſt: and a Catholike Chriſtian man liuing but an ordinarie honeſt life, either not ſinning greatly, or ſupplying his faults by penance, is iuſt. And this difference riſeth by faith. not that faith can ſaue any man vvithout vvorkes, For it is not a reprobate faith that vve ſpeake of, (as the holy Doctor ſaith) but that vvhich vvorketh by charitie, and therfore remitteth ſinnes and maketh one iuſt. See S. Auguſtines place.

18. Is reuealed.) By al the paſſage folovving you may ſee, that the Goſpel and Chriſts lavv conſiſteth not only in preaching faith (though that be the ground, and is firſt alvvaies to be done:) but to teach vertuous life and good vvorkes, and to denounce damnation to al them that commit deadly ſinnes and repent not. And againe vve ſee that not only lacke of faith is a ſinne, but al other actes do e againſt Gods commaundements.

23. Into a ſimilitude.) Lo theſe and the like are the Images or Idols ſo often condemned in the ſcriptures, and not the holy Images of Chriſt and his Saincts.

24. God hath delinered them.) Eph. 4. 19. he ſaith, They haue deliuered or giued vp them ſelues to al vncleaneſſe. By vvhich conference of ſcriptures vve learne that them ſelues are the cauſe of their ovvne ſinne and damnation, God of his iuſtice permitting & leauing them to their ovvne

vvil, and ſo giuing them vp into paſſions &c.

26. Hath deliuered them vp.) As he ſaith here, God deliuered them vp, ſo to the Epheſians (cap. 4 19.) he ſaith of the ſame perſons and things, They deliuered them ſelues vp to al vncleannesse. So that it is not meant here that God doth driue, force, or cauſe any man to ſinne, as diuers blaſphemous Heretikes do hold: but only that by his iuſt iudgement, for their owne deſeruing, and for due punishment of their former greuous offenſes, he vvithholdeth his grace from them, and ſo ſuffereth them to fal further into other ſinnes. As, for their crime of Idolatrie, to ſuffer them to fal into vnnatural abominations: as now for hereſie, he taketh his grace and mercie from many, and ſo they fal headlong into al kind of turpitude: as contrariewiſe, for il life, he ſuffereth many to fal into hereſie. And for Chriſtes ſake let euery one that is entangled vvith the Idolatrie of this time, that is to ſay, vvith theſe newv ſectes, looke vvel into his owne conſcience, vvhether his forſaking the true God, may not come vnto him for a punishment of his former or preſent il life vvhich he liueth.

32. VVorthie of death.) Here you ſee vvhy the Church taketh ſome ſinnes to be deadly, and calleth them mortal: to vvit, becauſe al that doe them, are vvorthy of damnation: others be venial, that is to ſay, pardonable of their owne nature, and not vvorthie of eternal damnation.

CHAP. II.

1. Thou that iudgeſt.) Such as by publike authoritie either ſpiritual or temporal haue to punish offenders, be not forbidden to iudge or condemne any for their offenſes, though them ſelues be ſometimes guilty in their conſcience of the ſame or greater: yet may it be matter of aggrauating ſinnes before God, vvhen they vvil not repent of thoſe offenſes them ſelues, for the vvhich they punish others. but if they be open offenders them ſelues, in the ſame ſort for vvhich they iudge other, they giue ſcandal, and thereby aggrauate their ſinnes very much. Properly here he forbiddeth to charge an other falſely or truly vvith theſe crimes vvhereof him ſelf is as farre guilty or more then the other, as the Ievves ſpecially did the Gentils, to vvhom he ſpeaketh here.

4. Doeſt thou contemne?) This proueth that God offereth his grace & mercie to many, and by long patience and ſufferance expected their repentance, differring their punishment of purpoſe that they may amend, that he is not delighted in their perdition, nor is the cauſe of their ſinne: but contrariewiſe that they harden their owne hartes, and of their owne free vvil reiect his grace and contemne his benignitie.

6. According to his vvorkes.) Though the holy Apoſtles ſpecial purpoſe be in this Epiſtle, to commend vnto the Gentils that truſted ſo much in their moral vvorkes, the faith in Chriſt: yet leſt any man ſhould thinke or gather vntruly of his vvordes, that Chriſtian mens vvorkes vvere not meritorious or the cauſe of Saluation, he expresly vvriteth, that God giueth a vvel euerlaſting life and glorie to men, for and according to their good vvorkes, as he giueth damnation for the contrarie vvorkes. And hovv ſo euer Heretikes fondly flee from the euidence of theſe places, yet S. Auguſtine ſaith li. de grat. & lib. arb. cap. 8. Life euerlaſting to be rendered for good vvorkes according to this manifeſt Scripture, God ſhal render to euery man according to his vvorkes.

13. Not the hearers.) This ſame ſentence agreable alſo to Chriſtes vvordes (Mat. 7. 21) is the very grownd of S. Iames diſputation, that not faith alone, but good vvorkes alſo do iuſtifie. Therfore S. Paul (hovvſoeuer ſome peruersly conſter his vvordes in other places) meaneth the ſame that S. Iames. And here Aug. de Sp. & lit. c. 26. tom. 3. he ſpeaketh not properly of the firſt iuſtification, vvhen an infidel or vnmanſ is made iuſt, vvho had no

mable vvorkes before to be iuſtified by, (of vvhich kind he ſpecially meaneth in other places of this Epiſtle) but he ſpeaketh of the ſecond iuſtification or increaſe of former iuſtice, vvhich he that is in Gods grace, daily procedeth in, by doing al kind of good vvorkes, vvhich be iuſtices, and for doing of vvhich, he is iuſt in deede before God. and of this kinde doth S. Iames namely treate. VVhich is directly againſt the Heretikes of this time, vvho not only attribute nothing to the vvorkes done in ſinne and infidelitie, but eſteeme nothing to al of al Chriſtian mens vvorkes tovvard iuſtification & ſaluation, condemning them as vncleane, ſinful, hypocritical, Phariſaical: vvhich is directly againſt theſe & other Scriptures, and plaine blaſpheming of Chriſt and his grace, by vvhoſe ſpirit and cooperation vve doo them.

13. Shal be iuſtified.) Of al other Articles deceitfully handled by Heretikes, they vſe moſt guile in this of Iuſtification: & ſpecially by the equiuocation of certaine vvordes, vvhich is proper to al contentious vvranglers, and namely in this vvord, Iuſtifie. VVhich becauſe they finde ſometime to ſignifie the acquiting of a guilty man of ſome crime vvhere of he is in deede guilty, & for vvhich he ought to be condemned, (as by mans iudgement either of ignorance or of purpoſe often a very malefactors is deemed or declared & pronounced innocent) they falsly make it to ſignifie in this place & the like, vvhereſoeuer man is ſaid to be iuſtified of God for his vvorkes or othervviſe: as though it vvere ſaid, that God iuſtifieth man, that is to ſay, imputeth to him the iuſtice of Chriſt though he be not in deede iuſt: or of fauour reputeth him as iuſt, vvhen in deede he is vvicked, impious, and vniuſt. VVhich is a moſt blaſphemous doctrine againſt God, making him either ignorant vvho is iuſt, and ſo to erre in his iudgement, or not good, that can loue and ſaue him vvhom he knovveth to be euil. And a maruelous pitieful blindnes it is in the Churches Aduerſaries, that they ſhould thinke it more to Gods glorie, and more to the commendation of Chriſtes iuſtice, merites, and mercie, to cal and count an il man ſo continuing, for iuſt: then by his grace and mercie to make him of an il one, iuſt in deede, and ſo truly to iuſtifie him, or as the vvord doth here ſignifie, to eſteeme and approue for iuſt in deede, him that by his grace keepeth his lavv and commaundements. For, that the keepers or doers of the commaundements be iuſt and ſo reputed, it is plaine by the correſpondence to the former vvordes, Not the heares are iuſt, but the doers. Vvhereupon S. Auguſtine de Sp. & lit. c. 26. to. 3. hath theſe vvordes, VVhen it is ſaid, The doers of the Lavv ſhalbe iuſtified, vvhat other thing is ſaid, then, The iuſt ſhalbe iuſtified? for the doers of the Lavv verily are iuſt.

21. That teacheſt an other.) It is a ſhameful and damnable thing for preachers, teachers, or other guides of mens life, to commit the ſame things them ſelues, vvhich they reprone in others.

24. The name of God.) It is a great ſinne that by the il life of the faithful, our Lordes name ſhould be il ſpoken of among the misbeleuers & many vvithdravven from the true religion thereby.

25. Become prepuce.) Prepuce is the foreskinne not circumciſed, & therfore ſignifieth the Gentils, or the ſtate and condition of the Gentils: as circumcifion, the Ievves and their ſtate.

26. Keepe the iuſtices.) If a Gentil either novv ſince Chriſt, by his grace & faith, or any other before Chriſt, not of the ſtocke of Abrahã, through the Spirit of God keepe the iuſtices of the Lavv, he is iuſt no leſſe then if he had been outvvardly circumciſed, and ſhal condemne the circumciſed Ievv not keeping the Lavv, vvithout vvhich, his outvvard Sacrament can not ſerue him, but ſhal be much to his condemnation, that hauing the lavv and peculiar Sacraments of God, he did not keepe the Lavv, nor invvardly exerciſe that in his hart vvhich the outvvard ſigne did impoſe. And all this is no more but to inſinuate that true iuſtice is not in faith only or knovv-

or knovvledge of the Lavv, or in the name either of Ievv or Christian, but in doing good vvorkes and keeping the Lavv by Gods grace.

29. In Spirit, not letter.) The outvvard ceremonies, Sacraments, threates, and commaundements of God in the Lavv, are called the letter: the invvard vvorking of God in mans hart & enduing him vvith faith, hope, and charitie, and vvith loue, liking, vvil, & abilitie to keepe his commaundements by the grace and merites of Christ, are called the spirit. In vvhich sense, the carnal Ievv vvas a Ievv according to the letter, and he vvas circumcised after the letter: but the true beleeuing Gentil obseruing by Gods grace in hart and in Gods sight, that vvhich vvas meant by that carnal signe, is a Ievv according to the spirit, and iustified by God. Of the spirit and letter S. Augustine made a famous vvorke, very necessarie for the vnderstanding of this Epistle.

CHAP. III.

4. And euery man a lyer.) God only by nature is true, al mere men by nature may lie, deceiue and be deceiued: yet God by his grace & spirit may and doth preserue the Apostles and principal Gouerners of his people & the Church & Councels in al truth, though they vvere and are mere men.

5. If your iniquitie.) No marvel that many novv a daies deduce false and detestable conclusions out of this Apostles high and hard vvritings, seeing that S. Peter noted it in his daies, and him self here confesseth that his preaching & speaches vvere then falsely misconstrued: as though he had taught that Ievves & Gentils il life & incredulity had been directly the cause of Gods more mercie, & that therfore sinne commeth of God to the aduancement of his glorie, & consequently that men might or should doe il, that good might ensue thereof. Vvhich blasphemous constructions they tooke of these and the like vvordes: Vvhere sinne abounded, there did grace more abound. and, The Lavv entered in, that sinne might abound. and out of the Psalme 50. That thou maiest be iustified in thy vvordes, & ouercome vvhen thou art iudged. As though he meant that men do sinne, to the end that God may be iustified. And at al these & the like places of the Apostle though forevvarned by S. Peter, and by the Apostles ovvne defence & Protestation, that he neuer meant such horrible things, yet the vvicked also of this time do stumble and fal. But the true meaning is in al such places, that God can and doth, vvhen it pleaseth him, conuert those sinnes vvhich man committeth against him & his commaundemets, to his glorie: though the sinnes them selues stand not vvith his vvil intention, nor houour, but be directly against the same, and of his omnipotencie that can turne il into good. And therfore against those carnal interpretations, S. Paul very carefully & diligently giueth reason also in this place, v. 6. that it is impossible; becaus God could not iustly punish any man, nor sit in iudgement at the later day for sinne vvithout plaine iniurie, if either him self vvould haue sinne commited, or man might doe it to his glorie. Therfore let al sincere readers of the Scriptures, and specially of S. Pauls vvritings, hold this for a certaintie, as the Apostles ovvne defense (vvhatsoeuer he seeme to say here after sounding in their sense, that sinne commeth of God, or may therfore be committed that he may vvorke good thereof) that the Apostle him self condemneth that sense as slaunderous and blasphemous.

10. Not any iust.) These general speaches, that both Ievv and Gentile be in sinne, and none at al iust, are not so to be taken, that none in neither sort vvere euer good: the Scriptures expresly saying that Iob, Zacharie, Elisabeth, and such like, vvere iust before God, & it vvere blasphemie to say that these vvordes alleaged out of the 13 Psalme, vvere meant in Christes mother,

mother, in S. Iohn the Baptist, in the Apostles &c. For, this only is the sense: that neither by the Lavv of nature, nor lavv of Moyses, could any man be iust or auoid such sinnes as here be rekened, but by faith and the grace of God, by vvhich there vvere a number in al ages (specially among the Ievves) that vvere iust and holy, vvhom these vvordes touch not, being spoken only to the multitude of the vvicked, vvhich the Prophet maketh as it vvere a seueral body conspiring against Christ, and persecuting the iust and godly; of vvhich il companie he saith, that none vvas iust nor feared God.

20. By the vvorkes of the Lavv.) S. Hierom and S. Chrysostom expound this of the ceremonial vvorkes only, & in that sense the Apostle specially prosecuteth this proposition in his Epistle to the Galatians. but is true also of al mās meral vvorkes done vvithout faith & the grace of God: vvhich can not be acceptable or auailable in Gods sight, to iustifie any man, And so S. Augustine taketh it de Sp. & lit c. 8. tom. 3.

21. Iustice of God.) Bevvare of the vvicked and vaine commentarie of the Caluinistes, glosing, the iustice of God to be that vvhich is resident in Christ, apprehended by our faith: and so that imputed to vs vvhich vve in deede haue not. VVherein at once they haue forged them selues against Gods manifest vvord, a nevv no iustice, a phantastical apprehension of that vvhich is not, a false faith and vntrue imputation. vvhereas the iustice of God here, is that vvherevvith he endueth a man at his first conuersion, and is nevv in a man, and therfore mans iustice: but yet Gods iustice also, because it is of God. Of this iustice in vs, vvhereby vve be truely iustified and in deede made iust. S. Augustine de pec. mer. lib. 1. cap. 9. to. 7. speaketh thus: The grace of Christ doth vvorke our illumination and iustification invvardly also: And againe, He giueth to the faithful the most secrete grace of his Spirit, vvhich secretly he povvreth into infants also. And againe, They are iustified in Christ that beleeue in him through the secrete communication and inspiration of spiritual grace, vvhereby euery one leaneth to our Lord. And againe, He maketh iust renevving by the Spirit, and regeneration by grace.

22. Beleeue in him.) To beleeue in him, here compriseth not only the act of faith, but of hope & charitie, as the Apostle explicateth him self. Galat. 5. 6.

24. Iustified gratis.) No man atteineth his first iustification by the merites either of his faith or vvorkes, but merely by Christes grace and mercie: though his faith & vvorkes proceding of grace be dispositions and preparations thereunto.

28. By faith, vvithout vvorkes.) This is the [illegible] vvhereupon the Protestants gather falsly their only faith, and vvhich [illegible] commonly auouch, as though the Apostle said, that only faith doth iustifie. VVhere he both in vvordes and meaning excepteth only the vvorkes of the Lavv done vvithout Christ before our conuersion: neither excluding the Sacraments of Baptisme or Penance, nor hope and charitie, or other Christian vertues, al vvhich be the iustice of faith, as the good vvorkes proceding thereof, be likevvise the lavv and iustice of faith. Al vvhich the Aduersaries vvould exclude by foisting in the terme, only. Of vvhich kind of men S. Augustine vpon this place saith thus: Men not vnderstanding that vvhich the Apostle saith, (vve count a man to be iustified by faith vvithout the vvorkes of the Lavv) did thinke that he said, faith vvould suffice a man though he liued il and had no good vvorkes. VVhich God forbid the vessel of election should thinke: vvho in a certaine place after he had said, In Christ Iesus neither circumcision nor prepuce auaileth any vvhit, he straight added, but faith vvhich vvorketh by loue.

CHAP.

CHAP. IV.

1. Abraham.) The Apoſtle diſputing in this chapter, as before, againſt them that thought they might be iuſtified by their vvorkes done vvithout the grace of Chriſt and faith in him, propoſeth Abraham for an example, and proueth that he had no iuſtice nor eſtimation of iuſtice before God by any vvorkes done before he had faith, or that proceded not of faith & Gods grace.

2. By vvorkes.) If Abraham did any commendable vvorkes before he beleeued Chriſt, as many Philoſophers did, men might count him iuſt therfore, but in Gods ſight (vvho accepteth nothing vvithout faith in him, or that procedeth not from his grace) he ſhould neuer haue had the eſtimation of a iuſt man. Therfore God in the Scriptures reputing him as a iuſt man, giueth the cauſe thereof, ſaying, Abraham beleeued God, and it vvas reputed to him for iuſtice.

4. To him that vvorketh.) That is to ſay, He that preſumeth of his ovvne vvorkes as done of him ſelf vvithout faith, Gods helpe, and grace: and ſaying, that grace or iuſtification vvere giuen to him for his vvorkes: this man doth chalenge his iuſtification as dette, and not as of fauour and grace.

5. To him that vvorketh not.) He vvorketh not (in this place) that hath no vvorkes or alleageth not his vvorkes done in his infidelitie as cauſe of his iuſtification, but faith in Chriſt, and that proceding of mere grace. VVhereupō S. Auguſtine ſaith: Knovv thou that faith found thee vniuſt. And if faith giuen to thee, made the iuſt, it found thee a vvicked one vvhom it might make iuſt. If it found thee vvicked, and of ſuch an one made thee iuſt, vvhat vvorkes hadſt thou being then vvicked? None couldeſt thou haue (nor canſt haue) before thou beleeuedſt. Beleeue then in him that iuſtifieth the impious, that thy good vvorkes may be good vvorkes in deede. Auguſt. in Pſal. 31.

6. As Dauid termeth.) The Proteſtants for, termeth, translate, deſcribeth, for that they vvould haue the ignorant beleeue, the vvhole nature & definition of Iuſtification to be nothing els but remiſſion of ſinnes, and no grace or inherent iuſtice giuen from God at al. VVhen the Apoſtle vvould ſay nothing els, but that in the firſt iuſtification God findeth no good vvorkes or merites to revvard, but only ſinnes to forgiue vnto ſuch as haue faith in him.

7. Couered. 8. not imputed.) You may not gather (as the Heretikes doe) of theſe termes, couered, and, not imputed, that the ſinnes of men be neuer truely forgiuen, but hidden only. for that derogateth much to the force of Chriſtes bloud and to the grace of God, by vvhich our offences be truely remitted. He is the Lambe that taketh avvay the ſinnes of the vvorld, that vvaſheth, and blotteth out our ſinnes. therfore to couer them, or, not to impute them, is, not to charge vs vvith our ſinnes, becauſe by remiſſion they be cleane taken avvay: othervviſe it vvere but a feined forgiueneſſe. See S. Auguſtine in Pſalm. 31. enarrat. 2.

9. VVas reputed to.) The vvord, Reputed, doth not diminish the truth of the iuſtice, as though it vvere reputed for iuſtice, being not iuſtice in deede. but ſignifieth, that as it vvas in it ſelf, ſo God eſteemed & reputed it.

11. The ſigne of circumciſion.) Oure ſacrament of the nevv lavv giue ex opere operato that grace and iuſtice of faith vvhich here is commended. VVhereas circumciſion vvas but a ſigne or marke of the ſame.

11. A ſeale.) The Heretikes vvould proue hereby, that the Sacraments of the Church giue not grace or iuſtice of faith, but that they be notes, markes, and badges only of our remiſſion of ſinnes had by faith before: becauſe Abraham vvas iuſt before, and tooke this Sacrament for a ſeale thereof only. To vvhich muſt be anſvvered, that it folovveth not that it is ſo in al, becauſe it vvas ſo in the Patriarch, vvho vvas iuſt before, and vvas therfore as

it vvere

it vvere the founder of Circumcision, or he in vvhom God vvould first establish the same: no more then it folovveth that, because the Holy Sacrament of the Altar remitted not sinnes to Christ nor iustified him, therefore it hath that effect in none Looke S. Augustine de baptismo contra Donatistas lib.4.c.24. VVhere you shal see that (though not in Abraham) yet in Isaac his sonne, and so consequently in the rest, the Sacrament vvent before, and iustice folovved.

24. For vs, to vvhom it shal be reputed.) By this it is most plaine against our Aduersaries, that the faith vvhich vvas reputed for iustice to Abraham, vvas his beleefe of an Article reuealed to him by God, that is to say, his assent and credit giuen to Gods speaches: as in vs his posteritie according to the spirit, it is here plainely said, that iustice shal be reputed to vs by beleeuing the Articles of Christes death and Resurrection, and not by any fond special faith, fiducia or confidence of eche mans ovvne saluation. to establish the vvhich fictiō, they make no account of the faith Catholike, that is, vvherevvith vve beleeue the Articles of the faith, vvhich only iustifieth, but call it by contempt, an historical faith: so as they may terme Abrahams faith, & our Ladies faith, of vvhich it vvas said, Beata quæ credidisti, Blessed art thou that hast beleeued. And so in truth they deny as vvel the iustification by faith, as by vvorkes.

CHAP. V.

1. Let vs haue.) VVhether vve read, echomen Let vs haue peace, as diuerse also of the Greeke Doctors (Chrysost. Orig Theodor. Oecum. Theophyl.) doe, or, echomen vve haue peace: it maketh nothing for the vaine securitie and infallible certaintie vvhich our Aduersaries say, euery man ought to haue vpon his presumed iustification by faith, that him self is in Gods fauour, and sure to be saued: peace tovvards God, being here nothing els, but the sincere rest, tranquillitie and comfort of minde and conscience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike faith, by vvhich, and none other, men be iustified, neither teacheth nor breedeth any such securitie of saluation. And therfore they haue made to them selues an other faith vvhich they call Fiduciam, quite vvithout the compasse of the Creede and Scriptures.

2. In the hope.) Christian men do not vaunt them selues of the certaintie of their saluation, but glorie in the hope thereof onely, vvhich hope is here insinuated to be giuen in our iustification, & is aftervvard to be confirmed by probation in tribulation.

2. Accesse through faith.) Iustification, implieth al grace and vertues receiued by Christes merites, but the entrance and accesse to this grace and happy state is by faith, because faith is the ground and first foundation to build on, and port to enter into the rest. VVhich is the cause that our iustification is attributed to faith, namely in this Epistle, though faith it self be of grace also.

4. Probation hope.) This refelleth the errour also of the Protestants, that vvould haue our hope to hold only on Gods promises, and not a vvhit on our doings. VVhere vve see that it standeth (and is strengthened also) vpon patience and constancie, and good probation and trial of our selues in aduersities: and that so grounded vpon Gods promises & our ovvne doings, it neuer confoundeth.

5. Charitie is povvred.) Charitie also is giuen vs in our first iustification, and not only imputed vnto vs, but in deede invvardly povvred into our hartes by the Holy Ghost, vvho vvith and in his giftes & graces is bestovved vpon vs. for this Charitie of God is not that vvhich is in God, but that vvhich he giueth vs, as S. Augustine expoundeth it: li. de Sp. & lit. c.12. VVho referreth this place also to the grace of God giuen in the Sacrament of Confirmation. de bapt. cont. Donat. lib.3.c.16.

12. By one

12. By one man sinne entred) By this place specially the Church of God defendeth and proueth against the old Heretike the Pelagians, (Conc. Trid. sess. 5. decr. de pec. orig.) that denied children to haue any original sinne, or to be baptized for the remission thereof: that in and by Adam al be conceiued, borne, and constituted sinners. Which no lesse maketh against the Caluinists also, that affirme, Christian mens children to be holy from their mothers vvombe. And the same reason vvhich S. Augustine deduceth (lib. 1. cap. 8. 9. de pec. meritis.) out of this text, to proue against the said Pelagians, that the Apostle meaneth not of the general imitation of Adam in actual sinnes, serueth against Erasmus and others, inclining rather to that nevv exposition, then to the Churches and fathers graue iudgement herein. Conc. Mileuitanum c. 2.

14. Vnto Moyses.) Euen in the time of the Lavv of nature, vvhen men knevv not sinne, and therfore it could not by mans iudgement be imputed: and in the time of Moyses Lavv, vvhen the commaundement taught them to knovv it, but gaue them no strength nor grace to auoid it, sinne did reigne, and thereupon death and damnation, euen til Moyses inclusiue, that is to say, euen til the end of his Lavv. And that not in them onely vvhich actually sinned, as Adam did, but in infants vvhich neuer did actually offend, but onely vvere borne and conceiued in sinne, that is to say, hauing their natures defiled, destitute of iustice, and auerted from God in Adam, and by their descent from him: Christ onely excepted, being conceiued vvithout mans seede, and his mother for his honour and by his speciall protection (as many godly deuout men iudge) preserued from the same.

19. Shal be made iust.) Here vve may see against the Heretikes, that they vvhich be borne of Christ and iustified by him, be made & constituted iust in deede, & not by imputation only: as al that be borne of Adam, be vniust and sinners in truth, & not by imputation.

20. That sinne might abound.) That, here hath not the signification of causalitie, as though the Lavv vvere giuen for that cause to make sinne abound: but it noteth the sequele, because that folovved thereof, and so it came to passe, that by the prohibition of sinne, sinne increased: by occasion vvhereof, the force of Christes grace is more amply and aboundantly bestovved in the nevv Testament.

CHAP. VI.

3. VVe that are baptized.) That vvhich before he chalenged from the Lavv of Moyses, to faith, is novv attributed to baptisme, vvhich is the first Sacrament of our faith, and the entrance to Christian religion. VVhereby it is plaine that he meaneth not onely faith to iustifie, but the Sacraments also, and al Christian religion, vvhich he calleth the Lavv of spirit, grace, and faith.

4. For vve are buried) Remission of sinne, nevv life, sanctification, & iustification, are giuen by baptisme, because it resembleth in vs and applieth to vs Christes death and resurrection, and engraffeth vs into him.

6. Old man, body of sinne.) Our corrupt state subiect to sinne and concupiscence, comming to vs from Adam, is called the Old man as our person reformed in & by Christ, is named the Nevv man. And the lumpe and masse of sinnes vvhich then ruled, is called the corps or body of sinne.

10. To sinne he died.) Christ died to sinne, vvhen by his death he destroied sinne: VVe die to sinne, in that vve be discharged of the povver thereof, vvhich before vvas as it vvere the life of our persons, and commaunded al the partes and faculties of our soule and body; as contrarievvise we liue to God, vvhen his grace ruleth and vvorketh in vs, as the soule doth in our mortal bodies.

12. Sin-

12. Sinne reigne.) Concupiſcence is here named ſinne, becauſe it is the effect, occaſion, and matter of ſinne, and is as it vvere a diſeaſe or infirmitie in vs, inclining vs to il, remaining alſo after Baptiſme according to the ſubſtance or matter thereof: but it is not properly a ſinne, nor forbidden by commaundement, til it reigne in vs, and vve obey and folovv the deſires thereof. Auguſt. lib. de nupt. & concupiſ. c. 23. Gont. 2. ep. Pelag. lib. 1. cap. 13. Conc. Trident. Seſſ. 5. de. ret. de pec. orig.

17. But haue obeied.) Here againe is ſignified, that our diſcharge from the bondage of ſinne, is by the Chriſtian faith, & by obedience to the vvhole doctrine of Chriſts religion: in that the Apoſtle attributeth this their deliuerance from ſinne, to their humble receiuing of the Catholike faith.

17. Forme of doctrine.) At the firſt converſion of euery nation to the Catholike faith, there is a forme & rule of beleefe ſet dovvne, vnto vvhich, vvhen the people is once put by their Apoſtles, they muſt neuer by any perſuaſion of men alter the ſame, nor take of man or Angel, any nevv doctrine or Analogie of faith, as the Proteſtants call it.

19. Vnto ſanctification.) He ſignifieth that as vvhen they vvere ſubiect to ſinne by continual & often vvorking vvickednes, they increaſed their iniquitie: that ſo alſo novv being iuſtified, they may & ſhould by external vvorkes of iuſtice, increaſe their iuſtice and ſanctification.

23. The grace of God, life euerlaſting.) The ſequele of ſpeache required, that as he ſaid, death or damnation is the ſtipend of ſinne, ſo life euerlaſting is the ſtipend of iuſtice, and ſo it is, and in the ſame ſenſe he ſpake in the laſt chapter: that as ſinne reigneth to death, ſo grace reigneth by iuſtice to life euerlaſting. but here he changed the ſentence ſomevvhat, calling life euerlaſting grace, rather then revvard: becauſe the merites by vvhich vve attaine vnto life, be al of Gods gift and grace. Auguſt. Ep. 105. ad Sixtum.

CHAP. VII.

2. Her husband liuing.) Nothing but death diſſolueth the band betvvixt man & vvife: though for fornication one may depart from an others companie. therfore to mary againe is aduoutrie, during the life of the partie ſeparated.

4. Brethren you alſo.) Being novv baptized and dead to ſinne, & engraffed in Chriſts myſtical body, you are diſcharged of the Lavv of Moyſes, and are free in Chriſt.

6. In nevvneſſe of.) By Baptiſme vve haue not Chriſtes iuſtice imputed to vs, but an invvard nevvneſſe of ſpirit giuen vs, and reſident in vs.

7. Thou ſhalt not couet.) It is not the habitual concupiſcences or infirmitie of our nature or ſenſual deſire or inclination to euil, coueting againſt the ſpirit, that is forbidden properly in this precept: but the conſent of our reaſon and minde vnto it, to obey and folovv the luſtes thereof, that is a ſinne and prohibited.

8. But occaſion.) Sinne or concupiſcence vvhich vvas a ſleepe before, vvas vvakened by prohibition, the Lavv not being the cauſe thereof, nor giuing occaſion thereunto, but occaſion being taken by our corrupt nature to reſiſt that vvhich vvas commaunded.

15. That vvhich I vvorke.) This being vnderſtood of S. Paul him ſelf or any other iuſt perſon, the ſenſe is, that the flesh and inferiour part ſtirreth vp diuerſe diſordered motions and paſſions or perturbations againſt the minde, and vpon ſuch a ſodein ſometimes inuadeth the ſame, that before it attendeth, or reaſon can gather it ſelf to deliberate, mā is in a ſort (though vnvvirtingly) entangled. VVhich as ſoone as it is perceiued, being of the iuſt condemned, reiected, and reſiſted, neuer maketh him a ſinner.

15. Not that vvhich I vvil.) He meaneth not, that he can do no good that he vvilleth or deſireth, or that he is euer forced to do that vvhich his vvill

his vvil agreeth not vnto: but that by reaſon of the forcibleneſſe of concupiſcence, vvhereof he can not rid him ſelf during life, he can not accomplish al the deſires of his ſpirit and minde, according as he ſaith to the Galatians, c.5.17. The fleſh coueteth againſt the Spirit, and the ſpirit againſt the fleſh, that not vvhatſoeuer you vvill, you can do.

19. Not the good vvhich I vvil.) So may the iuſt alſo be forced by the rage of concupiſcence or ſenſual appetite, to do or ſuffer many things in his inferiour part or external members, vvhich his vvil conſenteth not vnto. And ſo long it is ſo farre from ſinne, that (as S. Auguſtine ſaith ep. ad Aſellicum 200.) he neede neuer ſay to God, forgiue vs our ſinnes, for the ſame. for, ſinne is voluntarie, and ſo be not theſe paſſions.

19. VVhich I vvil not.) It maketh not any thing againſt free vvil that the Apoſtle ſaith, that good men do or ſuffer ſometimes in their bodies, that vvhich the vvil agreeth not vnto: but it proueth plainely free vvil. becauſe the proper act thereof, that is, to vvil or nill, to conſent or diſſent, is euer (as you may ſee here) free in it ſelf: though there may be internal or external force to ſtay the members of a man, that they obey not in euery act, that vvhich the vvil commaundeth or preſcribeth. And therfore that is neuer imputed to man vvhich he doth in his external or internal faculties, vvhen vvil concurreth not. Yea aftervvard (v.20.) the Apoſtle ſaith, Non ego operor, man doeth not that vvhich is not done by his vvil: vvhich doth moſt euidently proue free vvil.

25. VVith the minde, vvith the fleſh.) Nothing done by concupiſcence (vvhich the Apoſtle here calleth ſinne) vvhereunto the ſpirit, reaſon, or minde of man conſenteth not, can make him guilty before God. Neither can the motions of the fleſh in a iuſt man euer any vvhit defile the operations of his ſpirit, as the Lutherans do hold: but make them often more meritorious, for the continual combat that he hath vvith them, for it is plaine that the operations of the fleſh and of the ſpirit do not concurre together to make one acte, as they imagine: the Apoſtle concluding cleane contrarie, That in minde he ſerueth the Lavv of God, in fleſh the lavv of ſinne, that is to ſay, concupiſcence.

CHAP. VIII.

4. That the iuſtification.) This conuinceth againſt the Churches aduerſaries, that the lavv, that is, Gods commaundements may be kept, & that the keeping thereof is iuſtice, & that in Chriſtian men that is fulfilled by Chriſts grace vvhich by the force of the Lavv could neuer be fulfilled.

14. VVhoſoeuer are.) He meaneth not that the Children of God be violently compelled againſt their vvilles, but that they be ſvveetly dravven, moued, or induced to do good. Aug. Enchirid. c.6.4. De verb. Do. ſer.43.c.7. & de verb. Apoſt. ſer.13.c.11.12.

16. The ſpirit giueth teſtimonie.) This place maketh not for the Heretikes ſpecial faith, or their preſumptuous certainty that euery one of them is in grace: the teſtimonie of the Spirit being nothing els, but their inward goods motions, comfort, and contentment, vvhich the children of God do daily feele more and more in their hartes by ſerving him: by vvhich they haue as it vvere an atteſtation of his fauour tovvardes them, vvhereby the hope of their iuſtification and ſaluation is much corroborated & ſtrengthened.

17. Yet if they ſuffer.) Chriſtes paines or paſſions haue not ſo ſatisfied for al, that Chriſtian men be diſcharged of their particular ſuffering or ſatiſfying for eche mans ovvne part: neither be our paines nothing vvorth to the attainement of heauen, becauſe Chriſt hath done ynough. but quite contrarie: he vvas by his paſſion exalted to the glorie of heauen: therfore vve by compaſſion or partaking vvith him in the like paſſions, ſhal attaine to be fellovves vvith him in his kingdom.

18. Condigne.) Our Aduerſaries ground hereon, that the vvorkes or ſufferances of this life be not meritorious or vvorthy of life euerlaſting,

vvhe

re the Apoſtle ſaith no ſuch thing, no more then he ſaith that Chriſts ſhos be not meritorious of his glorie, vvhich I thinke they dare not much touch in our Sauiours actions. He expreſſeth onely, that the very afflictions of their ovvne nature, vvhich vve ſuffer vvith or for him, be but short, momentanie & of no account in compariſon of the recompenſe vvhich vve ſhal haue in heauen, no more in deede vvere Chriſtes paines of their ovvne nature compared to his glorie, any vvhit comparable: yet they vvere meritorious or vvorthy of heauen, & ſo be ours. And therfore to expreſſe the ſaid compariſon, here he ſaith, They art not condigne ad gloriam to the glorie. He ſaith not, of the glorie, as the Heretikes falsly translate: though the Scripture ſpeaketh ſo alſo, vvhen it ſignifieth only a compariſon. as Prou. 3. in the greeke; pros tin doxan. Omne pretioſum nō eſt axion aſtis illa dignum. S. Auguſtine, illi dignum. S. Hierom, non valet huic comparari. that is, No pretious thing is vvorthie of vviſedom, or to be compared vvith it. See the like Eccl c. 26. 20. Tob. 9. 2. But vvhen the Apoſtle vvil expreſſe that they are condigne,, vvorthy, or meritorious of the glorie, he ſaith plainely, 2. Cor. 4. 17. That our tribulation vvhich preſently is momentanie and light, vvorketh aboue meaſure excedingly an eternal vvẽight of glorie in vs. The valevv of Chriſtes actions riſeth not of the leingth or greatnes of them in them ſelues, though ſo alſo they paſſed al mens doings: but of the vvorthines of the perſon. And ſo the value of ours alſo riſeth of the grace of our adoption, vvhich maketh thoſe actions that of their natures be not meritorious nor anſvverable to the ioyes of heauen in them ſelues, to be vvorthy of heauen. And they might as vvel proue that the vvorkes of ſinne do not demerite damnation for, ſinne in deede for the quantity and nature of the vvorke, is not anſvverable in pleaſure to the paine of Hel: but becauſe it hath a departing or an auerſion from God, be it neuer ſo short, it deſerueth damnation, becauſe it alvvaies procedeth from the enemy of God, as good vvorkes that be meritorious, procede from the childe of God.

24. By hope ſaued.) That vvhich in other places he attributeth to faith, is here attributed to hope. for vvhenſoeuer there be many cauſes of one thing, the holy vvriters (as matter is miniſtred and occaſion giuen by the doctrine then handled) ſometimes referre it to one of the cauſes, ſometime to an other: not by naming one alone, to exclude the other, as our Aduerſaries capitously and ignorantly do argue: but at diuers times and in ſundrie places to expreſſe that, vvhich in euery diſcourſe could not, nor needed not to be vttered. In ſome diſcourſe, faith is to be recommended: in others, charitie: in an other, hope: ſometimes, almes, mercie: els vvhere, other vertues. One vvhile, Euery one that beleeueth, is borne of God. 1. Io. 5. 1. An other vvhile, Euery one that loueth, is borne of God. 1. Io. c. 7. Sometimes, faith purifieth mans hart. Act. 15. 9. And an other time, Charitie remitteth ſinnes. 1. Pet. 4. 8. Of faith it is ſaid, The iuſt liueth by faith. Ro. 1. 17. Of charitie, VVe knovv that vve are transferred from death to life, becauſe vve loue &c. 1. Io. 3. 14.

27. The Spirit deſireth.) Arius and Macedonius old Heretikes had their places to contend vpon. againſt the Churches ſenſe, as our nevv Maiſters novv haue. They abuſed this text to proue the Holy Ghoſt not to be God, becauſe he needed not to pray or aske, but he might commaund if he vvere God. Therfore S. Auguſtine expoundeth it thus, The Spirit prayeth. that is, cauſeth and teacheth vs to pray, and vvhat to pray or aske. Auguſt. de anima & eius orig. lib. 4. cap. 9. & ep. 121. c. 15.

30. VVhom he hath predeſtinated.) Gods eternal foreſight, loue, purpoſe, predeſtination, and election of his deere children, and in time their calling, iuſtifying, glorifying by Chriſt, as al other actes and intentions of his diuine vvil and prouidence tovvardes their ſaluation, ought to be reuerenced of al men vvith dreadful humilitie, and not to be ſought out or diſputed on vvith preſumptuous boldnes and audacitie. for it is the gulfe that many

proud

proud persons, both in this age and alvvaies, haue by Gods iust iudge perished in, founding thereon most horrible blasphemies against Gods mercie, nature, and goodnes, and diuers damnable errours against mans free vvil, and against al good life and religion. This high conclusion is here set dovvne for vs, that vve may learne to knovv of vvhom vve ought to depend in al our life, by vvhom vve expect our saluation, by vvhose prouidence al our graces, giftes, and vvorkes do stand: by vvhat an euerlasting gratious determination, our redemption, vvhich is in Christ IESVS, vvas designed: & to giue God inestimable thankes for our vocation and preferment to the state vve be in, before the Iewes, vvho deserued no better then they, before the light of his mercie shining vpon vs accepted vs, and reiected them. But this said eminent truth of Gods eternal predestination standeth (as vve are bound to beleeue vnder paine of damnation, vvhether vve vnderstand hovv or no) & so S. Augustine in al his diuine vvorkes vvritten of the same (De gratia & lib. arb. De corrept. & gratia. Ad articulos falsò impositos.) defendeth, declareth, proueth, and conuinceth, that it doth stand (I say) vvith mans free vvil and the true libertie of his actions, and forceth no man to be either il or good, to sinne or vertue, to saluation or damnation, nor taketh avvay the meanes or nature of merites, and cooperation vvith God to our ovvne and others mens saluation.

38. I am sure.) This speacke is common in S. Paul according to the latin translation, vvhen he had, no other assured knovvledge but by hope. as Ro. 15. 14. 2. Tim. 1. 5. Heb. 6. 9. Vvhere the Greeke vvord (Peyeismai, Confi. Hier. q. 9. ad Algas.) signifieth only a probable persuasion. And therfore except he meane of him self by special reuelation, or of the predestinate in general, (in vvhich tvvo cases it may stand for the certitude of faith or infallible knovvledge) othervvise that euery particular man should be assured infallibly that him self should be iustified, and not that onely, but sure also neuer to sinne, or to haue the gift of perseuerance, and certaine knovvledge of his predestination: that is a most damnable false illusion and presumption, condemned by the Fathers of the holy Councel of Trent. Sess. 6. c. 9. 12. 13.

CHAP. IX.

3. Anathema.) Anathema, by vse of Scripture is either that vvhich by separation from profane vse, and by dedication to God, is holy, dreadful, and not vulgarly to be touched: or contrarievvise, that vvhich is reiected, seuered, or abandoned from God, as cursed and detested, and therfore is to be auoided. And in this later sense (according as S. Paul taketh it 1. Cor. 16. If any loue not our Lord IESVS CHRIST, be he Anathema, that is to say, Avvay vvith him, Accursed be he, Bevvare you company not vvith him) the Church and holy Councels vse the vvord for a curse and excommunication against Heretikes and other notorious offenders and blasphemers. Novv hovv the Apostle, vvishing him self to be Anathema from Christ to saue his Countrie mens soules, did take this vvord, it is a very hard thing to determine. Some thinke, he desired onely to die for their saluation. Others, that being very loth to be kept from the fruition of Christ, yet he could be content to be so still for to saue their soules. Others, that he vvished vvhat malediction or separation from Christ so euer that did not imply the disfauour of God towards him, not take avvay his loue vvard God. This only is certaine that it is a point of vnspeakable charitie in the Apostles breast, and a paterne to al Bishops and Priests, hovv to loue the saluation of their flocke. As the like vvas vttered by Moyses vvhen he

Either forgiue this people, or blot me out of thy booke.

6. Not al of Iſrael.) Though the people of the Ievves vvere many vvaies honoured and priuileged, and namely by Chriſtes taking fleſh of them: yet the promis of grace and ſaluation vvas neither onely made to them, nor to al them that carnally came of them or their fathers: Gods election and mercie depending vpon his ovvne purpoſe, vvil, and determination, and not tied to any nation, familie, or perſon.

7. But in Iſaac.) The promiſſe made to Abraham vvas not in Iſmael, vvho vvas a ſonne borne onely by fleſh and nature: but in Iſaac, vvho vvas a ſonne obtained by promiſſe, faith, and miracle: and vvas a figure of the Churches children borne to God in Baptiſme.

10. Of one copulation.) It is proued alſo by Gods chooſing of Iacob before Eſau (vvho vvere not onely brethren by father and mother, but alſo tvvinnes, and Eſau the elder of the tvvo, vvhich according to carnal count ſhould haue had the preeminence) that God in giuing graces folovveth not the temporal or carnal prerogatiues of men or families.

11. Not yet borne.) By the ſame example of thoſe tvvinnes, it is euident alſo, that neither nations nor particular perſons be elected eternally, or called temporally, or preferred to Gods fauour before others, by their ovvne merites: becauſe God, vvhen he made choiſe, and firſt loued Iacob, and refuſed Eſau, reſpected them both as il, and the one no leſſe then the other guilty of damnation for original ſinne, vvhich vvas alike in them both. And therfore vvhere iuſtly he might haue reprobated both, he ſaued of mercie one. VVhich one therfore, being as il and as void of good as the other, muſt hold of Gods eternal purpoſe, mercie, and election, that he vvas preferred before his brother vvhich vvas elder then him ſelf, and no vvorſe then him ſelf. And his brother Eſau on the other ſide hath no cauſe to complaine, for that God neither did nor ſuffered any thing to be done tovvards him, that his ſinne did not deſerue. for although God elect eternally & giue his firſt grace vvithout al merites, yet he doth not reprobate or hate any man but for ſinne, or the foreſight theroof.

14. Is there iniquitie?) Vpon the former diſcourſe that of tvvo perſons equal, God calleth the one to mercie, and leaueth the other in his ſinne, one might inferre that God vvere vniuſt and an accepter of perſons. To vvhich the Apoſtle anſvvereth, that God vvere not iuſt nor indifferent in deede, ſo to vſe the matter vvhere grace or ſaluation vvere due. As if tvvo men being Chriſtened, both beleeue vvel, & liue vvel: if God ſhould giuen heauen to the one, & ſhould damne the other, then vvere he vniuſt, partial, & forgetful of his promiſſe: but reſpecting or taking tvvo, VVho both be vvorthy of damnation (as al are before they be firſt called to mercie) then the matter ſtandeth on mere mercie, and of the giuers vvil and liberalitie, in vvhich caſe partialitie hath no place. As for example.

1 Tvvo malefactors being condemned both for one crime, the Prince pardoneth the one, and letteth the lavv procede on the other.

2 So likevviſe. God ſeing al mankind and euery one of the ſame in a general condemnation, and maſſe of ſinne, in and by Adam, deliuereth ſome, and not other ſome.

3 The theefe that is pardoned, can not attribute his eſcape to his ovvne deſervings, but to the Princes mercie.

4 Al that be deliuered out of that common damnation, be deliuered by grace and pardon, through the meanes and merites of Chriſt.

3 The theefe that is executed, can not chalenge the Prince that vvas not pardoned also: but must acknovvledge that he hath his deseruing.

3 Such as be left in the common case of damnation, can not complayne, because they haue their deseruing for sinne.

4 The standers by, must not say, that he vvas executed because the Prince vvould not pardon him. for that vvas not the cause, but his offense.

4 VVe may not say that such be damned, because God did not pardon them, but because they had sinne, and therfore deserued it.

5 If they aske further, vvhy the Prince pardoned not both, or executed not both: the answer is, that as mercie is a goodly vertue, so iustice is necessarie and commendable.

5 That some should be damned, and not al pardoned, and other some pardoned rather then al condemned, is agreable to Gods iustice & mercie: both vvhich vertues in Gods prouidence tovvvards vs are recommended.

6 But if it be further demaunded vvhy Iohn rather then Tomas vvas executed: or Thomas rather then Iohn pardoned: answer, that (the parties being othervvise equal) it hangeth merely and vvholy vpon the Princes vvil and pleasure.

6 That Saul should be rather pardoned then Caiphas (I meane vvhen both vvo be equally euil and vndeseruing) that is onely Gods holy vvil and appointment, by vvhich many an vnvvorthy man getteth pardon, but no good or iust or innocent person is euer damned.

In al this mercie of God tovvards some, and iustice tovvards other some, both the pardoned vvorke by their ovvne free vvil, and thereby deserue their saluation: and the other no lesse by their ovvne free vvil, vvithout al necessitie, vvorke vvickednes, & them selues, and only of them selues procure their ovvne damnation. Therfore no man may vvithout blasphemie say, or can truely say, that he hath nothing to doe tovvards his ovvne saluation, but vvil liue, and thinketh he may liue vvithout care or cogitation of his end the one vvay or the other, saying, If I be appointed to be saued, be it so: if I be one designed to damnation, I can not helpe the matter: come vvhat come may. Al these speaches and cogitations are sinful & come of the enemie, and be rather signes of reprobation, then of election. Therfore the good man must vvithout searche of Gods secretes, vvorke his ovvne saluation, and (as S. Peter saith 2. Pet. 1. 10.) make his election sure by good vvorkes, vvith continual hope of Gods mercie, being assured that if he beleeue vvel and doe vvel, he shal haue vvel. for example, if a husbandman should say, If God vvil, I shal haue corne ynough: if not, I can not make it, and so neglect to till his ground: he may be sure that he shal haue none, because he vvrought not for it. An other man vseth his diligence in tilling and ploughing, and committeth the rest to God, & findeth the fruite of his labours.

16. Not of the vviller.) If our election, calling, or first comming to God, lay vvholy or principally vpon our ovvne vvil or vvorkes: or if our vvilling or endeuouring to be good, vvould serue vvithout the helpe and grace of God, as the Pelagians taught, then our election vvere vvholy in our selues, vvhich the Apostle denieth. and then might Pharao and other indurate persons (vvhom God hath permitted to be obstinate, to shew his power and iust iudgement vpon them) be conuerted vvhen them selues list, vvithout Gods helpe and assistance: vvhereas vve see the contrarie in such obstinate offenders, vvhom God for punishment of former sinnes, leaueth not vvith his grace, that by no threates, miracles, nor persuasion,

be conuerted. VVhereupon vve may not vvith Heretikes inferre, that man hath not free vvil, or that our vvill vvorketh nothing in our conuersion or comming to God: but this onely, that our vvilling or vvorking of any good to our saluation, commeth of Gods special motion, grace, and assistance, and that it is the secondary cause, not the principall.

17. To this purpose haue I raised.) He doth not say, that he hath of purpose raised or set him vp to sinne, or that he vvas the cause of the same in Pharao, or that he intended his damnation directly or absolutely, or any othervvise but in respect of his demerits: but rather (as the Apostle saith straight after in this chapter of such hardened & obstinate offenders) that he vvith long patience & toleration expected his conuersion, and (as S. Chrysostome interpreteth this vvord, Excitaui) preserued him aliue to repent, vvhom he might iustly haue condemned before. In the 9 of Exodus, vvhence this allegation is, vve reade, Posui te, I haue put or set thee. that is to say, I haue purposely aduanced thee to be so great a king, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such vvhom I haue for so great sinnes forsaken, and also to shevv to the vvorld, that no obstinacie of neuer so mightie offenders can resist me to doe any thing vvhich shall not fall to my glorie. VVhich is no more to say, but that God often for the punishment of Nations, and to shevv his iustice and glorie, giueth vvicked Princes vnto them, and indueth them vvith povver and al prosperitie, and taking his grace from them vpon their deserts, hardeneth their hartes so, as they vvithstand and contemne God, and afflict his people. in vvhose end and fall, either temporal or eternal, at the length God vvil euer be glorified. Neither vvould he either raise or suffer any such, or giue them povver and prosperitie in this life, vvhereupon he knovveth they vvil be vvorse, but that he can vvorke al that to his honour and glorie. mary, that he vseth not such rigorous iustice on al that deserue it, that is his great grace and mercie. And that he exerciseth his iustice vpon some certaine persons, rather then vpon other some of equal deserts, that lieth vvholy vpon his vvil, in vvhose iudgements there be many things secrete, but nothing vniust.

20. VVho art thou?) Here the Apostle staieth the rashnes and presumption of such poore vvormes, as take vpon them to question vvith God of their election or reprobation: as certaine impious Heretikes of our time haue done, setting out bookes replenished vvith most blasphemous and erroneous doctrine concerning this high and hidden mysterie, and haue giuen occasion to the ignorant vvhich alvvaies be curious, to iangle, and perniciously to erre in these things, that are impossible to be vnderstood of any, or vvel thought of, but of the obedient and humble.

21. The potter.) This example of the pot and potter reacheth no further but to declare, that the creature may not reason vvith God his maker, vvhy he giueth not one so great grace, as an other, or vvhy he pardoneth not one as vvel as an other: no more then the chamber pot may chalenge the Potter vvhy he vvas not made a drinking pot, as vvel as an other. And therfore the Heretikes that extend this similitude to proue that man hath no free vvil no more then a peece of clay, doe vntruely and deceitfully apply the example. specially vvhen vve may see expresly in the booke of Exodus, that Pharao notvvithstanding his indurate hart, had free vvil: vvhere both it is said, He vvould not dismisse the people: and, He indurated his ovvne hart him self. Exo. c.p.8. 15. and (in the Hebrue) v.32. & c.35.1.Reg.6.6 And this Apostle also vvriteth, 2.Tim.2 21. that a man may cleanse him self from the filthy, and so become a vessel of honour in the house of God.

22. Sustained in much.) That God is not the cause of any mans reprobation or damnation, otherwise then for punishment of his sinnes, he shewyeth by that he expecteth al mens amendement with great patience, and consequently that they haue also free wil.

CHAP. X.

2. The iustice of God.) The iustice of God, is that which God giueth vs through Christ. the Ievves owne or proper iustice, is that which they had or chalenged to haue of them selues and by their owne strength, holpen onely by the knowledge of the Law without the helpe or grace of Christ.

4. The end of.) The Law was not giuen to make a man iust or perfect by it self, but to bring vs to Christ to be iustified by him.

5. VVrote, that.) The iustice of the Law of Moyses went no further of it self, but to saue a man from the temporal death and punishment prescribed to the transgressore of the same.

6. The iustice of faith.) The iustice which is of faith, reacheth to the life to come, making man assured of the truth of such Articles as concerne the same. as, of Christs Ascension to heauen, of his Descending to Hel, of his comming downe to be Incarnate, and his Resurrection and returne againe to be glorified: by which his actions we be pardoned, iustified, and saued, as by the Law we could neuer be.

8. The word of faith.) The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded vpon this, that Christ is our Sauiour, & that he is risen againe. VVhich point (as al other) must both be beleeued in hart, and also be confessed by mouth. for though a man be iustified inwardly when he hath the vertues of faith, hope, and charitie from God: yet if occasion be giuen, he is also bound to confesse with his mouth, and by al his external actions, without shame or feare of the world, that which he inwardly beleeueth: or els he can not be saued. VVhich is against certaine old Heretikes, that taught, a man might say or doe what he would, for feare or danger, so that he kept his faith in hart.

13. One whosoeuer.) To beleeue in him & to inuocate him, is to serue him with al loue and sincere affection. Al that so doe, shal doubtlesse be saued & shal neuer be confounded.

14. Hovv shal they inuocat?) This maketh not (as Heretikes pretend) against inuocation of Saincts: the Apostle saying nothing els, but that they can not inuocate Christ as their Lord and Maister, in whom they do not beleeue, and whom they neuer heard of. For he speaketh of Gentils or Pagans, who could not inuocate him, vnlesse they did first beleeue in him. To the due inuocation of Christ, we must know him and our duties to him. And so is it true also that we can not pray to our B. Ladie nor any Saint in heauen, til we beleeue and know their persons, dignitie, and grace, and trust that they can helpe vs. But if our aduersaries thinke that we can not inuocate them, because we can not beleeue in them: let them vnderstand that the Scripture vseth also this speach, to beleeue in men: and it is the very Hebrew phrase, which they should not be ignorant of, that bragge thereof so much. Exod. 14.31. They beleeued in God & in Moyses. and 3. Paral. 20.20. in the Hebrew. Ep. ad Philem. vers. 5. And the ancient fathers did read in the Crede indifferently, I beleeue in the Catholike Church. and, I beleeue the Catholike Church. Conc Nicen. apud Epiphan. in fine Ancorat. Hieron. contr. Lucif. Cyril. Hieros. Cathec. 17.

15. Vnlesse they be sent.) This place of the Apostle inuincibly condemneth al the preachings, writtings, ordinances, innouations, and vsurp-

ons of Church, pulpit, & vvhatſoeuer our newv Euangeliſts haue intruded them ſelues and entered into by the vvindovv: shevving that they be euery one from the higheſt to the lovveſt, falſe prophets, running and vſurping, being neuer lavvfully called. VVhich is ſo euident in the Heretikes of our daies that the Caluiniſts confeſſe it in them ſelues, and ſay that there is an exception to be made in them, becauſe they found the ſtate of the Church interrupted.

16. But al do not.) VVe ſee then that it is in a mans free vvil to beleeue or not to beleeue, to obey or diſobey the Goſpel or truth preached.

20. That asked not.) That Chriſt vvas found of thoſe that neuer asked after him, it proueth that the firſt grace and our firſt iuſtification is vvithout merites. That God called ſo continually and earneſtly by his Prophets and by other his ſignes and vvonders, vpon the Ievves, and they vvithſtood it: free vvil is proued, and that God vvould haue men ſaued, and that they be the cauſe of their ovvne damnation them ſelues.

CHAP. XI.

4. Seuen thouſand.) The Heretikes alleage this place and example very impertinently to proue that the Church may be vvholy ſecrete, hid, or vnknovven. for though the faithful vvere forced to keepe cloſe in that perſecution of Achab and Iezabel, vvhich vvas onely in the kingdom of the ten tribes, that is, of Iſrael: yet at the very ſame time, in Hieruſalem and al the kingdom of Iuda, the external vvorship and profeſſion of faith vvas open to al the vvorld, and vvel knovven to Elias & the faithful, ſo many, that the very ſouldiars only vvere numbered aboue ten hundred thouſand. beſides that there is a great difference betvvene the Chriſtian Church and the Ievves, ours reſting vpon better promiſſes then theirs. And vve vvil not put the Proteſtants to proue that there vvere 7000 of their Sect, vvhen their newv Elias Luther began: but let them proue that there vvere ſeuen, or any one, either then or in al ages before him, that vvas in al pointes of his beleefe. Heretikes there vvere before him, as Iouinian, Vigilantius, Heluidius, VVicloffe &c. and vvith him. Zuinglius, Caluin, &c. VVho beleeued as he did in ſome things, but not in al.

6. Not novv of vvorkes.) If ſaluation be attributed to good vvorkes done of nature vvithout faith & Gods helpe, the ſame can not be of grace. for ſuch vvorkes exclude grace, fauour, and mercie: and chalenge onely of dette, and not of gift. Therfore take heede here of the Heretikes expoſition, that vntruely exclude Chriſtian mens vvorkes from neceſſity or merite of ſaluation, vvhich are done vvith and by Gods grace, and therfore euidently conſiſt vvith the ſame, and be ioyned vvith Gods grace as cauſes of our ſaluation. Our Aduerſaries are like il Potecaries, euer taking quid pro quo, either of ignorance, or of intent to deceiue the ſimple.

8. God hath giuen.) It doth not ſignifie his vvorking or action, but his permiſſion. Chryſ. hom. 19. in ep. Rom. And S. Auguſtine ſaith, ep. 105. ad Sixtum not by putting malice into them, but by not imparting his grace vnto them, and that through their ovvne deſerts alvvaies, and their ovvne vvilles euer properly vvorking the ſame. See Annot. Mat. c. 13. 14. Ro. cap. 1. 24.

11. Stombled that they.) The Ievves are not reiected vvholy & incurably for euer: but for a part, and for a time ſuffered to fall. VVhich God did turne to the Gentils general good.

12. Them the riches.) If God could and did turne their fall and ſinne into the good of the Gentils, much more vvil he vvorke good of their general

neral conuerſion, vvhich ſhalbe at length the accompliſhment of the Church conſiſting of both the Nations.

20. But feare.) VVe ſee that he vvhich ſtandeth by faith, may fall from it, and therfore muſt liue in feare, and not in the vaine preſumption and ſecuritie of the Heretikes.

20. Becauſe of incredulity.) He repreſſeth the pride of the Gentils vaunting them ſelues of their receiuing, and of the Ievves reiection, namely in that they thought the Ievves to be forſaken for no other cauſe, but that they might come into their roomes: declaring that the direct and proper cauſe of their forſaking, vvas their incredulity, exhorting the Gentiles to bevvare of the ſame, becauſe they may fall as vvel as the other, and that God is as like to execute iuſtice againſt them as againſt the Ievves, as he hath done in many nations falling to hereſie.

28. According to the Goſpel.) In reſpect, or, as concerning beleefe in Chriſt and receiuing the Goſpel, they are Gods enemies: by occaſion of vvhich their incredulity, the Gentiles found mercie: othervviſe in reſpect of his ſpecial election of that nation, and the promiſſes made to the Patriarches, the Ievves are deere to him ſtill. For God neuer promiſeth but he performeth, nor repenteth him ſelf of the priuileges giuen to that nation.

30. For as you.) As the Gentiles vvhich before beleeued not, found mercie and came to faith, vvhen the Ievves did fall: ſo the Ievves not novv beleeuing, vvhen al the Gentils haue obtained mercie, ſhal in the end of the vvorld by Gods diſpoſition obtaine grace and pardon as the Gentiles haue done.

32. Concluded al.) That ſo God taking al Nations and al men in ſinne, (vvhich they fell into, not by his drift or cauſing, but of their ovvne free vvil) may of his mercie call and conuert vvhom and in vvhat order he vvil: and the parties haue no cauſe to bragge of their deſeruings: but both countries and particular men may referre their eternal election and their firſt calling and conuerſion to Chriſt, and to his mercie only: no vvorkes vvhich they had before in their incredulity, deſeruing any ſuch thing, though their vvorkes aftervvard proceding of faith and grace doe merite heauen.

33. O depth.) The Apoſtle concludeth that no man ought to ſearch further into Gods ſecrete and vnſearcheable counſels of the vocation of the Gentils, and reiecting the Ievves, othervviſe then this, that al vvhich be reiected, for their ſinnes be iuſtly reiected: and al that be ſaued, by Gods great mercie and Chriſts grace be ſaued. And vvhoſoeuer ſeeketh among the people to ſpred contagion of curioſity by ſeeking further after things paſt mans & Angels reache, they ouerreache & ouerthrovv them ſelues. If thou vvilt be ſaued, beleeue, obey the Church, feare God, and keepe his commaundements: that is thy part and euery mans els. Thou maiſt not examine vvhether thou be predeſtinate or reprobate, nor ſeeke to knovv the vvaies of Gods ſecrete iudgement tovvard thy ſelf or other men. It is the common enemy of our ſoules, that in this vnhappy time hath opened blaſphemous tongues, and directed the proude pennes of Caluin, Beza, Verone, and ſuch reprobates, to the diſcuſſing of ſuch particulars, to the perdition of many a ſimple man, and ſpecially of yong Scholers in Vniuerſities, vvhich vvith leſſe ſtudie may learne to be prouvd and curious, then to be humble, vviſe, and obedient.

CHAP. XII.

1. A liuing hoſt.) Leſt men ſhould thinke by the former diſcourſe of Gods eternal predeſtination, that no revvard vvere to be had of good life and vvorkes, the Apoſtle novv earneſtly recommendeth to them holineſſe of life.

1. A liu-

1. A liuing hoſt.) Man maketh his body a ſacrifice to God by giuing it to ſuffer for him, by chaſtiſing it vvith faſting, vvatching, and ſuch like, and by occupying it in vvorkes of charitie and vertue to Gods honour. VVherby appeareth hovv acceptable theſe vvorkes are to God and grateful in his ſight, being compared to a ſacrifice, vvhich is an high ſeruice done to him.

3. Not to be more.) None muſt preſume to medle aboue the meaſure of Gods gift, or out of the compaſſe of his ſtate and vocation.

6. Either prophecie.) Prophecie is interpretation of the Scriptures, vvhich is according to the rule of faith, vvhen it is not againſt the right faith, or vvhen it is profitable to edifie charitie, as S. Auguſtine ſpeaketh li. 3. Doct. Chr. c. 21. and li. 1. c. 30. and in effect he ſaith the ſame lib. 12. Confeſſ. c. 18. vnto c. 12.

6. According to the rule of faith.) By this, and many places of holy vvrit, vve may gather, that the Apoſtles by the holy Ghoſt, before they vvere ſundered into diuers Nations, ſet dovvne among them ſelues a certaine Rule and forme of faith and doctrine, conteining not onely the Articles of the Crede, but al other principles, grounds, and the vvhole platforme of al the Chriſtian religion. VVhich Rule vvas before any of the bookes of the nevv Teſtament vvere vvritten, & before the faith vvas preached among the Gentiles: by vvhich not onely euery other inferiour teachers doctrine vvas tried, but al the Apoſtles, and Euangeliſtes preaching, vvriting, interpreting (vvhich is here called prophecying) vvere of Gods Church approued and admitted, or diſproued and reiected. This forme, by mouth and not by Scripture, euery Apoſtle deliuered to the countrie by them conuerted. For keeping of this forme, the Apoſtle before praiſed the Romanes, cap. 6. 17. and aftervvard c. 16. 17. earneſtly vvarneth them by no mans plauſible ſpeache to be dravven from the ſame. This he commendeth to Timothee, 1. c. 6. 20. calling it his Depoſitum. For not holding this faſt and ſure, he blameth the Galatians, cap. 1. 6. further alſo denouncing to him ſelf or an Angel that ſhould vvrite, teach, or expound againſt that vvhich they firſt receiued, Anathema, and commaunding alvvaies to bevvare of them that taught othervviſe. For feare of miſſing this line of truth, him ſelf notvvithſtanding he had the Holy Ghoſt, yet leſt he might haue preached in vaine & loſt his labour, he vvent to conferre vvith Peter and the reſt, for the faſt keeping of this Rule of truth, the Apoſtles held Councels, & their ſucceſſors by their example. For the holding of this Rule, and by the meaſure thereof, vvere al the holy Scriptures vvritten. for and by the ſame, al the glorious doctors haue made their ſermons, commentaries, and interpretations of Gods vvord: al vvritings and interpretations no othervviſe admitted nor deemed to be of God, but as they be agreable to this Rule.

And this is the ſure Analogie and meaſure of faith, ſet dovvne and commended to vs euery vvhere for the Apoſtles tradition: and not the phantaſtical rule or ſquare that euery Sect maiſter pretendeth to gather out of the Scriptures falſely vnderſtood and vvreſted to his purpoſe, by vvhich they iudge of doctor, Scripture, Church, and al. Arius had by that meanes a rule of his ovvne, Luther had his falſe vveightes, and Caluin his ovvne alſo. According to vvhich ſeueral meaſure of euery Sect, they haue their expoſitions of Gods vvord: and in England (as in other infected Countries) they kept of late an apiſh imitation of this prophecying vvhich S. Paul here and in other places ſpeaketh of, and vvhich vvas an exerciſe in the primitiue Church, meaſured not by euery mãs peculiar ſpirit, but by the former Rule of faith, firſt ſet dovvne by the Apoſtles. And therfore al this nevv phantaſtical Prophecying & al other preaching in Caluins ſchoole, is iuſtly by this note of the Apoſtle condemned, for that it is not according to, but quite againſt the Rule of faith.

13. And curſe not.) Curſing is a vice vvhereunto the common people is much giuen, vvho often curſe them on vvhom they can not othervviſe be reuenged. they may ſee here that it is a great fault.

CHAP. XIII.

1. Euery ſoul be ſubiect.) Becauſe the Apoſtles preached liberty by Chriſt from the yoke of the Lavv and ſeruitude of ſinne, and gaue al the faithful both example and commaundement to obey God more then men, and vvithal euer charged them expresly to be obedient and ſubiect to their Prelates as to them vvhich had cure of their ſoules and vvere by the Holy Ghoſt placed ouer the Church of God: there vvere many in thoſe daies nevvly converted, that thought them ſelues free from al temporal Poteſtats, carnal Lordes, and humane creatures or povvers: vvhereupon the bondman tooke him ſelf to be looſe from his ſeruitude, the ſubiect from his Souerane, vvere he Emperour, King, Duke, or vvhat other ſecular Magiſtrate ſo euer, ſpecially the Princes of thoſe daies being Heathens and perſecutors of the Apoſtles, and of Chriſtes religion. for vvhich cauſe and for that the Apoſtles vvere vntruely charged of their Aduerſaries, that they vvithdrevve men from order and obedience to Ciuil lavves and Officers: S. Paul here (as S. Peter doth 1. Chap. 2.) cleereth him ſelf, and expresly chargeth euery man to be ſubiect to his temporal Prince and Superiour. Not euery man to al that be in Office or Superiority, but euery one to him vvhom God hath put in authoritie ouer him, by that he is his Maiſter, Lord, king, or ſuch like: Neither to them in matters of religion or regiment of their ſoules (for moſt part vvere Pagans, vvhom the Apoſtle could not vvill men to obey in matters of faith) but to them in ſuch things onely as concerne the publike peace & Policie, and vvhat other cauſes ſo euer conſiſt vvith Gods holy vvil and ordinance. for Act. 4. 19. 5. 29. againſt God no povver may be obeied.

1. No povver but of God.) S. Chryſoſtome in epiſt. Rom. hom. 23. here noteth, that povver, rule, & Superioritie, is Gods ordinance, but not eſtſones al Princes: becauſe many vſurpe, vvho reigne by his permiſſion onely, and not by his appointment: nor al actions that euery one doeth in and by his ſoueraine póvver, as Iulians apoſtaſie and affliction of Catholikes, Pharaos tyrannical oppreſſion of the Iſraelites, Achabs perſecution of the Prophets, Neros executing of the Apoſtles, Herods and Pilats condemning of Chriſt: al vvhich things God permitted them, by the abuſe of their povver to accomplish, but they vvere out of the compaſſe of his cauſing and ordinance.

2. They that reſiſt.) VVhoſoeuer reſiſteth or obeieth not his lavvful Superior in thoſe cauſes vvherein he is ſubiect vnto him, vvithſtandeth Gods appointment, & ſinneth deadly, and is vvorthy to be puniſhed both in this vvorld by his Superior, and by God in the next life. for in temporal gouernement and cauſes, the Chriſtians vvere bound in conſcience to obay their Heathen Emperours: though on the other ſide, they vvere bound vnder paine of damnation to obey their Apoſtles and Prelates, and not to obey their kings or Emperours, in matters of religion. VVherby it is cleere, that vvhen vve be commaunded to obey our Superiors, it is meant alvvaies and onely in ſuch things as they may lavvfully commaund, and in reſpect of ſuch matters vvhercin they be our Superiors.

4. Beareth not the ſvvord.) That the Apoſtle meaneth here ſpecially of temporal povvers, vve may ſee by the ſvvord, tribute, & ſeruice

nal compulſion, vvhich he here attributeth to them. And the Chriſtian men then had no doubt vvhether they ſhould obey their Spiritual poyvers. but novv the diſeaſe is cleane contrarie, for al is giuen to the ſecular povver, and nothing to the ſpiritual, vvhich expresly is ordained by Chriſt and the Holy Ghoſt: and al the faithful are commaunded to be ſubiect thereunto, as to Chriſts ovvne vvord and vvil. There vvere Heretikes called Begardi, that tooke avvay al rule and Superioritie: The VViclefiſts vvould obey nor Prince nor Prelate, if he vvere once in deadly ſinne. The Proteſtants of our time (as vve may ſee in al Countries vvhere the ſecular ſvvord is dravven againſt their Sectes) care neither for the one nor for the other, though they extol onely the ſecular vvhen it maketh for them. The Catholikes onely moſt humbly obey both, euen according to Gods ordinance, the one in temporal cauſes, and the other in Spiritual: in vvhich order both theſe States haue bleſſedly florished in al Chriſtian countries euer ſince Chriſtes time, and it is the very vvay to preſerue both, as one day al the vvorld ſhal confeſſe vvith vs.

6. You giue tributes.) Though euery man ought to be ready to ſerue his temporal Prince vvith his goods, by tributes or vvhat other lavvful taxes and ſubſidies ſo euer: Hiero. in Mat. 17. yet they may exempt by priuileges vvhom they thinke good. As in al countries Chriſtian: Prieſts for the honour of Chriſt, vvhoſe Miniſters they be, haue by the graunts and auncient charters of kings bene excepted and exempted. Notvvithſtanding they vvere neuer vnready to ſerue voluntarely their Soueraine, in al common cauſes, vvith vvhatſoeuer they had. See Annot. in Matth. 17. 26.

8. Fulfilled the lavv.) Here vve learne that the Lavv may be & is fulfilled by loue in this life: againſt the Aduerſaries ſaying it is impoſſible to keepe the commaundements.

12. Not in banketings.) This vvas the very place vvhich S. Auguſtine, that glorious Doctor, vvas by a voice from heauen directed vnto, at his firſt miraculous and happy conuerſion, not only to the Catholike faith, but alſo to perpetual continencie, by this voice comming from heauen, Tolle, lege: Tolle, lege. Take vp and read, take vp and read. as him ſelf telleth lib. 8. Confeſ. c. 12.

CHAP. XIV.

2. Eate al things.) By ſimilitude of vvordes the ſimple are ſoone deceiued, and Heretikes make their vauntage of any thing to ſeduce the vnlearned. There vvere diuers meates forbidden in the Lavv of Moyſes, and for ſignification made and counted vncleane, vvhereof the Ievves might not eate at al, as porke, hare, conny, and ſuch like, both of fiſhes, foules, and beaſts, a great number. Chriſt diſcharged al them that became Chriſtians, after his Paſſion, of that obſeruance and al other ceremonies of the old Lavv: Notvvithſtanding, becauſe diuers that vvere brought vp in the Lavv, had a religion and conſcience, ſodenly to forſake their former maner, the Apoſtle here admoniſheth ſuch as be ſtronger and better inſtructed in the caſe, to beare vvith the vveaker ſort, that being Chriſtians, could not yet finde in their hartes to eate and vſe the meates forbidden by God in the Lavv: as on the other ſide he vvarneth the vveake that vvould not eate, not to take offence or ſcandal at them that did eate vvithout ſcruple, any of the irregular or forbidden meates in the Lavv, nor in any vviſe to iudge or condemne the eater, but to commit that to God, and finally that they ſhould not condemne each other for eating or not eating.

Now the Protestants fondly apply al this to the fastes of the Church, differences of meates in the same: as though the Church did forbid meate vvholy neuer to be eatē or touched, or made any creatures vncleane or othervvise prescribed any abstinence, then for chastising of mens bodies and seruice of God. It is a great blindnesse that they can put no difference betvvixt Christes fast of fourtie daies, Mat. 4. Iohns abstaining from al delicate meates and drinkes, Mat. 3. 11. the vvidovv Annes, Luc. 2. 37. the Nazareites, Num. 6. the Recabites, Ierem. 35. 14. the Niniuites, Ion. 3. S Paules, 2. Cor. 11. 27. S. Timotheus, 1. Tim. 5. 23. Iohns Disciples and Christs Disciples fast Matth. 9. 14. 15. (vvhich he said they should keepe after his departure from them:) and the ceremonial distinction of creatures and meates, cleane and vncleane, in the old Lavv. of vvhich it is euident the Apostle treateth in al this chapter, & of none other at al. Therfore vvhen the Protestants by the vvordes of this place vvould proue, that vve be either made free from fasting and from obeying the Churches commaundement or folovving Christes example in that matter, or that the obseruers of Christian fastes be vveake in faith, & ought not in any vvise condemne of sinne the breakers of the prescribed fastes of the holy Church, they doe abuse ignorantly or vvilfully the Apostles vvordes and discourse.

5. Betvvene day and day.) By the like deceite they abuse this place against the Holydaies of Christ and his B. mother and Saincts, vvhich concerneth onely the Ievves festiuities and obseruation of times, vvhereof in the Epistle to the Galatians c. 4 10.

5. Euery one abound in his ovvne sense.) The Apostle doth not giue freedom, as the Churches enemies vvould haue it, that euery man may doe or thinke vvhat he list. but in this matter of Iudaical obseruation of daies and meates, & that for a time onely, til the Christian religion should be perfectly established, he vvould haue no restrainte made, but that euery one should be borne vvithal in his ovvne sense: yet so, that they should not condemne one an other, nor make necessitie of salvation in the obseruation of the Iudaical rites of meates, daies, &c.

14. Is common.) Common, that is, vncleane. See Annot. Marc. 7. 2. Though he vvish the vveake to be borne vvithal, yet he vttereth his minde plainly. that in deede al the meates forbidden and vncleane in the Lavv, are novv through Christ cleansed & lavvful for euery man to vse.

17. Not meate and drinke.) The substance of religion or the kingdom of God standeth not in meate or drinke, and therfore the better might they vse indifferencie and toleration in that point for a time, for peace sake and to auoid scandal. but if the precept of Moyses Lavv had bound still as before, then (not for the meates sake, but for the disobedience) it had been damnable to haue eaten the vncleane meates.

22. Hāue it vvith thy self.) Thou that art perfect, and beleeuest or knovvest certainely that thou art free from the Lavv concerning meates and festiuities, yet to the trouble and hinderance of the feeble that can not yet be brought so far, be discrete & vtter not thy self out of season.

23. He that discerneth.) If the vveake haue a conscience, and should be driuē to eate the things vvhich in his ovvne hart he thinketh he should not doe, he committeth deadly sinne, because he doth against his conscience, or against his ovvne pretensed knovvledge.

23. Al this is not of faith.) The proper sense of this speach is, Chrysho. 26. in ep. Ro. that euery thing that a man doeth against his knovvledge or conscience, is a sinne, for so by the circumstance of the letter, faith must here be taken. though S. Augustine some times applieth it also to proue that al the actions of infidels (meaning those vvorkes vvhich directly procede of their lacke of faith) be sinnes. But in any vvise take heede of the Heretikes commentarie, vvho hereby vvould proue that the infidel sinneth in honouring his parents, fighting for his countrie, tilling his ground, and in al other

workes. And no maruel that they so hold of infidels, vvho make that Christian men also offend deadly in euery good deede.

CHAP. XV.

4. For vvhat things.) He meaneth al that is vvritten in the old Testament: much more al things vvritten in the nevv Testament, are for our learning and comfort.

8. Been minister.) Christ did execute his office and ministerie onely towards the people of Circumcision, that is, the Ievves.

25. To the saincts.) He meaneth the holy persons that hauing forsaken al their goods for Christ, vvere vvholy conuerted to serue our Lord vvith al their minde. S. Hiero against Vigilantius the Heretike reprehending the almes giuen to such, as do the Heretikes also of our time.

30. You helpe me.) In that the Apostle desired to be praied for, vve may be moued to seeke the same as a great benefite.

CHAP. XVI.

3 Salute Prisca.) The onely salutation of so vvorthy a man is sufficient to fil him vvith greate grace that is so saluted. Chrys. in 2. Tim. 4.

5. Their domestical.) This domestical Church vvas either that faithful and Christian houshold, or rather the Christians meeting together there & in such good houses to heare diuine seruice and the Apostles preaching in those times of persecution.

16. Salute one an other.) Neuer Sectmaisters made more foule or hard shifts to proue or defend falsehod, then the Protestants: but in vvo points, about S. Peter specially, they passe euen them selues in impudencie. The first is, that they hold he vvas not preferred before the other Apostles, vvhich is against al Scriptures most euidently. The second is, that he vvas neuer at Rome, vvhich is against al the Ecclesiastical histories, al the Fathers Greeke and Latine, against the very sense and sight of the monuments of his Seate, Sepulcher, doctrine, life, and death there. Greater euidence certes there is thereof and more vveighty testimonie, then of Romulus, Numas, Cæsars, of Ciceros being there: yet vvere he a very brutish man that vvould deny this to the discredite of so many vvriters and the vvhole vvorld. Much more monstruous it is, to heare any deny the other. Theodoret saith he vvas there, vvriting vpon this chapter. Prosper also carmine de ingratis in principio. S. Leo de natali Petri. S. Augustine to. 6. c. 4. cont. ep. fund. Orosius li. 7. c. 6. S. Chrysostome in psa. 48. S. Epiphanius hær. 27. Prudentius in hymno 2. S. Laurentij, & hymno 12. Optatus li. 2. contra Donatistas. S. Ambrose lib. 5. ep. de Basilicis tradendis. S. Hieronie in Catalogo. Lactantius li. 4. cap. 21. de vera sapientia. Eusebius hist. Eccl. li. 2. c. 13. 15. S. Athanasius de fuga sua. S. Cyprian. ep. 55. nu. 6. Tertullian de præscriptionibus nu. 14. and li. 4. contra Marcionem nu. 4. Origen. in Genes. apud Euseb. lib. 3. c. 1. Irenæus li. 3. c. 3. Hegesippus li. 3. c. 2. de excid. Hierosolym. Caius and Papias the Apostles ovvne scholers, & Dionysius the B. of Corinth, alleaged by Eusebius li. 2. c. 14. & 24. Ignatius epist. ad Romanos. The holy Councel of Chalcedon, act. 3. & many other affirme it. yea Peter him self (according to the iudgement of the auncient Fathers) confesseth he vvas at Rome, calling it Babylon 1. ep. c. 5. Euseb. li. 2. c. 14. hist. Ec. Some of these tel the time & cause of his first going thither: some, hovv long he liued there: some, the maner of his death there: some, the place of his burial: and al, that he vvas the first Bishop there. Hovv could so many of such vvisedom and spirit, so neere the Apostles time deceiue or be deceiued? hovv could Caluin and his, after fiftene hundred yeres knovv that vvhich none of them could see?

Some great argument must they needes haue to controule the credite of the vvhole vvorld. This of truth is here their argument; neither haue they a better in any place, to vvit, If S. Peter had bene at Rome, S. Paul vvould haue saluted him, as he did others here in the end of his letter to the Romanes. Is not this a high point to disproue al antiquitie by? Any man

of discretion may straight see, that S. Peter might be knowen vnto S. P. to be out of the Citie, either for persecution or busines, when this Epistle was written, (for he went often out as S. Epiphanius declareth. haer. 27.) & so the omitting to salute him, can proue no more, but that then he was not in Rome. but it proueth not so much neither, because the Apostle might for respect of his dignitie and other the Churches affaires, write vnto him special letters, and so had no cause to salute him in his common Epistle. Or how know they that this Epistle was not sent inclosed to S. Peter, to be deliuered by his meanes to the whole Church of the Romanes in some of their assemblies? it is very like it was recommended to some one principal man or other that is not here named: and twenty causes there may be vnknowen to vs, why he saluted him not: but no cause why our Aduersaries vpon such friuolous reasons should reproue an approued truth. For euen as well might they say that S. Iohn was neuer at Ephesus, because S. Paul in his Epistle to the Ephesians doth not salute him. And plaine it is, that it is the Romane seate and faith of Peter, which they (as all Heretikes before them) do feare and hate, and which will be their bane: and they know that there is no argument which conuinceth in their conscience, that Peter was neuer at Rome. Therfore to conclude, we say to them in S. Augustines wordes, li. 2. cont. lit. Petil. c. 51. Why call you the Apostolike chairs, the chaire of pestilence? What hath the Church of Rome done against you, in which S. Peter did sit, and from which by nefarious furie you haue separated your selues?

16. Holy kisse.) Hereof, and by the common vsage of the first Christians, who had special regard of vnitie and peace among them selues, and for signe and protestation thereof, Orig. in 16. ad Rom. kissed one an other, came our holy ceremonie of giuing the Pax, or kissing one an other in the Sacrifice of the blessed Masse.

17. To marke them.) He carefully warneth them to take heede of seditious sowers of Sectes and dissension in religion, and this euer to be their marke, if they should teach or moue them to any thing which was not agreable to that which they had learned at their conuersion: not bidding them to examine the case by the Scriptures, but by their first forme of faith and religion deliuered to them before they had or did read any booke of the new Testament.

18. And by sweete.) The special way that Heretikes haue euer had to beguile, was and is by sweete wordes & gay speaches. Which their sheepes cote see before described particularly in the Annotations vpon S. Matthew. c. 7. 15.

18. But their owne belly.) Howsoeuer Heretikes pretend in wordes and external shew of their sheepes cote, in deede they seeke but after their owne profite and pleasure, & by the Apostles owne testimonie we be warranted so to iudge of them as of men that in deede haue no religion nor conscience.

19. Your obedience.) Against Heretikes and their illusions, there is no better way then in simplicitie to cleaue vnto that which hath bene taught before: for the which the Romane obedience is much commended. See Annot. vpon the first chap. vers. 8.

ANNO-

ANNOTATIONS.

VPON THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

5. In al knovvledge.) Obſerue that the Apoſtles neuer vvrote their letters but to ſuch as vvere conuerted to Chriſtes faith before. for men can not lightly learne the Chriſtian religion by reading Scriptures, but by hearing, and by the preſence of their teachers, vvhich may inſtruct them at large and particularly of euery Article, as clerely & breefely by letters they could not doe. Neither doth novv any man learne his faith firſt, but by hearing of his parents and Maiſters. for if vve ſhould vvhen vve come to yeres of diſcretion, be ſet to picke our faith out of the Scriptures, there vvould be a madde vvorke and many fairhes among vs.

12. I certes am Paules.) The beginning of al Schiſmes is ouer much admiring & addicting mens ſelues to their ovvne particular Maiſters.

30. VVho is made.) He meaneth not, as our Aduerſaries captiously take it, that vve haue no iuſtice, ſapience, nor ſanctity of our ovvne, other then Chriſtes imputed to vs: but the ſenſe is, that he is made the author, giuer, and meritorious cauſe of al theſe vertues in vs. for ſo the Apoſtle interpreteth him ſelf plainely in the 6. Chapter folovving, vvhen he vvriteth thus, You be vvashed, you be iuſtified, you be ſanctified in the name of our Lord Ieſus Chriſt and the Spirit of our God.

CHAP. II.

11. But the ſpirit of man.) One man can not knovv an others cogitations naturally: but God giueth to Prophets an other, euen in this vvorld oftentimes, by extraordinary grace to knovv mens ſecretes. As he did to S. Peter, Act. 5. & 9. to knovv the fraude of Ananias and Sapphira: and to Eliſeus, his ſeruants bribery in his abſence, and vvhat vvas done in the king of Syria his chamber. and as he giueth to al Luc. 15. 7. Angels and Saincts (ſo far as is conuenient to our neceſſities and their heauenly glorie) to vnderſtand not onely our vocal praiers, but our invvard repentance and deſires.

12. That vve may knovv.) The Proteſtants that challenge a particular ſpirit reuealing to eche one his ovvne predeſtination, iuſtification, and ſaluation, vvould drayv this text to that purpoſe. VVhich importeth nothing els (as is plaine by the Apoſtles diſcourſe) but that the holy Ghoſt hath giuen to the Apoſtles & by them to other Chriſtian men, to knovv Gods ineffable giſts beſtovved vpon the beleeuers in this time of grace: that is, Chriſtes Incarnation, Paſſion, preſence in the Sacrament, & the incomprehenſible ioyes of heauen, vvhich Pagans, Ievves, and Heretikes deride.

14. The ſenſual man.) The ſenſual man is he ſpecially, that meaſureth

...ſenſuall mysteries by natural reaſon, humane prudence, externall ſhewe and vvordly affection, as the Ievv, Pagane, and Heretike doe: and ſometime both here and elsvvhere, the more infirme and ignorant ſort of Christian men be called ſenſual or carnal alſo, vvho being occupied in ſecular affaires, and giuen to ſenſual ioy and vvorldines, haue no ſuch ſenſe nor feeling of theſe great gifts of God, as the perfecter ſort of the faithful haue. VVho trying theſe high pointes of religion, not by reaſon and ſenſe, but by grace, faith, and Spirit, be therfore called ſpiritual. The ſpiritual then is he, that iudgeth and diſcerneth the truth of ſuch things as the carnal can not attaine vnto: that doth by the ſpirit of the Church, (vvhereof he is partaker in the vnitie of the ſame,) not onely ſee the errours of the carnal, but condemneth them, and iudgeth euery povver reſiſting Gods ſpirit and vvord: the carnal Ievv, Heathen, or Heretike, hauing no meanes nor right to iudge of the ſaid ſpiritual man. For vvhen the ſpiritual is ſaid to be iudged of none, the meaning is not that he ſhould not be ſubiect or obedient to his Paſtors and ſpiritual Povvers and to the vvhole Church, ſpecially for the trial or examination of al his life, doctrine, and faith: but that a Catholike man and namely a teacher of Catholike doctrine in the Church, ſhould not be any vvhit ſubiect to the iudgement of the Heathen or the Heretike, nor care vvhat of ignorance or infidelitie they ſay againſt him. for ſuch carnal men haue no iudgement in ſuch things, nor can attaine to the Churches vviſedom in any ceremonie, myſterie, or matter vvhich they condemne.

Therfore S. Irenæus excellently declaring that the Church and euery ſpiritual childe thereof, iudgeth and condemneth al falſe Prophets and Heretikes of vvhat ſort ſoeuer, at length he concludeth vvith theſe notable vvordes: The ſpiritual ſhal iudge alſo all that make ſchiſmes, vvhich be cruel, not hauing the loue of God, and reſpecting their ovvne priuate, more then the vnitie of the Church: mangle, deuide, and (as much as in them lieth) kill, for ſmal cauſe the great and glorious body of Chriſt, ſpeaking peace, and ſeeking battaile. He ſhal iudge alſo them that be out of the truth, that is to ſay, out of the Church: vvhich Church ſhal be vnder no mans iudgement. for to the Church are al things knovven, in vvhich is perfect faith of the Father, and of al the diſpenſation of Chriſt, and ſure knovvledge of the Holy Ghoſt that teacheth all truth.

CHAP. III.

2. I gaue you milke.) The Church onely hath truth both in her milke and in her bread: that is, vvhether ſhe inſtruct the perfect, or the imperfect vvho are called carnal. Aug. li. 15. c. 5. cont. Fauſt.

8. Euery man ſhal receiue according.) A moſt plaine text for proofe that men by their labours, and by the diuerſities thereof, ſhal be diuerſly revvarded in heauen: and therfore that by their vvorkes proceding of grace, they do deſerue or merite heauen, and the more or leſſe ioy in the ſame. for though the holy Scripture commonly vſe not this vvord merite, yet in places innumerable of the old and nevv Teſtament, the very true ſenſe of merite is conteined, and ſo often as the vvord, Merces, and the like be vſed, they be euer vnderſtood as correlatiues or correſpondent vnto it. for if the ioy of heauē be retributiō, repaiement, hire, vvages for vvorkes (as in infinite places of holy Scripture,) then the vvorkes can be none other but the meſure, deſert, price, vvorth, and merite of the ſame. And in deede this vvord revvard, vvhich in our English tonge may ſignifie a voluntary or bountiful gift, doth not ſo vvel expreſſe the natnre of the Latin vvord Merces, or the Greeke, Myſtos. 1. Tim. 5. 18. vvhich are rather the very ſtipend vvhat the hired vvorkeman or iourneiman couenanteth to haue of him vvho vvorke he doth, and is a thing equally and iuſtly anſvvering to the vvorke

weight of his trauels and vvorkes (in vvhich ſenſe the Scripture ſaith, dignus eſt operarius mercede ſua 1. Tim. 5.18. the vvorkeman is vvorthy of his hire) rather then a free gift. though, becauſe faithful men muſt acknovvledge that their merites be the giftes and graces of God, they rather vſe the vvord revvard, then hire, ſtipend, or reuviment. though in deede it be al one, as you may ſee by diuers places of holy vvrite. as, My merces (Apoc. 22. revvard) is vvith me to render to euery one Mat. 16. 27. according to his vvorkes. And Our Lord vvil render vnto me according to my iuſtice. Pſ. 17. And the very vvord it ſelf merite (equiualent to the Greeke (Kara ta erga.) is vſed thus, Mercie ſhal make a place to euery one according to the merite of vvorkes. Eccl. 16. 15. And If you doe your iuſtice before men, you ſhal not haue revvard in heauen. Mat. 6. 1. VVhere you ſee that the revvard of heauen is recompenſe of iuſtice. And the euaſion of the Heretikes is friuolous and euidently falſe, as the former and like vvordes do conuince, for they ſay heauen is our Merces or revvard, not becauſe it is due to our vvorkes, but to the promes of God: vvhere the vvordes be plaine, According to euery mans vvorkes or labours. vpon vvhich vvorkes and for vvhich vvorkes conditionally, the promes of heauen vvas made.

9. Coadiutors.) A maruelous dignitie of ſpiritual paſtors, that they be not onely the inſtruments or miniſters of Chriſt, but alſo Gods coadiutors in the vvorke of our Saluation.

12. Vpon this foundation.) The foundation is Chriſt. and faith in him vvorking by charitie. The vpper building may be either pure and perfect matter of gold, ſiluer, and pretious ſtone, vvhich (according to the moſt authentical and probable expoſition) be good vvorkes of charitie and al Chriſtian iuſtice done by Gods grace: or els, vvood, hay, ſtubble, vvhich ſignifie the manifold actes of mans infirmitie and his venial ſinnes. VVhich more or leſſe mixed and medled vvith the better matter aforeſaid, require more or leſſe punishment or purgation at the day of our death. At vvhich day, if by penáce or other meanes in the Church, the ſaid venial ſinnes be before hád cleanſed, there ſhal neede no purging at al, but they ſhal ſtraight receiue the revvard due to them

13. Shal be manifeſt.) VVhether our life and vvorkes be pure and neede no cleanſing, novv in this vvorld is hard to iudge: but the day of our Lord, vvhich is at our death, vvil make it plaine in vvhat termes euery mãs life is tovvards God. for then Purgatorie fire ſhal reueale and proue it, for vvhoſoeuer hath any impure matter of venial ſinnes or ſuch other dettes, to Gods iuſtice paiable and purgable, muſt into that fire, and after due paiment and cleanſing, be ſaued through the ſame. VVhere the vvorkes of the perfect men and ſuch as died vvith al dettes paied, cleanſed, or forgiuen, are quitted from the fire, and neuer incurre damage, paine, or loſſe thereby. The places of fathers expounding this for Purgatorie, be very many moſt euidẽt, vvhich are cited in the laſt Annotation folovving.

13. The day of our Lord ſhal declare.) That this purgation rather ſignifieth the place of Gods iuſtice after our death, then any affliction in this life, the Apoſtles preciſe ſpecifying of fire declareth, and of reuealing and notifying the difference of mens vvorkes by the ſame: vvhich is not done euidently euer in this life: and namely the vvord, day of our Lord: vvhich commonly & properly ſignifieth in Scripture and namely in this Apoſtle (1. Cor. 3. 5. 2. Cor 1. 13. Phil. 1. 10. 6. 1. Theſ. 5. 2. 2. Th. 2. 2.) either the particular, or the general iudgement: and therfore that the trial ſpoken of, is not properly nor litterally meant any affliction or aduerſitie of this life, as Caluin alſo confeſſeth, coyning a folish nevv conſtruction of his ovvne. VVhere you may note alſo in that mans Commentarie, that this vvord, dies Domini, vvas ſo preiudicial againſt him & al other expoſitiõs of the trial to be made in this vvorld, that he vvould gladly haue (Dñi.) out, reading this, A day ſhal come vvhich ſhal opẽ &c. VVhere vnderſtand, that if it vvere only Dies

(as in

in the Greeke (himera.) yet thereby alſo the Scripture is vvont to [illegible] the ſelf ſame thing: as, 2. Tim. 1. 12. 28. and 2. Tim. 4. 8. and Heb. 10. 25. day, as in this place, vvith the Greeke article only, vvhich is al one vvith Dies illa, or Dies Domini.

15. As by fire.) S. Auguſtine vpon theſe vvorder of the Pſalme, 37. Lord rebuke me not in thine indignation, nor amend me in thy vvrath. For it ſhal come to paſſe (ſaith he) that ſome be amended in the vvrath of God, and be rebuked in his indignation. And not al perhaps that are rebuked, ſhalbe amended, but yet ſome there ſhal be ſaued by amending. It ſhalbe ſo ſurely, becauſe amending is named: yet ſo as by fire. but ſome there ſhalbe that ſhal be rebuked, and not amended. to VVhom he ſhal ſay Goe ye into euerlaſting fire. Fearing therfore theſe more greuous paines, he deſireth that he may neither be rebuked in indignation by eternal fire, nor amended in his vvrath. that is to ſay, Purge me in this life, and make me ſuch an one as ſhal not neede the amending fire, being for them vvhich ſhalbe ſaued, yet ſo as by fire. VVherfore? but becauſe here they build vpon the foundation, vvood, hay, ſtubble? for if they did build gold, ſiluer, and pretious ſtones, they ſhould be ſecure from both fires, not onely from that eternal vvhich ſhal torment the impious eternally: bnt alſo from that vvhich ſhal amend them that ſhalbe ſaued by fire. for it is ſaid, he ſhal be ſafe, yet ſo as by fire. And becauſe it is ſaid, he ſhalbe ſafe, that fire is contemned. Yea verely though ſafe by fire, yet that fire ſhalbe more greuous then vvhatſoeuer a man can ſuffer in this life. And you knovv hovv great euils the vvicked haue ſuffered, and may ſuffer: yet they haue ſuffered ſuch as the good alſo might ſuffer. for vvhat hath any malefactor ſuffered by the lavves, that a Martyr hath not ſuffered in the confeſſion of Chriſt? Theſe euils therfore that are here, be much more eaſie, and yet ſee hovv men not to ſuffer them, doe vvhatſoeuer thou commaundeſt. Hovv much better doe they that vvhich God commaundeth, that they may not ſuffer thoſe greater paines? Thus far S. Auguſtine. See S Ambr. vpon this place. 1. Co. 3. & Ser. 20. in Pſal. 118. Hiero li. 2. 13. adu. Iouinianum. Greg. li. 4. Dialog. 39. & in Pſal. 3. Pœnit. in principio. Origen. ho. 6. in c. 15. Exod. and ho. 14. in c. 24. Leuit.

CHAP. III I.

4. But not iuſtified.) The Heretikes are certaine that they be in Gods grace, but S. Paul though guiltie of no crime in his conſcience, durſt not aſſure him ſelf that he vvas iuſtified, neither could take vpon him to be iudge of his ovvne hart and cogitations, vvhether they vvere pure or no: but the trial thereof he left onely to Gods iudging day.

6. I haue transfigured.) Loe vvhen he named him ſelf, and Apollo, & Cephas: he meant other ſeditious and factious preachers vvhoſe names he ſpared.

15. For if you haue.) So may S. Auguſtine our Apoſtle ſay to vs English men.

21. In rodde.) The Apoſtles haue povver of diſcipline and cenſures againſt offenders, and povver of gentlenes, meekenes, and indulgence alſo to vſe either punishing or pardoning, according to their vviſdom, and according to the occaſions of time and place.

CHAP. V.

2. And haue not mourned.) Chriſtian men ſhould be ſorovvful to ſee greuous offences borne vvithal, and ought zelouſly to ſeeke the offen-

ders punishment by excommunication.

3. Absent.) S. Paul here vseth his Apostolike powver, of binding the incestuous person, excommunicating him by his letters and Mandatum though absent.

4. You being gathered.) Though he commaunded the acte should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the iudgement and authoritie of giuing sentence was in him self, and not in the vvhole multitude, as the Protestants and other popular Sectaries affirme. for the powver of binding and loosing vvas not giuen to the vvhole Church, but as in the persons of the Prelats. & to them for the benefite of the vvhole. VVherevpon S. Chrysostome vpon those vvordes, Die Ecclesiæ, Tel the Church. Matth. 18. Complaine to the Church, that is, saith he, to the Prelats and Presidents thereof.

4. VVith the vertue.) Al such great powver ouer sinners, is holden and exercised in the name and vertue of Christ Iesus. And vvhosoeuer setteth light by it, despiseth our Lordes name and powver.

5. To Satan.) To assure vs that al excommunicate persons be in the powver and possession of the Diuel, and quite out of Christes protection as soone as they be separated by the Churches sentence, from her body and the Sacraments and felovvship of Christian Catholike men: it pleased God to giue powver to the Apostles and Prelates in the primitiue Church, to cause the Diuel straight vpon their sentence of excommunication, to inuade the body of the excommunicate, and to torment him corporally. so Christ excommunicated Iudas, and the Diuel entered into him, and he went forth of the happie felovvship of the Apostles. Io. 13. 27. so this Apostle excommunicated Alexander and Hymenæus, and Satan straight tooke them: 1. Tim. 1. Yea it is thought that S. Peter excommunicated Ananias and Sapphira: Act. 5. and for signe of his powver and terrour of the sentence, strooke them both starke dead, De mirabil. S. Scripturæ li. 3. c. 16. apud D. August. VVhich miraculous powver though it be not ioyned novv to that sentence, yet as far as concerneth the punishment spiritual, vvhich it specially appertaineth vnto, it is as before, and is by the iudgement of the holy Doctors (Cypr. ep. 62. nu. 3. Chrys. in 1. Tim. 1. ho. 5. Ambros. in 1. Tim. 1. Hiero. ep. ad Heliod. c. 7. August. de cor. & gra. c. 15.) the terribleft and greateft punishment in the vvorld, yea far passing al earthly paine and torment of this life, and being a very resemblance of damnation, and so often called by the Fathers, namely by S. Auguftine. And by this spiritual svvord (saith S. Cyprian) al must die in their soules, that obey not the Priests of Christ in the nevv lavv, as they that vvere disobedient to the iudges of the old lavv, vvere slaine vvith the corporal svvord. VVould God the vvorld knevv vvhat a maruelous punishment Christ hath appointed the Priests to execute vpon the offenders of his lavves, and specially vpon the disobedient, as Heretikes namely.

8. Let vs feast.) The Paschal lambe, vvhich vvas the most expresse figure of Christ euery vvay, vvas first sacrificed and aftervvard eaten vvith azymes or vnleauened bread. so Christ our Paschal, being then newly sacrificed on the Crosse, is recommended to them as to be eaten vvith al puritie and sincerite, in the holy Sacrament. VVhich mysterie the holy Church in these vvordes commendeth to the faithful euery yere at the feast of Easter.

11. A seruer of Idols.) A notorius vvilful corruption in the bible 1562 translating in the verse before, Idolaters: and here, vvorshipper of images: the Apostles vvord being one, (Eidololatris.) Idolater.

11. Not to take meate.) It is not meant that vve should separate our selues corporally from al sinners, or that vve might refuse to liue in one Church or felovvship of Sacraments vvith them, vvhich vvas the errour and occasion of the Donatistes great schisme: nor that euery man is straight after

after he hath committed any deadly sinne, excommunicated, as some therans hold: but that we should auoid them when the Church hath communicated them for such. though in minde, and condemnation of the faults, euery one ought to be alwaies far from them. As for the Heathen and Pagans, which be not vnder the Churches discipline, and at that time in external worldly affaires dealt with Christians, and liued amongst them whether they would or no, the Apostle did not forbid Christians their companie.

13. The euil one.) He concludeth that though they can not, nor him self neither, cut of the Heathen that be publike offenders, yet the ill person by him excommunicated being one of their owne body, they may cut of, as is aforesaid, and auoid his company. Vpon which commaundement of the Apostle, we see that we are bound by Gods word to auoid al companie and conuersation with the excommunicate, except in cases of necessitie, and the spiritual profite of the person excommunicated.

CHAP. VI.

2. That the Sancts shal iudge.) The faithful iudge and giue sentence with God at the later day, specially the Apostles and the perfect Christians that haue forsaken al for Christs sake.

6. Contendeth in iudgement.) To be giuen much to brabling and litigiousnes for euery trifle, to spend a pound rather then lose a peny, the Apostle much reprehendeth in Christian men. For a Christian man to drawe an other to the iudgements, seates, and courts of Heathen Princes (which then onely reigned) and not to suffer their controuersies and quarels to be taken vp among them selues brotherly and peaceably was a great fault: as, for one Catholike to drawe an other for mere trifles before secular or heretical Officers, is a very vnchristian part.

7. A fault.) He forbade not al iudgements of controuersies, but onely signified that it was a fault, and that it proceded of some iniuries done one to an other, and imperfections, that they so molested one an other: and that it had been more agreable to Christian perfection and charitie, rather to tolerate and suffer a smal iniurie, then to drawe his fellow to iudgement seates.

9. Nor seruers of Idols.) For this, the English bible 1562. falsely translateth, worshippers of images.

18. Sinneth against his owne bodye.) Fornication is not onely enemy to the soule, but wasteth, weakeneth, corrupteth and defileth the body, more properly and directly then any other sinne doe.

CHAP. VII.

2. His owne wife.) He saith not, as the Protestants here pretend to excuse the vnlawful coniunction of Votaries, Let euery one mary: but euery one haue, keepe, or vse his owne wife to whom he was maried before his conuersion. for the Apostle answereth here to the first question of the Corinthians, which was not whether it were lawful to mary or whether they were not bound vpon their conuersion, to abstein from the company of their wiues maried before in their infidelitie, as some did persuade them that they ought to doe. Hiero. li. 1. cont. Iouin. c. 4. Chrysost. hunc locum ho. 19.

3. Let the husband render.) These words open the Apostles

and talke to be onely of such as are already maried, and to instruct of the bond and obligation that is betwene the maried couple for yelding of the dette of carnal copulation one to an other: declaring that the maried persons haue yelded their bodies so one to an other, that they can not vvithout mutual consent, neither perpetually, nor for a time, defraude one the other.

5. For a tyme.) If the lay man can not pray, vnles he abstaine from his vvife: the Priest that alvvaies must offer sacrifices, and alvvaies pray, must therfore alvvaies be free from matrimonie. Hiero. li. 1. c. 19. aduers. Iouin.

5. Giue your self to praier.) This time, & the Heretikes doctrine, and high estimation of matrimonial actes, are far from the puritie of the Apostolike and primitiue Church, vvhen the Christians to make their praiers and fastings more acceptable to God, abstained by mutual consent euen from their lavvful vviues. our nevv Maisters not much abstaining (as it may be thought) from their vviues for any such matter. And yet S. Augustine saith, the Prelate should passe other in this case, and thinke that not to be lavvful for him, that may be borne in others, because he must daily supply Christes roome, offer, baptize, and pray for the people. So saith he li. 1. q. ex vtroque test. q. 127 in fine. See S. Hiero li. 1. c. 19. aduers. Iouin, S. Ambr. li. 1. Offic. c. vlt. But alas for the people, vvhose maried Pastors are in this point far vvorse then the vulgar folke, neither teaching continencie, nor giuing good example.

6. By indulgence, not commaundement.) Lest some might misconstre his former vvordes, as though he had precisely commaunded maried persons not to abstaine perpetually from carnal copulation, or not to giue their consent one to an other of continencie but for a time onely: he declareth plainely that he gaue no rule or precept absolutely therein, but that he spake al the foresaid, condescending to their infirmities, onely, insinuating that continencie from carnal copulation is much better, and that him self kept it continually. Aug. de bon. coniug. c. 10. Enchirid. c. 78.

7. A proper gift.) To such as may lavvfully mary, or be already maried, God giueth not alvvaies that more high and special gift or grace of continencie, though euery one of them al that duely aske and labour for it, might haue it: but such are not bound to endeuour or seeke for it alvvaies, and therfore can not be commaunded to abstaine further then they like. but vvhensoeuer a man is bound to abstaine. either by vovv or any other necessarie occasions (if one of the parties be in prison, vvarre, banishment, siknes, or absent perpetually by lavvful diuorce,) the other must needes in paine of damnation abstaine, and can not excuse the vvant of the gift of chastitie. for See S. Augustine li. 2. c. 19. 20. de Adult. Coniug. to. 6. he is bound to aske it and to seeke for it of God by fasting, praying, and chastising his body: and so labouring duely for it, God vvil giue the grace of chastitie. So had S. Paul it, and so had al the holy men that euer liued chast. Therfore deteste the doctrine of the Protestants in this point, that vvhen they list not fast nor pray for it, say they haue not the gift. And is vvere a great maruel vvhy so fevv of the nevv Sectes or rather none novv a daies haue that gift, but that vve see it is obtained by those meanes vvhich our forefathers vsed, & they vse not at all. To liue in mariage continently vvithout the breach of coniugal fidelitie, is a gift of God also, but men must not breake their faith of vvedlocke for vvant of it, but must knovv that God giueth that gift to such as humbly aske it of him. Aug. de grat. & lib. arbitrio c. 4. De continent. c. 1.

8. But I say.) Before he treated of the continencie of such as vvere maried, nov vv he giueth lessons for the vnmarried also.

9. If they conteine not.) He meaneth of such as be free: for if they mary after they haue made vovv or promes to God of chastitie, they are vvorthely dam-

damned, ſuch being bound to conteine, and ſo may conteine if they Auguſt. de bono viduit. c. 8. 9. & de adult coniug. li. 1. c. 15. & de fide ad trum c. 3. in fine. Ambroſ. ad virg. lapſam c. 5.

9. Better to marry.) It is better to marry for the ſaid perſons that be free, then to be ouerthrovven and fall into fornication. for, to burne or to be burnt, is not to be tempted onely (as the Proteſtants think that picke quarels eaſely to marry) but it ſignifieth (Theodoret in hunc locum.) to yeld to concupiſcence either in minde or external vvorke. VVe ſay alſo, for ſuch as be free. for concerning others lavvfully made Prieſts and ſuch as othervviſe haue made vovv of chaſtitie, they can not marry at al, and therfore there is no compariſon in them betvvixt mariage and fornication or burning. for their mariage is but pretenſed, and is the vvorſt ſort of continencie and fornication or burning.

11. To remaine vnmarried.) Neither partie may dimiſſe the other and mary an other for any cauſe. for though they be ſeparated for fornication, yet neither may marry againe. Auguſt. de adult. coniug. li. 1. c. 8. 9. and li. 2. c. 5. 19. See Annot. Mat. 19. and S. Auguſtine in his vvhole bookes. de adulter. coniugijs to 6.

12. I ſay, not our Lord.) By this vve learne, that there vvere many matters ouer and aboue the things that Chriſt taught or preſcribed, left to the Apoſtles order and interpretation: vvherein they might, as the caſe requited, either commaund or counſel, and vve bound to obey accordingly.

14. Sanctified.) VVhen the infidel partie is ſaid to be cleane or ſanctified by the faithful, or the children of their mariage to be cleane, vve may not thinke that they be in grace or ſtate of ſaluation thereby, but onely that the mariage is (Hiero. li. 1. c. 5. aduerſ. Iouin.) an occaſion of ſanctification to the infidel partie and to the children. for S. Auguſtine (li. 3. de pec. mer. & remiſa c. 12.) concludeth againſt the Pelagians, as vve may doe againſt the Caluiniſts holding Chriſtian mens children to be holy from their mothers vvombe, and not to neede Baptiſme, that vvhat other ſanctification ſoeuer it be that is here meant, it can not be ynough to ſaluation vvithout faith, Baptiſme, &c.

19. But the obſeruation.) Neither to be Ievv nor Gentil, bond or free, maried or ſingle, nor the faith it ſelf vvhich is proper to Chriſtian men, vvil ſerue to ſaluation, vvithout good vvorkes and keeping the commaundements. S. Hierom adu. Iouin. li. c. 16.

23. Made the bondmen.) You muſt not ſerue men ſo that you obey & pleaſe them more then God.

25. Counſel I giue.) A counſel is one thing, a commaundement is an other. To doe that vvhich is counſeled, is not neceſſarie, becauſe one may be ſaued notvvithſtanding. but he that vvil doe that vvhich he is counſeled vnto ſhal haue a higher degree of glorie. He that fulfilleth not a commaundement, except he doe penance, can not eſcape punishment. Auguſt. li. de virg. c. 13. & 14.

28. Take a vvife.) Virginitie counſeled as the better: Mariage not forbidden, becauſe it is no ſinne.

28. If a virgin marrie.) He ſpeaketh not of that virgin vvhich hath dedicated her to ſelf to God. (for if any ſuch mary, ſhe ſhal be damned for breaking her firſt vovv) but onely of yong maides vnmaried in the vvorld. Hiero. adu. Iouin. li. 1. c. 7. Chryſ. ho. 20. Theodorete, Photius, and the other Greeke Doctors vpon this place apud Oecum. Epiph hæreſ. 61.

28. Tribulation of the flesh.) They are maruelously deceiued (ſaith S. Auguſtine li. de virg. c. 13.) that thinke the Apoſtle counſeleth virginitie rather then mariage, onely for that mariage hath many miſeries and moleſtations ioyned vnto it, vvhich by virginitie ſhal be auoided, & not reſpect of the greater reyvard in heauen. for the Apoſtles prouident

to virginitie, is for the next life, and he alleageth these troubles of marige in that sense specially as they be a hinderance from the seruice of God here, and therfore an impediment to vs tovvard the next life and the more ample ioyes thereof.

29. As though they had not.) He exhorteth that such as haue vvines, should not vvholy bestovv them selues in the vaine transitorie pleasure and voluptuousnes of their flesh, but liue in such moderation, that their mariage hinder them as litle as may be, from spiritual cogitations. VVhich is best fulfilled of them that by mutual consent do vvholy conteine, vvhether they haue had children or none, contemning carnal issue for the ioyes of heauen. And these mariages be more blessed then any other, saith S. Augustine de Ser. Do in monte li. 1. cap. 14.

32. Careful for the things of our Lord.) The Protestants might here learne if they list, first that virginitie is not onely preferred before mariage, for that it is a more quiet state of life in this vvorld, but for it is more conuenient for the seruice of God. Secondly that virginitie hath a grateful puritie and sanctitie both of body & soule, vvhich mariage hath not. Thirdly, they may learne the cause vvhy the Church of God requireth chastitie in the clergie, and forbiddeth not onely fornication, but al carnal copulation euen in lavvful vvedlocke: VVhich is not onely to the end that Gods Priests be not diuided from him by the clogges of mariage, but also that they be cleane and pure from the fleshly actes of copulation.

CHAP. VIII.

1. Knovvledge puffeth.) Knovvledge vvithout charitie puffeth vp in pride, and profiteth nothing at al. vvhen it is ioyned vvith charitie, then it edifieth. Aug. li. 9. ciu. Dei c. 20.

1. VVe al haue knovvledge.) The spiritual and perfectly instructed Christians knevv no meates, novv to be vncleane, neither for significatiō, as in the Lavv of Moyses: nor alvvaies by nature and creation, as the Manichees thought: nor by any other pollution, as in that they vvere offered to Idols: and therefore they did eate boldly of such meates as vvere sacrificed, contemning and condemning their Idols as mere nothing, and the vvorship of them as the honour of things imaginarie. vvhich their facte, for their vvant of discretion and charitie, and for the vse of that their libertie to the offense and scandal of the vveake, the Apostle doth here reprehend.

7. Some vvith a conscience.) The perfecter mens fault vvas, that they gaue offense, by their eating, to the vveaker Christians. VVho seeing them vvhom they reputed vvise and learned, to eate the meates offered to Idols, conceiued that there vvas some vertue and sanctification in those meates, from the Idol to vvhich they vvere offered: and thought that such things vvere or might be eaten vvith the same conscience and deuotion as before their conuersion.

Therfore the case standing thus, and the Apostles discourse of eating or not eating meates being so as is declared (a thing so euidēt that it admitteth no other interpretation) if the Protestants apply any of this admonition against our fastes in the Catholike Church. they be to riducu-lous.

10. In the Idols temple.) Like as novv, some Catholikes haue said, they knovv that Caluins communion is but as other bread and vvine. But yet the ignorant seing such goe to the Communion, thinke that it is a good act of Religion. Yea vvhatsoeuer they pretend, it must needes seeme an honour to Caluins Communion, vvhen they are seen in the Idols temple solemny sitting or communicating at the abominable table.

CHAP.

CHAP. IX.

1. My vvorke.) As he called him ſelf before Gods coadiutor, ſo here he boldly alſo chalengeth the Corinthians conuerſion to be his handy vvorke in our Lord: nothing derogating thereby from Chriſt, as the Proteſtants rudely charge the Fathers & Catholike men (vnder pretenſe of Gods honour) for vſing ſuch phraſes or ſpeaches in the Apoſtles ſenſe, of the Saincts & Sacraments.

5. And Cephas.) He nameth Cephas (that is Peter) to proue his purpoſe by the example of the cheefe and Prince of the Apoſtles. S. Amb. S. Chr. Oecum. vpon this place.

5. A vvoman a ſiſter.) The Heretikes peruerſely (as they do al other places for the aduantage of their Sect) expoũd this of the Apoſtles vviues, and for, vvomã, trãslate, (nevv Teſt. 1580.) vvife, al belles ſounding vvedding to them. VVhere the Apoſtle meaneth plainely the deuout vvomen that after the maner of Ievvrie did ſerue the preacher of neceſſaries, of vvhich ſort many folovved Chriſt Mat. 27. 55. and ſuſtained him and his of their ſubſtance. So doth S. Chryſoſtome, Theodorete, and al the Greekes (Oecum. in collect ſuper hunc lo.) take it. So doth S. Auguſtine De op. Monach. c. 4. and S. Hier. li. 1. adu. Iouinianum c. 14 both diſputing and prouing it by the very vvordes of the text. S. Amb. alſo vpon this place. And the thing is moſt plaine, for to vvhat end ſhould he talke of burdening the Corinthians vvith finding his vvife, vvhen him ſelf (c. 7. 7. 8.) clerely ſaith that he vvas ſingle?

7. VVho plaieth the ſouldiar?) He proueth by the Scriptures and naturalreaſons, that Preachers and Paſtors may chalenge their finding of their flocke, though him ſelf for cauſes had not, nor intended not to vſe his right and libertie therein.

9. That treadeth out the.) In that countrie they did tread out their corne vvith oxen, as vve do thresh it out.

13. The alter.) The English bible (1562) here and in the next chapter, ſaith thriſe for altar, temple: moſt falſely & heretically, againſt holy altars, vvhich about the time of that traslation vvere digged dovvne in England.

16. If I Euangelize.) If I ſhould preach either of compulſion and ſeruil feare, or mere neceſſitie, not hauing othervviſe to liue and ſuſtaine my ſelf in this vvorld, I could not looke for revvard in heauen. but novv doing it, not onely as enioyned me, but alſo as of loue and charitie, and freely vvithout putting any man to coſt, and that volũtarely and of very deſire to ſaue my hearers. I ſhal haue my revvard of God, yea and a revvard of Supererogation, vvhich is giuen to them that of aboundant charitie do more in the ſeruice of God then they be commaunded, as S. Auguſtine expounded it. De op. Mon. c. 5.

22. To al men.) Not by fiction or ſimulation, but by compaſſion of the infirmities of al ſortes. Aug. ep. 9.

23. That I may be partaker.) A ſingular place to conuince the Proteſtants, that vvil not haue men vvorke vvel in reſpect of revvard at Gods hand: the Apoſtle confeſſing expresly, that al this that he doth either of duety, or of Supererogation aboue duety (as to preach of freecoſt, and to vvorke vvith his ovvne hands, to get his ovvne meate and his fellovves, and to abſtaine from many lavvful things) al is, the rather to attaine the revvard of heauen.

24. So runne.) If ſuch as runne for a price, to make them ſelues more ſvvift, and to vvinne the game, abſtaining from many meates and pleaſures vvhat ſhould not vve doe or ſuffer to vvinne the crovvne of glorie, propoſed and promiſed to none but ſuch as runne, trauel, and endeuour for it?

27. I cha-

[illegible] I chastise.) The goale of euerlasting glorie is not promised nor set [illegible] for onely faith men, for such runne at random: but it is the price of [illegible] that chastise and subdue their bodies and fleshly desires by fasting, watching, voluntary pouertie, and other afflictions. Lord how farre is the [illegible]el doctrine of the Sectaries and the maners of these daies from the A[illegible]ostles spirit? Wherein euē we that be Catholikes, though we do not con[illegible]ne with the Protestants these voluntarie afflictions as superfluous (much [illegible] as superstitious or iniurious to Christs death,) but much commend them, yet we vse nothing the zeale and diligence of our first Christian a[illegible]uerers herein, and therfore are like to be more subiect to Gods temporal chastisments, at the least in the next life, then they were.

32. Lest perhaps.) Here may we lambes tremble (saith a holy father Aug. apud Pet. Lomb. in hunc locum.) when the ramme, the guide of the flocke, must so labour and punish him self (besides al his other miseries [illegible]eigned to the preaching of the Gospel (lest perhaps he misse the marke. A man might thinke S. Paul should be as sure and as confident of Gods grace & saluation as we poore wretched caitiues: but the Heretikes vnhappy securitie, presumption, and faithles persuasion of their saluation is not fides Apostolorum but fides dæmoniorum, not the faith of the Apostles, but the faith of Diuels.

CHAP. X.

3. The same.) The red Sea and the cloud, a figure of our Baptisme: the Manna from heauen and water miraculously drawen out of the rocke, a figure of the holy Sacrament of Christes body and bloud: our Sacramene containing the things and graces in truth, which theirs only signified. And it is an impudent forgerie of the Caluinists, to write vpon this place (Cal. in hunc loc.) that the Ievves receiued no lesse the truth and substance of Christ and his benefites in their figures or Sacraments, then we do in ours: and that they and we al eate and drinke of the self same meate and drinke: the Apostle saying onely, that they among them selues did al feede of one bread, & drinke of one rocke: which was a figure of Christ, therein especially, that out of Christes side pearced vpon the Crosse, gushed out bloud and water for the matter of our Sacraments.

12. Take heede lest he fall.) It is profitable to al, or in a maner to al, for to keepe them in humilitie, not to know what they shal be: saith S. Augustine. Which maketh against the vaine securitie of the protestants.

15. As to wise men.) To cause them to leaue the sacrifices and meates or drinkes offered to Idols, he putteth them in minde of the onely true Sacrifice and meate and drinke of Chsists body and bloud: of which, and the sacrifice of Idols also, they might not be in any case partakers. Using this terme, vt prudentibus loquor, in the same sense (as it is thought) as the Fathers of the primitiue Church did giue a watch word of keeping secrete from the Infidels and vnbaptized, the mysterie of this diuine Sacrifice, by these wordes, Norunt fideles, norunt qui initiati sunt Augustin. in Ps. 39. & 33. Conc. 1. 2. & Ps. 109. Ho. 42. c. 4. in lib. 50. hom. Orig in Leuit. ho. 9. Chrys. ho. 27. in Gen. in fine ho. 51. ad po. Antioch. ho. 5. in 1 Tim. 5. Paul saith, I speake to you boldly of this mysterie as to the wiser and better instructed in the same.

16. Which we blesse. That is to say, the Chalice of Consecration which we Apostles and Priests by Christes commission do consecrate, by which speach as wel the Caluinists (that vse no consecratiō of the cuppe at al, blasphemously calling it magical murmuration, and peruersely referring the benediction to thankes giuing to God) as also the Lutherans be refuted, who affirme Christes body & bloud to be made present by receiuing &

in

in the receiuing onely for the Apoſtle expresly referreth the benedi
the chalice, and to God, making the holy bloud and the commun
thereof, the effect of the benediction.

16. The participation of the body.) The holy Sacrament and Sa
of Chriſts body and bloud being receiued of vs, ioyneth vs in ſoul
body and engraffeth vs into Chriſt him ſelf, making vs partakers and
peece of his body and bloud. For not by loue or ſpirit onely (ſaith S. C
ſeſtom) but in very deede vve are vnited in his flesh, made one body v
him, members of his flesh and boanes. Chryſ. ho. 45. in Io. ſub fi
And S. Cyril, Such is the force of myſtical benediction that it m
Chriſt corporally by communicating of his flesh to dvvel in vs. Cyril. li
in Io. c. 13.

17. One bread one body.) As vve be firſt made one vvith Chriſt
eating his body and drinking his bloud, ſo ſecondly are vve conioyned
this one bread vvhich is his body, and cuppe vvhich is his bloud, in
perfect vnion and felovvship of al Catholike men, in one Church vvhich
his body Miſtical. VVhich name of Body miſtical is ſpecially attributed
appropriated to this one commonvvealth and Societie of faithful men,
reaſon that al the true perſons and true members of the ſame, be ma
lously knit together by Chriſtes ovvne one body, and by the ſelf ſame blo
in this diuine Sacrament. See S. Augu. li. 21. 5. 25. de ciu. Dei. Hilar. li. 8.
Trin. circa med.

18. They that eate the hoſtes.) It is plaine alſo by the example of th
Ievves in their Sacrifices, he that eateth any of the hoſt immolated, is par-
taker of the Sacrifice, and ioyned by office and obligation to God, of vvho
ſe ſacrifice he eateth.

20. I vvil not haue you.) I conclude then (ſaith the Apoſtle) th
that as the Chriſtian vvhich eateth and drinketh of the ſacrifice or Sacra-
ment of the altar, by his eating is participant of Chriſtes body, and is ioy-
ned in felovvship to al Chriſtian people that eate and drinke of the ſame,
being the hoſt of the nevv Lavv: and as al that did eate of the hoſtes o
Sacrifices of Moyſes Lavv. vvere belonging and aſſociated to that ſtate an
to God to vvhom the Sacrifice vvas done: euen ſo, vvhoſoeuer eateth o
the meates offered to Idols, he shevveth and profeſſeth him ſelf to be of the
Communion and Societie of the ſame Idols.

21. You can not drinke.) Vpon the premiſſes he vvarneth them plai-
nely, that they muſt either forſake the ſacrifice and fellovvship of the Idols
and Idolaters, or els refuſe the Sacrifice of Chriſts body and bloud in the
Church. In al vvhich diſcourſe vve may obſerue that our bread and chal-
ce, our table and altar, the participation of our hoſt and oblation, be com-
pared or reſembled point by point, in al effects, conditions, and proprieties,
to the altars, hoſtes, ſacrifices and immolations of the Ievves and Gentils.
VVhich the Apoſtle vvould not, nor could not haue done in this Sacra-
ment of the Altar, rather then in other Sacaments or ſeruice of our reli-
gion, if it onely had not bene a Sacrifice and the proper vvorship of God
among the Chriſtians, as the other vvere among the Ievves and Heathen.
And ſo do al the Fathers acknovvledge, calling it onely, & continually al-
moſt, by ſuch termes as they do no other Sacrament or ceremonie o
Chriſtes religion: The lambe of God laid vpon the table: Conc. Nic. the vn
blouddy ſeruice of the Sacrifice, In Conc. Epheſ. ep. ad Neſtor. pag. 60
the ſacrifice of Sacrifices: Dionyſ. Ec. Hier. c. 3. the quickening holy ſacrifice
the vnblouddy hoſt and victime: Cyr. Alex. in Conc. Eph. Anath. 11. the pro-
pitiatorie ſacrifice both for the liuing and the dead: Tertul. de cer. Milit.
Chryſ. ho. 41. in 1 Cor. Ho. 3. ad Philip. Ho. 66. ad po. Antioch. Cypr. ep. 6
de cœn. Do. nu. 1. Auguſt. Ench. 109. Quæſt. 2. ad Dulcit. to. 4. Ser. 34. de ver
Apoſt. the Sacrifice of our Mediator: the ſacrifice of our price: the Sacrifi
of the nevv Teſtament: the ſacrifice of the Church: Auguſt. li. 9. c. 13. & li.
de ba

...t.c.19. the one onely inconsumptible victime vvithout vvhich there ... religion: Cyprian. de cœn. Do. nu. 2. Chryſ. ho. 17. ad Hebr. Cypr. Iuſt. ... infra. The pure oblation, the nevv Lavv: the vital and impolluted ...ſt: the honorable and dreadful Sacrifice: the Sacrifice of thankes giuing ...r Euchariſtical: and the Sacrifice of Melchiſedec. VVhich Melchiſedec by ...s oblation in bread and vvine did properly and moſt ſingularly prefigu... this office of Chriſtes eternal Prieſthod and ſacrificing him ſelf vnder the formes of bread and vvine: vvhich shal cõtinevvdin the Church through out al Chriſtian Nations inſteed of al the offerings of Aarons Prieſthod, as the Prophete Malachie did foretel, as S. Cyprian, S. Iuſtine, S. Irenæus and others the moſt auncient Doctors and Martyrs do teſtifie. Cyp. ep. 63. nu. 2. Iuſtin Dial. cum Trypho. poſt med. Irenæ. li 4. c. 32. And S. Auguſtine li. 17. c. 20. de ciu. Dei. & li. 1. cont. adu. leg. & proph. c. 18. & li. 3. de bapt. c. 19. S. Leo ſer. 8. de Paſſione: and others do expresly auouch that this one Sacrifice hath ſucceded al other and fulfilled al other differences of ſacrifices, that it hath the force and vertue of al other, to be offered for al perſons and cauſes that the others, for the liuing and the dead, for ſinnes and for thankes giuing, and for vvhat other neceſſitie ſo-euer of body or ſoule. Ambroſ. ep 33. VVhich holy action of Sacrifice they alſo call the M A S S E in plaine vvordes. Auguſt. ſer. 251. 91. Con. Carthag. 2. c. 3. 4. c. 24. Milenit. c 12. Leo ep. 88. 81. c. 2. Greg. li 2. ep. 9. 93. &c. This is the Apoſtles and Fathers doctrine. God graunt the Aduerſaries may find mercie to ſee ſo euident and inuincible a truth.

21. Partakers of the table.) Though the faithful people be many vvaies knovven to be Gods peculiar, and be ioyned both to him & among them ſelues, and alſo ſeuered and diſtinguiſhed from al others that pertaine not to him, as vvel Ievves and Pagans, as Heretikes and Schiſmatikes, by ſundry other external ſignes of Sacraments, doctrine, and gouernement: yet the moſt proper and ſubſtantial vnion or difference conſiſteth in the Sacrifice and Altar: by vvhich God ſo ſpecially bindeth his Church vnto him, and him ſelf vnto his Church, that he acknovvledgeth none to be his, that is not partaker of his one onely Table and Sacrifice in his Church: and acquitteth him ſelf of al ſuch as ioyne in felovvship vvith any of the Heathen at their Idolatrie, or vvith the Ievves at their Sacrifices, or vvith Heretikes and Schiſmatikes at their prophane and deteſtable table. VVhich becauſe it is the proper badge of their ſeparation from Chriſt and his Church, and an altar purpoſely erected againſt Chriſtes Altar, Prieſthod, and Sacrifice, is in deede a very ſacrifice, or (as the Apoſtle here ſpeaketh) a table and cuppe of Diuels, that is to ſay, vvherein the Diuel is properly ſerued, and Chriſtes honour (no leſſe then by the altars of Ieroboam or any prophane ſuperſtitious rites of Gentilitie) defiled. And therfore al Catholike men, if they looke to haue felovvship vvith Chriſt and his members in his body and bloud, muſt deeme of it as of Idolatrie or ſacrilegious ſuperſtition, and abſtaine from it and from al ſocietie of the ſame, as good Tobie did from Ieroboams calues and the altars in Dan and Bethel: and as the good faithful did from the Excelſes, and from the temple and ſacrifices of Samaria. Novv in the Chriſtian times vve haue no other Idols, but hereſies, nor Idolothytes, but their falſe ſeruices ſhifted into our Churches in ſteede of Gods true and onely vvorship. Cypr. de vnit Ec. nu. 2. Hiero. in 11. Oſee. & 3. Amos. & in 2. Habac. Aug. in pſ. 80. v. 10. De Ciu. Dei li. 18. c. 51.

22. Al things are lavvful.) Hither to the Apoſtles argumens and examples vvhereby he vvould auert them from the meates offered to Idols ſeeme plainly to condemne their fact as Idololatrical, or as partici-

[illegible] accessory to Idolatrie, & not onely as of ſcandal giuen to the [illegible] brethren: and ſo no doubt it vvas in that they vvent into the very [illegible] ple of the Idols, and did vvith the reſt that ſerued the Idols, eate and [illegible] ke of the flesh and libaments directly offered to the Idol, yea and feaſ[illegible] togetherin the ſame bankets made to the honour of the ſame Idols: vvh[illegible] could not but defile them and entangle them vvith Idolatrie: not for t[illegible] the meate it ſelf vvas iuſtly belonging to any other but to God, or co[illegible] be defiled, made noiſome or vnlavvful to be eaten, but for and in reſpe[illegible] of the abuſe of the ſame and deteſtable dedicating of that to the diuel vvhich belonged not to him, but to God alone. Of vvhich ſacrilegious [illegible] they ought not to be partakers, as needes they muſt, entering and eatl[illegible] vvith them in their ſolemnities. to this end hath S. Paul hither to adm[illegible] niſhed the Corinthians. Novv he declareth that othervviſe in prophan[illegible] feaſts it is lavvful to eate vvithout curious doubting or asking vvhet[illegible] this or that vvere offered meates, and in marketres to bye vvhatſoeuer [illegible] there ſold, vvithout ſcruple and vvithout taking knovvledge vvhether it [illegible] of the Idolothytes or not: vvith this exception, firſt, that if one ſhould inui[illegible] te him to eate, or bye this or that as ſacred and offered meates, th[illegible] then he ſhould not eate it, leſt he ſhould ſeeme to approue the o[illegible] fering of it to the Idol, or to like it the better for the ſame. Se[illegible] condly, vvhen the vveake brother may take offence by the ſame. For thou[illegible] it be lavvful in it ſelf to eate any of theſe meates vvithout care of t[illegible] Idol: yet all lavvful things be not in euery time and place expedient to [illegible] done.

CHAP. XI.

2. My precepts.) In the Greeke traditions. (Paradoſeis.)

2. My precepts.) Our Paſtors and Prelates haue authoritie to com[illegible] maund, and vve are bound to obey. And the Gouerners of the Chur[illegible] may take order and preſcribe that vvhich is comely in euery ſta te, as tim[illegible] and place require, though the things be not of the ſubſtance of our reli[illegible] gion.

5. Euery vvoman.) VVhat gifts of God ſo euer vvomen haue, thoug[illegible] ſupernatural, as ſome had in the Primitiue Church, yet they may not for[illegible] get their vvomanly shamefaſtnes, but shevv them ſelues ſubiect and mode[illegible] and couer their heads vvith a veile.

16. Cuſtome.) If vvomen or other, to defend their diſorder & mall[illegible] pertnes, diſpute or alleage Scriptures and reaſons, or require cauſes o[illegible] their preachers vvhy & by vvhat authoritie they ſhould be thus reſtrained [illegible] in things indifferent, make them no other anſvver but this, This is the cu[illegible] ſtome of the Church, this is our cuſtome. VVhich is a goodly rule to re[illegible] preſſe the fauntineſſe of contentious ianglers, vvhich being out of al mode[illegible] ſtie and reaſon, neuer vvant vvordes and replies againſt the Church. VVh[illegible] ich Church if it could then by preſcription of tvventy or thirty yeres, and [illegible] by the authority of one or tvvo of their firſt preachers, ſtope the mouth[illegible] of the ſeditious: vvhat ſhould not the cuſtome of fiftene hundred yeres, [illegible] the decrees of many hundred Paſtors, gaine of reaſonable, modeſt, [illegible] humble men?

19. There muſt be hereſies.) VVhen the Apoſtle ſaith, Hereſies mu[illegible] be: He shevveth the euent, and not that God hath directly ſo appointed [illegible] as neceſſarie. for that they be, it commeth of mans malice and free vvil: b[illegible] that they be conuerted to the manifeſtation of the good and conſtant [illegible] faith & the Churches vnitie, that is Gods ſpecial vvorke of prouidence th[illegible] vvorketh good of euil. And for that there ſhould fall Hereſies and Sch[illegible] mes, ſpecially concerning the Article and vſe of the B. Sacrament of the

whereof he now beginneth to treate, it may make vs maruel the lesse, to see so great diſſenſions, Hereſies, and Schiſmes of the wicked and vvea-ke in faith concerning the ſame. Such things then vvil be, but vvo to him by vvhom ſcandals or Sectes do come. Let vs vſe Heretikes, ſaith S. Auguſtine, not to that end to approue their errours, but that by defending the Catholike doctrine againſt their deceites, vve may be more vvatchful and vvary: becauſe it is moſt truely vvritten, there muſt be hereſies that the tried and approued may be manifeſted or diſcouered from the holovv hartes among you. Let vs vſe this benefite of Gods prouidence, for Heretikes be made of ſuch as vvould erre or be naught, though they were in the Churche but being out, they profite vs exceedingly, not by teaching the truth vvhich they knovv not, but by ſtirring vp the carnal in the Church to ſeeke truth, and the ſpiritual Catholikes, to cleere the truth. for there be innumerable holy approued men in the Church, but they be not diſcerned from other among vs, nor manifeſt, ſo long as vve had rather sleepe in darknes of ignorance, then behold the light of truth. therfore many are raiſed out of their sleepe by Heretikes to ſee the day of God, and are glad thereof. Aug. c. 8. de vera relig.

20. Our Lordes ſupper.) The Chriſtians at or about the time of the Churches onely Sacrifice and their communicating thereof, kept great feaſtes: vvhich continued long, for that the reliefe of the poore vpon the common charges of the richer ſort, and the charitie and vnitie of al ſortes vvere much preſerued thereby, for vvhich cauſe they vvere called (Cõc. Gãg. cã. 11.) Agapai. that is, Charities, of the auncient Fathers, and vvere kept commõly in Church houſes or porcher adioyning, or in the body of the Church (vvhereof ſee Tert. Conc. Laod. can. 27. 28. Ap. c. 39. Clemens Alex. S. Iuſt. S. Auguſtin. cont. Fauſt. li. 20. c. 20.) after the Sacrifice and Communion vvas ended, as S. Chryſoſtom ho. 27 in 1. Cor in initio iudgeth. Thoſe feaſtes S. Paul here calleth Cœnas Dominicas, becauſe they vvere made in the Churches vvhich then vvere called Dominicæ, that is, Our Lordes houſes. The diſorder therfore kept among the Corint in theſe Church-feaſtes of Charity the Apoſtle ſeeketh here to redreſſe, from the foule abuſes expreſſed here in the text. And as S. Ambroſe in hunc locum, and moſt good authors novv thinke, this vvhich he calleth Dominicam cœnam, is not meant of the B. Sacrament, as the circumſtances alſo of the text do giue, namely, the reiecting of the poore, the rich mens priuate deuouring of all, not expecting one an other, glottony and drunkennesſe in the ſame, vvhich can not agree to the holy Sacrament. And therfore the Heretikes haue ſmal reaſon vpon this place, to name the ſaid holy Sacrament, rather, the Supper of the Lord, then after the maner of the primitiue Church, the Euchariſt, MASSE, or Liturgie. But by like they vvould bring it to the ſupper againe or Euening ſeruice, vvhen men be not faſting, the rather to take avvay the old eſtimation of the holines therof.

23. That our Lorde Ieſus.) The Apoſtles drift in al that he ſaith here of the Sacrament, is againſt vnvvorthy receiuing (as S. Auguſtine alſo noteth Ep. 118. c. 3.) and not to ſet out the vvhole order of miniſtration, as the heretikes do ignorantly imagine.

23. I haue deliuered.) As al other partes of religion vvere firſt deliuerd by preaching and vvord of mouth to euery Nation conuerted, ſo this holy order and vſe of the B. Sacrament vvas by S. Paul firſt giuen vnto the Corinthians by tradition. Vnto vvhich as receiued of our Lord he reuoketh them by this Epiſtle, not putting in vvriting particularly al things pertaining to the order, vſe, and inſtitution, as he aftervvard ſaith: but repeating the ſumme and ſubſtance thereof, and leauing the reſidue to his returne. But his vvordes and narration here vvritten vve vvil particularly proſecute, becauſe the Heretikes make profeſſion to folovv the ſame in their pretended reformation of the MASSE.

23. In the night.) Firſt the Aduerſaries may be conuinced that al the circunſtances of time, perſon, & place, vvhich in Chriſtes action are noted, neede not to be imitated. As, that the Sacrament ſhould be miniſtred at night, to men onely, to onely twelue, after or at ſupper, & ſuch like: becauſe (as S. Cyprian ep. 63. nu. 7. & S. Auguſtine ep. 118. c. nouo) there vvere cauſes of thoſe accidents in Chriſt that are not nevv to be alleaged for vs. He inſtituted then this holy act: vve do not. he made his Apoſtles Prieſts that is to ſay, gaue them commiſſion to do and miniſter the ſame: vve do not. he vvould haue this the laſt act of his life & vvithin the bounds of his Paſſion: it is not ſo vvith vs. he vvould eate and make an end of the Paſchal to accomplish the old Lavv: that can not be in our action, therfore he muſt needes doe it after ſupper and at night: vve may not do ſo. he excluded al vvomen, al the reſt of his Diſciples, al lay men: vve inuite al faithful, men & vvomen. In many circunſtances then, neither vve may imitate Chriſtes firſt action, nor the Heretikes as yet do: though they ſeeme to encline by abandoning other names ſauing this (calling it Supper) to haue it at night and after meate. though (as is before noted) they haue no luſt cauſe to call it ſo vpon Chriſts fact, ſeeing the Euangeliſts do plainely shevv (Io. 13. 2.) that the Sacrament vvas inſtituted after Supper, as the Apoſtle him ſelf here recordeth of the later part in expreſſe ſpeach. And moſt men thinke, a long ſermon and the vvashing of the Apoſtles feete came betvvene, yea and that the ſupper vvas quite finiſhed, & grace ſaid. But in al ſuch like things, the Catholike Church onely, by Chriſtes Spirit cannot, vvhich thinges are imitable, vvich not, in al his actions.

23. Tooke.) Chriſt tooke bread into his hands, applying this ceremonie, action, and benediction to it, and did bleſſe the very element, vſed power and actiue vvord vpon it, Luc. 9. 16. as he did ouer the bread and fiſhes vvhich he multiplied: and ſo doth the Church of God: and ſo do not the Proteſtans, if they folovv their ovvne booke and doctrine, but they let the bread & cuppe ſtand a loofe, and occupie Chriſtes vvordes by vvay of report and narration, applying them not at al to the matter propoſed to be occupied: and therfore hovvſoeuer the ſimple people be deluded by the reherſal of the ſame vvordes vvhich Chriſt vſed, yet conſecration, benediction, or ſanctification of bread and vvine they profeſſe they make none at al. At the firſt alteration of religion, there vvas a figure of the Croſſe at this vvord, He bleſſed: and at the vvorde, He tooke, there vvas a gloſſe or rubrike that appointed the Miniſter to imitate Chriſts action, and to take the bread into his hands: aftervvard that vvas reformed and Chriſtes action abolished, and his bleſſing of bread turned to thankes giuing to God.

23. Bread.) Chriſt made the holy Sacrament of vnleauened bread, and al the Latin Church imitateth him in the ſame, as a thing much more agreable to the ſignification both in it ſelf and in our liues, then the leauen. Yet our Aduerſaries neither folovv Chriſt, Saint Paul, nor the vveſt Church, in the ſame: but rather purpoſely make choiſe of that kind that is in it ſelf more vnſeemely, and to the firſt inſtitution leſſe agreable. In the other part of the Sacrament they contemne Chriſt and his Church much more impudently and damnably. For Chriſt and al the Apoſtles and al Catholike Churches in the vvorld haue euer mixed their vvine vvith vvater, for great myſterie and ſignification, ſpecially for that vvater gushed together vvith bloud out of our Lordes ſide. This our Lord did (ſaith S. Cyprian Ep. 63. ad Cecilium. nu. 4. 7.) and none rightly offereth, that folovveth not him therein. Thus Irænæus (li. 5. c. 1.) Iuſtine (Apolog. 2. in fine.) and al the Fathers teſtifie the Primitiue Church did, and in this ſort it is done in al the MASSES of the Greekes, S. Iames, S. Baſils. S. Chryſoſtoms: and yet our Proteſtants prete-

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to reduce al to Christ, vvil not doe as he did, and al the Apostles and Churches that euer vvere.

24. This is.) These vvordes being set downe, not in the person of the Euangelistes or Apostles, but expressed as in Christes owne person, to be said ouer the bread, and the like ouer the vvine, are the formes of the Sacrament and vvordes of consecration: neither is it a Sacrament but (as S. Augustine saith tract. 80 in Io.) vvhen the vvordes come, that is to say, actiuely and presently be applied to the elements of the same. Therfore the Protestants neuer applying these vvordes more then the vvhole narration of the institutiõ, nor reciting the vvhole (as is said) otherwise then in historical maner, (as if one vvould minister Baptisme & neuer apply the vvordes of the Sacrament to the childe, but onely read Christes speaches of the same) make no Sacrament at al. And that these proper vvordes be the onely forme of this Sacrament, and so to be spoken ouer or vpon the bread and vvine, S. Ambrose plainly and precisely vvritteth, recording hovv far the Euangelists narratiue vvordes do goe, and vvhere Christes owne peculiar mystical vvordes of consecration begin: and so the rest of the fathers. Ambro. li. 4. de Sac. c. 4. & c. 9. de init. Myste. Iusti. Apolog. 2. in fine. Cyp. de Cæn, Do. nu. 1. 2. August. Ser. 28. de verb. Do. sec. Mat. Tertull. li. 4. cont. Marc. Chrys. ho. 2. in 2. ad Tim. in fine & ho. de prodit. Iuda to. 3. Gre. Nyss. in orat. Cat. Dam. li. 4. c. 14.

24. My body.) VVhen the vvordes of Consecration be by the said impietie of the Protestants, thus remoued from the elements: no maruel if Christes holy body & bloud be not there, or that it is novv no more a Sacrament, but common bread and vvine. So they that vniustly charge the Cath. Church vvith defrauding the people of one peece of the Sacrament, haue in very deede left no part nor ſice of Sacrament, neither following Christ, as they pretend, nor S. Paul, nor any Euangelist, but their ovvne detestable Secte, hauing boldly defaced the vvhole institution, not in any accidental indifferent circumstances, but in the very substance and al. The right name is gone, the due elements both gone, no blessing or consecration, or other action ouer them, the formes be gone: and consequently the body and bloud, the Sacrament and the Sacrifice.

24. This doe.) By these vvordes, authoritie and povver is giuen to the Apostles, and by the like, in the Sacrament of Orders, to al lavvful Priests onely. No maruel then that the nevv heretical Ministers being lay men, giue the people nothing but bare bread and vvine, profane, naked, and natural elements, void of Sacrament and al grace. See the Annotation vpon S. Luke chap. 22. 19.

24. Take and eate.) This pertaineth to the receiuing of those things vvhich by consecration are present and sacrificed before: as vvhen the people or Priests in the old Lavv did eate the hosties offered or part thereof, they vvere made partakers of the sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or Sacrifice of Christes body and bloud: but it is the vse and application to the receiuer, of the things vvhich vvere made and offered to God before. There is a difference betvvixt the making of a medecine or the substance and ingredience of it, and the taking of it. Novv the receiuing being but a consequence or one of the endes vvhy the Sacrament vvas made, & the meane to apply it vnto vs: the Aduersaries valearnedly make it al and some, and therfore improperly name the vvhole Sacrament and ministration thereof, by calling it the Communion. VVhich name they giue also rather then any other, to make the ignorant beleeue that many must communicate together: as though it vvere so called for that it is common to many. By vvhich collusion they take avvay the

receiuing of the Prieſt alone, of the ſicke alone, of reſerning the conſecrated Hoſt and the vvhole Sacrament. Againſt vvhich deceite, knovv that this part of the MASSE is not called Communion, for that many ſhould concurre together alvvaies in the external Sacrament: but for that vve doe communicate or ioyne in vnitie and perfect fellovvſhip of one body, vvith al Chriſtian men in the vvorld, vvith al (vve ſay) that eate it through the vvhole Church, and not vvith them onely vvhich eate vvith vs at one time. And this fellovvſhip riſeth of that, that vve be, euery time vve receiue either alone or vvith companie, partakers of that one body vvhich is receiued through out al the vvorld. It is called communion (ſaith S. Damaſcene lib. 4. c. 14. de orthod. fide.) & ſo in deede it is, for that by it vve communicate vvith Chriſt, & be partakers of his fleſh & diuinitie, & by it doe communicate and are vnited one vvith an other. onely let vs take heede that vve de not participate vvith heretikes. And vvhen the Apoſtle ſaith, that al be one bread and one body that are partakers of one Bread, he meaneth not of them onely that communicate at one time and place: but that al be ſo, that communicate in vnitie through the vvhole Church. Then the name Communion is ignorantly vſed of them, as the name of Supper.

26. You ſhal shevv.) Vpon this vvord the Heretikes fondly ground their falſe ſuppoſition, that this Sacrament can not rightly be miniſtred or made vvithout a ſermon of the death of Chriſt: and that this and other Sacraments in the Church, be not profitable, vvhen they be miniſtred in a ſtrange language. As though the grace, force, operation, & actiuitie, together vvith the inſtruction and repreſentation of the things vvhich they ſignifie, vvere not in the very ſubſtance, matter, forme, vſe, and vvorke it ſelf of euery of the Sacraments: and as though preaching vvere not one vvay to shevv Chriſtes Paſſion, and the Sacraments an nother vvay: namely this Sacrament, conteining in the very kindes of the elements and the action, a moſt liuely repreſentation of Chriſtes death. As vvifely might they ſay that neither Abels ſacrifice nor the Paſchal lam be could ſignifie Chriſtes death vvithout a Sermon.

27. Guilty of the body.) Firſt here vpon marke vvel, that il men receiue the body and bloud of Chriſt, be they infidels or ill liuers. For in this caſe they could not be guilty of that vvhich they receiue not. Secondly, that it could not be ſo heinous an offenſe for any man to receiue a peece of bread or a cuppe of vvine, though they vvere a true Sacrament. For it is a deadly ſinne to receiue any Sacrament vvith vvil & intention to continevv in ſinne, or vvithout repentance of former ſinnes: but yet by the vnvvorthy receiuing of no other Sacrament is man guilty of Chriſtes body and bloud, but here, vvhere the vnvvorthy (as S. Chryſoſtom ſaith) doth vilany to Chriſtes ovvne perſon, as the Ievves or Gentiles did, that crucified it. Chryſ. ho. de non contemn Ec. &c. Ho. 60. & 61. ad po. Antioch. VVhich inuincibly proveth againſt the Heretikes that Chriſt is really preſent.

28. Let him proue.) A man muſt examine his life diligently vvhether he be in any mortal ſinne, and muſt confeſſe him ſelf of euery offenſe vvhich he knovveth or feareth to be deadly, before he preſume to come to the holy Sacrament. For ſo the Apoſtles doctrine here, vvith the continual cuſtom of the Cath. Church and the Fathers example, binde him to doe. Cyp. de lapſ. nu. 7. Aug. Eccl. dog. c. 53.

29. Not diſcerning the body.) That is, becauſe he putteth no difference nor diſtinction betvvixt this high meate and others. and therfore S. Aug. ſaith ep. 118. c. 3. that it is he that the Apoſtle ſaith ſhal be damned, that doth not by ſingular veneration or adoration make a difference betvvene this meate and al others. And againe in Pſ. 98. No man eateth it before he

more it. And S. Amb. li. 3. c. 12. de Sp. San. VVe adore the flesh of Christ in the Myst. S. Chr. ho. 24. in 1. Cor. VVe adore him on the altar, as the Sages did in the manger. S. Naz. in Ep. Gorg. My sister called on him vvhich is vvorshipped vpon the altar. Theod. Dial. 2. Inc. The Mystical tokens be adored. S. Denys, this Apostles scholer, made solemne inuocation of the Sacrament after Consecration. Hier. c. 3 part. 3. in princip. and before the receiuing, the vvhole Church of God crieth vpon it, See the Annot. Mat. 8. 8. Domine non sum dignus, Deus propitius esto mihi peccatori. Lambe of God that takest avvay the sinnes of the vvorld have mercie on vs. And for better discerning of this diuine meate, vve are called from common profane houses to Gods Church: for this, vve are forbidden to make it in vulgar apparel, and are appointed sacred solemne vestiments. Hiero. in Epitaph. Nepot. & li. 2. adu. Pelag. c. 9. Paulinus ep. 12. ad Seuer. Io. Diaco. in vit. D. Greg. li. 3. c. 59. For this, is the halovving of Corporals and Chalices, Amb. 2. Off. c. 28. Naz. Orat. ad Arrinnos. Optatus li. 6 in initio. for this, profane tables are remoued and altars consecrated: August. Ser. de temp. 255. for this, the very Priests themselues are honorable, chast, sacred, Hiero ep. 1. ad Heliodorum c. 7. Li. 1. adu. Iou. c. 19. Ambros. in 1. Tim. 3. for this, the people is forbidden to touch it vvith common hands. Nazianz. orat. ad Arianos in initio. for this, great care and solicitude is taken that no part of either kinde fall to the ground, Cyril. Hierosol. myst. 5. in fine. Orig. ho. 13. in c. 25. Exod. for this, sacred prouision is made that if any hosts or parts of the Sacrament do remaine vnreceiued, they be most religiously reserued vvith al honour and diligence possible. and for this, examination of consciences, confession, contrition, & (as S. Aug. saith ep. 11. c. 6.) receiuing it fasting. Thus do vve Catholikes and the Church of God discerne the holy Body and bloud by S. Paules rule, not onely from your profane bread and vvine (vvhich not by any secrete abuse of your Curars or Clerkes, but by the very order of your booke, the Minister, if any remaine after your Communion may take home vvith him to his ovvne vse and therfore is no more holy by your ovvne iudgement then the rest of his meates) but from al other either vulgar or sanctified meates, as (Augustin. de pec. merit. li. 2. c. 26.) the Catechumens bread, and our vsual holy bread. If al this be plaine and true, and you haue nothing agreable to the Apostles nor Christes institution, but a cleane contrarie: then imperet vobis Deus and confound you for not discerning his holy Body, and for conculcating the bloud of the new Testament.

30. Many sleepe.) VVe see here by this, it is a fearful case and crime to defile by sinne (as much as in vs lieth) the body of Christ in the Sacrament: seeing God strooke many to death for it in the Primitiue Church, and punished others by greuous sicknes. No maruel that so many strange diseases and deaths fall vpon vs novv in the vvorld.

31. Iudge your selues.) VVe may note here that it is not ynough, onely to sinne no more, or to repeat lightly of that vvhich is past: but that vve should punish our selues according to the vveight of the faults past and forgiuen: and also that God vvil punish vs by temporal scourges in this life or the next, if vve do not make our selues very cleane before vve come to receiue his holy Sacrament. vvhose heauy hands vve may escape by punishing our selues, by fasting and other penance.

33. Expect one an other.) Returning novv to their former fault and disorder for the vvhich he tooke this occasion to talke of the holy Sacrament, and hovv great a fault it is to come vnvvorthely to it: he exhorteth them to keepe their said suppers or feastes in vnitie, peace, and sobrietie, the riche expecting the poore &c.

34. I vvil dispose.) Many particular orders & decrees, moe then be here or in any other booke of the novv Testament expresly vvritten, did the Apostles, as vve see here, & namely S. Paul to the Corinthiās, set dovvne by tradition, vvhich our vvhole ministration of the MASSE is agreable

...s, as the ſubſtance of the Sacrifice and Sacrament is by the prem... proued to be moſt conſonant: Caluins ſupper and Communion ... points vvholy repugnant to the ſame. And that it agreeth not to these ... other not vvritten traditions, they eaſely confeſſe. The (Aug. ep. 118. c. 6.) Apoſtles deliuered vnto the Church to take it onely faſting: they care not for it. The Apoſtles taught the Church to conſecrate by the vvordes and the ſigne of the Croſſe, vvithout vvhich (ſaith S. Auguſtine tract. in Io. 118. Ser. 75. in append. Chryſ. ho. 55 in 26. Mat.) no Sacrament is rightly perfited: the Proteſtants haue taken it avvay. The Apoſtles taught the Church to keepe Aug. tra. 84. in Io. & Chr. ho. 21. in Act. (1). a Memorie or inuocatiõ of Saincts in this Sacrifice: the Caluinists haue none. The Apoſtles decreed that in this Sacrifice there should be ſpecial praiers for the dead, (Chryſ. ho. 3. in ep. ad Philip. Aug. de cur. pro. mort. c. 1.) they haue none. Likevviſe that vvater should be mixed vvith the vvine, and ſo forth. See Annot. in c. 11. v. 23. Bread. Therfore if Caluin had made his nevv adminiſtration according to all the Apoſtles vvritten vvordes, yet not knovving hovv many things beſide, the Apoſtle had to preſcribe in theſe vvordes, Cætera cum venero diſponam (the reſt I vvil diſpoſe, vvhen I come) he could not haue ſatisfied any vviſe man in his nevv chaunge. But novv ſeeing they are fallen to ſo palpable blindnes, that their doing is directly oppoſite to the very Scripture alſo, vvhich they pretend to folovv onely, and haue quite deſtroied both the name, ſubſtance, and al good accidents of Chriſtes principal Sacrament, vve truſt al the vvorld vvil ſee their folly and impudencie.

CHAP. XII.

8. The vvord of vviſdome. (Al theſe Gifts be thoſe vvhich the Ieu... and call Gratias gratis datas: vvhich be beſtovved often euen vpon il liuers, vvhich haue not the other graces of God vvhereby their perſons should be grateful, iuſt & holy in his ſight.

9. Faith in the ſame.) This faith is not an other in ſubſtance then the common faith in Chriſt, but is of an other accidental qualitie onely, that is, of more feruor, deuotion, zeale, and confident truſt, ſpecially for doing of miracles.

11. Yet are one body,) A marueious vnion betvvixt chriſt & his Church, & a great comfort to al Catholikes being members therof, that the Church and he, the head & the body, make & be called one Chriſt. Aug. de vnit. Ec.

15. If the foote.) The Church is of exceding great diſtiction of members, giftes, orders, and offices: yet of great concord, concurrence, mutual communion and participation in al actions of her members among them ſelues, and vvith Chriſt the head of the Body.

25. Schiſme in the body.) As Charitie and vnitie of ſpirit, is the proper bond and vveale of the common Body: ſo is diuiſion or Schiſme, (vvhich is the interruption of peace and mutual Societie betvvene the partes of the ſame), the ſpecial plague of the Church, and as odious to God as rebellion to the temporal Soueraine.

29. Are all miracles? S. Auguſtine ep. 137. giueth the ſame reaſon, vvhy miracles & cures be done at the memories or bodies of ſome Saincts more then at others: & by the ſame Saincts in one place of their memories rather then at other places.

CHAP.

CHAP. XIII.

1. Not Charitie.) Without Charitie, both towvard euery particular perſon, and ſpecially tovvard the common body of the Church, none of al the giftes and graces of God be profible.

2. And if I should haue.) This proueth that faith is nothing vvorth to ſaluation vvithout vvorkes, and that there may be true faith vvithout Charitie.

3. Deliuer my body.) Beleeue (ſaith S. Auguſtine) aſſuredly and hold for certaine, that no Heretike and Schiſmatike that vniteth not him ſelf to the Catholike Church againe, hovv great almes ſo euer he giue, yea or ſhede his bloud for Chriſtes name, can poſſibly be ſaued. For, many Heretikes by the cloke of Chriſtes cauſe, deceiuing the ſimple, ſuffer much. But vvhere true faith is not, there is no iuſtice, becauſe the iuſt liueth by faith. So it is alſo of Schiſmatikes, becauſe vvhere charitie is not, iuſtice can there be none: vvhich if they had, they vvould neuer plucke in peeces the body of Chriſt vvhich is the Church. Aug. ſeu Fulg. de fid. ad Pet. c. 39. So ſaith S. Auguſtine in diuers places, not onely of Heretikes that died directly for defenſe of their hereſie, as the Anabaptiſtes and Caluiniſts novv a daies do (for that is more damnable:) but of ſome Heretikes and Schiſmatikes that may die among the Heathen or Turkes for defenſe of truth or ſome Article of Chriſtes religion. Aug. de verb. Do. ſer. 50. c. 2. & in Pſ. 34. conc. 2. prope finem. Cyp. de vnit. Ec. nu. 8.

10. But vvhen that shal come.) By this text S. Auguſtine li. 22. Ciu. c. 29. proueth that the Saints in heauen haue more perfect knovvledge of our affaires here, then they had vvhen they liued here.

13. But the greater.) Charitie is of al the three the greateſt. Hovv then doth onely faith, being inferior to it, ſaue & iuſtifie, and not Charity?

13. Theſe three.) Theſe are the three vertues Theologicall, eche one by nature and definition, diſtinct from an other. and faith is by nature the firſt, and may be, and often is before, and vvithout Charitie: and truely remaineth in diuers after they haue by deadly ſinne loſt Charitie. Bevvare therfore of the Heretikes opinion, vvhich is, that by euery mortal ſinne faith is loſt no leſſe then charitie.

CHAP. XIIII.

1. Rather prophecie.) The gift of prophecying, that is, of expounding the hard points of our religion, is better then the gift of ſtrange tonges, though both be good.

2. Not to men.) To talke in a ſtrange language, vnknovven alſo to him ſelf, profiteth not the hearers, though in reſpect of God vvho vnderſtandeth al tonges and thinges, and for the myſteries vvhich he vtereth in his ſpirit and for his ovvne edification in ſpirit and affection, there be no difference: but the Prophet or Expoſitor treating of the ſame maner to the vnderſtanding of the vvhole aſſemblie, edifieth not him ſelf alone but al his hearers.

6. If I come.) That is, If I your Apoſtle and Doctor ſhould preach to you in an vnknovven tonge, and neuer vſe any kinde of expoſition, interpretation, or explication of my ſtrange vvordes, vvhat profite could you take thereby?

8. If the trumpet.) As the Trumpeter can not giue vvarning to our from the fight, vnles he vſe a diſtinct & intelligible ſound or ſtroke knovven to the ſouldiars: euen ſo the preacher that exhorteth to good life, or

…eth from sinne, except he doe it in a speach vvhich his heare…
…stand, can not attaine to his purpose, nor doe the people any good.

13. Let him pray that.) He that hath onely the gift of strãge tong… let him pray to God for the gift of interpretation: that the one may be mo… re profitable by the other. for to exhort or preach in a strange tongue, vvh… not vnlavvful nor vnprofitable, but glorious to God, so that the speach ha… bene either by him self, or by an other, aftervvard expounded.

14. My spirit praieth.) Also vvhen a man praieth in a strange tongue vvhich him self vnderstandeth not, it is not so fruitful for instruction to him, as if he knevv particularly vvhat he praied. Neuertheles the Apostle forbiddeth not such praying neither, confessing that his spirit, hart, and affection praieth vvel tovvardes God, though his minde and vnderstanding be not profited to instruction, as othervvise it might haue bene if he vnderstood the vvordes. Neither yet doth he appoint such an one to get his strange praier translated into his vulgar tongue, to obteine thereby the foresaid instruction. See the Declaration folovving of this Chapter.

16. He that supplieth the place.) By this vvord are meant al rude vnlearned men, but specially the simple vvhich vvere yet vnchristened, as the Catechumens, vvhich came in to those spiritual exercises, as also infidels did at their pleasures.

22. A signe.) The extraordinarie gift of tonges vvas a miraculous signe in the primitiue Church, to be vsed specially in the Nations of the Heathen for their conuersion.

23. Infidels.) In the primitiue Church, vvhen Infidels dvvelt neere or among Christians, and often times came vnto their publike preaching & exercises of exhortation and exposition of Scriptures and the like: it vvas both vnprofitable and ridiculous to heare a number talking, teaching, singing Psalmes & the like, one in this language, & an other in that, al at once like a blacke saunts, and one often not vnderstood of an other, sometime not to them selues, and to strangers or the simple standers by, not at al. VVhere othervvise if they had spoken either in knovvn tonges, or had done it in order, hauing an expositor or interpreter vvithal, the Infidels might haue bene conuinced.

26. A Psalme.) We see here that those spritual exercises consisted specially, first, in singing or giuing forth nevv Psalmes or praiers and laudes: secondly, in Doctrine, teaching, or reading lectures: thirdly, in Reuelation of secrete things either present or to come: fourthly, in speaking Tonges of strange Nations: lastly, in translating or Interpreting that vvhich vvas said, into some common knovvn language, as into Greeke, Latin, &c. Al vvhich gifts they had among them by miracle from the holy Ghost.

27. In course.) Al these things they did vvithout order, of pride and contention, they preached, they propheried, they praied, they blessed, vvithout any seemely respect one of an other, or obseruing of turnes and entercourse of vttering their Giftes. Yea vvomen vvithout couer or veile, and vvithout regard of their sexe or the Angels or Priests or their ovvne husbands, malepartly spake tonges, taught, or prophecied vvith the rest. This vvas then the disorder among the Corinthians, vvhich the Apostle in this vvhole chapter reprahendeth and sought to redresse, by forbidding vvomen vtterly that publike exercise, and teaching men, in vvhat order and course, as vvel for speaking in tonges, as interpreting and prophecying, it should be kept.

A MORE AMPLE DECLARATION OF THE SENSE OF THIS.

XIIII. CHAP.

This then being the ſcope and direct drift of the Apoſtle, as is moſt cleere by his vvhole diſcourſe, and by the record of al antiquitie: let the godly, graue, and diſcrete Reader take a taſt in this one point, of the Proteſtans deceitful dealing, abuſing the ſimplicitie of the popular, by peruerſe application of Gods holy vvord, vpon ſome final ſimilitude and equiuocation of certaine termes, againſt the approued godly vſe and truth of the vniuerſal Church, for the ſeruice in the Latin or Greeke tongue: vvhich they ignorantly, or rather vvilfully, pretend to be againſt this diſcourſe of S. Paul touching ſtrange tonges. Knovv therfore, that here is no vvord vvritten or meant of any other tongues but ſuch as men ſpake in the Primitiue Church by miracle. and that nothing is meant of thoſe tongues vvhich vvere the common languages of the vvorld or of the Faithful vnderſtood of the learned and ciuil people in euery great citie, and in vvhich the Scriptures of the Old or nevv Teſtament vvere vvritten, as, the Hebrevv, Greeke, and Latin. for though theſe alſo, might be giuen by miracle & vvithout ſtudy, yet being knovven to the Ievves, Romans, or Greekes in euery place, they be not counted among the differences of barbarous and ſtrange tonges here ſpoken of. VVhich could not be interpreted commonly, but by the miraculous gift alſo of interpretation. And therfore this Apoſtle (as the Euangeliſts alſo and others did their bookes) vvrote his Epiſtles in Greeke to the Romans and to al other Churches. VVhich vvhen he vvrote, though he penned them not in the vulgar language peculiar to euery people, yet he vvrote them not in Tongue, that is, in any ſtrange tongue not intellgible vvithout the gift of interpretation, vvhereof he ſpeaketh here: but in a notable knovven and learned ſpeach interpretable of thouſands in euery countrie. No more did S. Auguſtine our Apoſtle, ſpeaking in Latin, & bringing in the Scriptures and Seruice in Latin, preach and pray in Tonges according to the Apoſtles meaning here. for the Latin vvas not, nor is not, in any part of the vVeſt, either miraculous or ſtrange, though it be not the National tongue of any one countrie this day. And therfore S. Bede ſaith, (Hiſt. Angl. c. 1.) that being then foure diuers vulgar languages in our countrie, the Latin vvas made common to them al. And in deede of the tvvo (though in truth neither ſort be forbidden by this paſſage of S. Paul): the barbarous languages of euery ſeueral prouince in reſpect of the vvhole Church of Chriſt, are rather the ſtrange Tonges here ſpoken of, then the common Latin tongue, vvhich is vniuerſally of al the VVeſt Church more or leſſe learned; and pertaineth much more to vnitie and orderly coniunction of al Nations in one faith, Seruice, and vvorship of God, then if it vvere in the ſundry barbarous ſpeaches of euery Prouince. VVherein al Chriſtians that trauel about this part of the vvorld or the Indes either, vvhere ſo euer they come, ſhal finde the ſelf ſame Maſſe, Matrins, and Seruice, as they had at home. VVhere novv, if vve goe to Germās, or the Germās or Geneuians come to vs, eche others Seruice ſhal be thought ſtrāge and barbarous. Yea and the Seruice of our ovvne lāguage vvithin a fevv hundreth yeres (or rather euery age) ſhal vvholy become

vnknowen to our fathers, our tongue (as al vulgar) de[illegible] change.

And for edification, that is, for increase of faith, true knowledge and good life, the experience of a fevv yeres hath giuen al the vvorld a full demonstration vvhether our forefathers vvere not as vvise, as faithful, as deuout, as fearful to breake Gods lavves, and as likely to be saued, as vve are in al our tõgues, translations, & English praiers. Much vanitie, curiositie, contempt of Superiors, disputes, emulations, contentions, Schismes, horrible errors, profanation and diuulgation of the secrete Mysteries of the dreadful Sacraments, vvhich of purpose vvere hidden from the vulgar (as S. Denys Eccl. Hier. c. 1. and S. Basil de Sp. Sanct. c. 27. testifie) are fallen by the same, but vertue or sound knowledge none at all.

VVherein this also is a grosse illusion and vntruth, that the force and efficacie of the Sacraments, Sacrifice, and common praier, dependeth vpon the peoples vnderstanding, hearing, or knowledge: the principal efficacie of such thinges and of the vvhole ministerie of the Church, consisting specially of the very vertue of the vvorke, and the publike office of the Priests, vvho be appointed in Christes behalfe to dispose these Mysteries to our most good: the infant, innocent, idiote and vnlearned, taking no lesse fruite of Baptisme and al other diuine offices, meete for euery ones condition, then the learnedst Clerke in the Realmes: and more, if they be more humble, charitable, deuout, and obedient, then the other, hauing lesse of these qualities and more learning.

VVhich vve say not, as though it vvere inconuenient for the people to be vvel instructed in the meaning of the Sacraments and holy ceremonies and Seruice of the Church (for, that to their comfort and necessarie knowledge, both by preaching, Catechizing, and reading of good Catholike bookes, Christian people do learne in al Nations, much more in those countries vvhere the Seruice is in Latin, then in our Nation, God knoweth:) But vve say that there be other vvaies to instruct them, and the same lesse subiect to danger and disorder, then to turne it into vulgar tongues. VVe say, the simple people and many one that thinke themselues somebody, vnderstand as litle of the sense of diuers Psalmes, Lessons, and Oraisons in the vulgar tongue, as if they vvere in Latin: yea and often take them in a vvrong, peruerse, and pernitious sense, vvhich lightly they could not haue done in Latin. VVe say, that such as vvould learne in deuotion and humilitie, may and must rather vvith diligence learne the tongue that such Diuine things be vvritten in, or vse other diligence in hearing sermons and instructions: then for a fevv mens not necessarie knowledge, the holy vniuersal order of Gods Church should be altered. For if in the kingdom of England onely, it be not conuenient, necessarie, nor almost possible, to accomodate their Seruice booke to euery prouince and people of diuers tongues: how much lesse should the vvhole Church so do, consisting of so many differences? Neither doth the Apostle in al this Chapter appoint any such thing to be done, but admonisheth them to pray and labour for the grace of vnderstanding and interpretation, or to get others to interprete or expound vnto them. And that much more may vve doe concerning the Seruice in Latin, vvhich is no strange nor miraculously gotten or vnderstood tongue, but common to the most and cheefe churches of the vvorld, and hath bene, since the Apostles time, daily vvith all diligence through out al these partes of Christendom, expounded in euery house, schole, church, and pulpit: and is so vvel knowven for euery necessarie part of the diuine Seruice, that by the diligence of parents, Maisters, and Curates, euery Catholike of age almost, can tel the sense of euery ceremonie of the Masse, vvhat to answver, vvhen to say Amen at the

[illegible] benediction, vvhen to confesse, vvhen to adore, vvhen to [illegible], vvhen to kneele, vvhen to receiue, vvhat to receiue, vvhen to come, vvhen to depart, and al other dueties of praying and seruing, sufficiet to saluation. And thus is it euident that S. Paul speaketh not of the common tonges of the Churches Seruice.

Secondly, it is as certaine, that he meaneth not, nor vvriteth any vvord in this place of the Churches publike Seruice, praier, or miniſtration of the holy Sacrament, vvherein the Office of the Church ſpecially conſiſteth: but onely of a certaine exercise of mutual conference, vvherein one did open to an other and to the aſſemble, miraculous giftes and graces of the Holy Ghoſt, and ſuch Canticles, Pſalmes, ſecrete Myſteries, ſorts of Languages, and other Reuelations, as it pleaſed God to giue vnto certaine both men & vvomen in that firſt beginning of his Church. In doing of this, the Corinthians committed many diſorders, turning Gods gifts to pride and vanitie, and namely that gift of tonges: vvhich being in deede the leaſt of al giftes, yet moſt puffed vp the hauers, and novv alſo doth commonly puffe vp the profeſſors of ſuch knovvledge, according as S. Auguſtine vvriteth thereof. doct. Chr. li. 2. cap. 13. This exercise and the diſorder thereof vvas not in the Church (for any thing vve can reade in antiquitie) theſe fourtene hundreth yeres: and therfore neither the vſe nor abuſe, nor S. Paules reprehenſion or repreſſing thereof, can cõcerne any vvhit the Seruice of the Church. Further more this is euident, that the Corinthians had their Seruice in Greeke at this ſame time, and it vvas not done in theſe miraculous tonges. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language: in this exercise they ſpake in many tonges. In the publike Seruice euery man had not his ovvne ſpecial tongue, his ſpecial Interpretation, ſpecial Reuelation, proper Pſalmes: but in this they had. Againe, the publike Seruice had in it the miniſtration of the holy Sacrament principally: vvhich vvas not done in this time of conference. For into this exercise vvere admitted Carechumeny and Infideſs and vvhoſoeuer vvould: in this vvomen, before S. Paules order, did ſpeake and prophecie: ſo did they neuer in the Miniſtration of the Sacrament. vvith many other plaine differences, that by no meanes the Apoſtles vvordes can be rightly and truely applied to the Corinthians Seruice then, or ours novv. Therfore it is either great ignorance of the Proteſtants, or great guilfulnes, ſo vntruely and peruerſly to apply them.

Neither is here any thing meant of the priuate praiers vvhich deuout perſons of al ſortes and ſexes haue euer vſed, ſpecially in Latin, as vvel vpon their Primars as Beades. For, the priuate praiers here ſpoken of, vvere pſalmes or hymnes and ſonnets novvly inſpired to them by God, and in this conference or prophecying, vttered to one an others comfort, or to them ſelues and God onely. But the praiers, pſalmes, and holy vvordes of the Chriſtian people vſed priuately, are not compoſed by them, nor diuerſely inſpired to them ſelues, nor novv to be approued or examined in the aſſemblies: but they are ſuch as vvere giuen and vvritten by the Holy Ghoſt, and preſcribed by Chriſt and his Church for the faithful to vſe, namely the Pater noſter, the Aue Marie, and the Creede, our Ladies Matins, the Litanie:, and the like. Therfore the Apoſtle preſcribeth nothing here thereof, condemneth nothing therein, toucheth the ſame nothing at al. But the deuout people in their auncient right, may and ought ſtil vſe their Latin primars, beades, and praiers, as euer before. VVhich the vviſedom of the Church for greate cauſes hath better liked and allovved of, then that they ſhould be in vulgar tõges, though she vvholy forbiddeth not, but ſometimes graunteth to haue them translated, and vvould gladly haue al faithful people in order and humilitie learne, as they may, the contents of their praiers: and hath commaunded alſo in ſome Councels, that ſuch as can not learne diſtinctly in Latin (ſpecially the Pater noſter & the Creede) ſhould be taught them

tongue. And therfore as vve doubt not but it is ... available in al neceſſities, & more agreable to the vſe of al C... ple euer ſince their conuerſion, to pray in Latin, then in the v... though euery one in particular vnderſtand not vvhat he ſaith: ſo it is ... that ſuch pray vvith as great conſolation of ſpirit, vvith as litle tediouſnes, vvith as great deuotion and affection, and often times more, then the other and alvvaies more then any Schiſmatike or Heretike in his knovven language. Such holy Oraiſons be in maner conſecrated and ſanctified in and by the Holy Ghoſt that firſt inſpired them. and there is a reuerence and Maieſtie in the Churches tongue dedicated in our Sauiours Croſſe, & giueth more force and valure to them ſaid in the Churches obedience, then to others. The children cried. (Mat. 24.) Hoſanna to our Sauiour, and vvere allovved, though they knevv not vvhat they ſaid. It is vvel neere a thouſand yeres that (Greg. li. 27. Moral. c. 6.) our people vvhich could nothing els but barbarum ſtrendere, did ſing Alleluia, and not, Praiſe ye the Lord. and longer agoe ſince the poore husband men ſang the ſame at the plough in other Countries. Hiero. to 1. ep. 53. And Surſum corda, and Kyrie eleiſon, and the Pſalmes of Dauid ſung in Latin in the Seruice of the Primitiue Church, haue the auncient and flat teſtimonies of S. Cyprian, S. Auguſtine, S. Hierom and other Fathers. Grego. li. 7. ep. 63. Cypr. exp. orat. Do. nn. 13. Aug. c. 13. de dono perſeuer. & de bono vid. c. 16. and ep. 178. Hiero. præfat. in Pſal. ad Sophron. Aug. de Catechiz. rud. c. 9. de Doct. Chr. li. 2. c. 13. See ep. 10. Auguſt of S. Hierom. Latin translation readde in the Churches of Africa. Praiers are not made to teache, make learned, or increaſe knovvledge, though by occaſion they ſometimes inſtruct vs. but their ſpecial vſe is, to offer our hartes, deſires, and vvants to God, and to shevv that vve hang of him in al things: and this euery Catholike doth for his condition, vvhether he vnderſtand the vvorder of his praier or not. The ſimple ſort can not vnderſtand al Pſalmes, nor ſcarſe the learned, no though they be translated or read in knovven tonges: no muſt not ceaſe to vſe them for al that, vvhen they are knovven to containe Gods holy praiſes. The ſimple people vvhen they deſire any thing ſpecially at Gods hand, are not bound to knovv, neither can they tel, to vvhat petitio or part of the Pater noſter their demaund pertaineth, though it be in English neuer ſo much. they can not tel no more vvhat is, Thy kingdom come, then Adueniat regnum tuum. nor vvhether their petition for their ſicke children or any other neceſſitie, pertaine to this part, or to Fiat voluntas tua, or Ne nos inducas, or to vvhat other part els. It is ynough that they can tel this holy Oraiſon to be appointed to vs, to call vpon God in al our deſires: more then this, is not neceſſarie. And the translation of ſuch holy things often breedeth manifold danger and irreuerence in the vulgar (as to thinke God is author of ſinne, vvhen they read, Leade vs not into tentation) and ſeldom any edification at al. For, though vvhē the prayers be turned & read in English, the people knovveth the vvordes, yet they are not edified to the inſtruction of their minde and vnderſtanding, except they knevv the ſenſe of the vvordes alſo and meaning of the holy Ghoſt. For if any man thinke that S. Paul ſpeaking of edification of mans minde or vnderſtāding, meaneth the vnderſtāding of the vvordes onely, he is fouly deceiued. for, vvhat is a childe of fiue or ſixe yeres old edified or increaſed in knovvledge by his Pater noſter in English? It is the ſenſe therfore, vvhich euery man can not haue, neither in English nor Latin, the knovvledge vvhereof properly and rightly edifieth to inſtruction. and the knovvledge of the vvordes onely, often edifieth neuer a vvhit, and ſometimes buildeth to error and deſtruction: as it is plaine in al Heretikes and many curious perſons beſides. finally both the one and the other vvithout charitie and humilitie maketh the Heretikes and Schiſmatikes vvith al their Engliſh and vvhat other tonges and intelligence ſo euer, to be (1. Cor. 13.) as ſonans & cymbalum tinniens, ſounding braſſe & a tinkling cymbal.

To ...

[illegible] for praying either publikly or priuately in Latin vvord[illegible] sacred tongue of the greateſt part of the Chriſtian vvorld, [illegible] thought by the vviſeſt & godlieſt to be moſt expedient, and is certainely [illegible] to be nothing repugnant to S. Paul. If any yet vvil be contentious in the matter, vve muſt anſvver them vvith this ſame Apoſtle, 1. Cor. 11. 16. The Church of God hath no ſuch cuſtome. and vvith this notable ſaying of S. Auguſtine, ep. 118. c. 5. Any thing that the vvhole Church doth practiſe and obſerue through out the vvorld, to diſpute thereof as though it vvere not to be done, is moſt inſolent madneſſe.

34. Let vvomen hold their peace.) There be, or vvere, certaine Heretikes in our Countrie (for ſuch euer take the Scriptures diuerſely for the aduantage of time) that denied vvomen to hold lavvfully any kingdom or temporal Soueraintie: but that is falſe and againſt both reaſon & the Scriptures. This onely in that ſexe is true, that it is not capable of holy orders, ſpiritual Regiment or Cure of ſoules: and therefore can not doe any function proper to Prieſts and Biſhopes: not ſpeake in the Church, and ſo not preach, nor diſpute, nor haue or giue voice either deliberatiue or definitiue in Counſels and publike Aſſemblies, concerning matters of Religion, nor make Eccleſiaſtical lavves concerning the ſame, nor binde, nor looſe, nor excommunicate, nor ſuſpend, nor degrade, nor abſolue, nor miniſter Sacraments, other then Baptiſme in the caſe of mere neceſſitie, vvhen neither Prieſt nor other man can be had: much leſſe preſcribe any thing to the Clergie, hovv to miniſter them, or giue any man right to rule, preach, or execute any ſpiritual function as vnder her and by her authoritie: no creature being able to impart that vvhereof it ſelf is incapable both by nature and Scriptures. This Regiment is exprely ginen to the Apoſtles, Biſhopes, and Prelates: they onely haue authoritie to bind and looſe, Mat. 18. they onely are ſet by the Holy Ghoſt to goueme the Church, Act. 20. they onely haue cure of our ſoules directly, and muſt make account to God for the ſame, Hebr. 13.

CHAP. XV.

3. For I deliuered.) This deliuerie in the latin & greeke importeth tradition. ſo by Tradition did the Apoſtles plant the Church in al truth, before they vvrote any thing.

10. Hath not beleeue voide.) In him Gods grace is not void, that vvorketh by his free vvil according to the motion and direction of the ſame grace.

11. VVith me.) God vſeth not man as a brute beaſt or a blocke: but ſo vvorketh in him and by him that free vvil may concurre in euery action vvith his grace, vvhich is alvvaies, the principal. The heretikes to auoid this concurrence in vvorking & labouring, translate, vvhich is vvith me: vvhere the Apoſtle rather ſaith, vvhich laboureth vvith me.

15. Found alſo falſe vvitneſſes.) So may vve ſay, If the Cath. faith in al pointes be not true, then our firſt Apoſtles vvere falſe vvitneſſes, then hath our Countrie beleeued in vaine al this vvhile, then are al our forefathers dead in their ſinnes and periſhed. vvhich (preſuppoſing Chriſt to be God) vvere the greateſt abſurditie in the vvorld.

32. Let vs eate and drinke.) S. Ambroſe applieth theſe vvordes to our Chriſtian Epicurians that take avvay faſting, and deny the merite thereof. Hovv can vve be ſaued (ſaith he) if vve vvash not avvay our ſinnes by faſting, ſeeing the ſcriptures ſay, faſting and almes deliuer from ſinne? vvhat are theſe nevv maiſters then, that exclude al merite of faſting? is not this the very voice of the heathen ſaying, Let vs eate and drinke, to morovv vve ſhal die? lib. 10. epiſt. ep 82.

41. For ſtarre differeth.) The glorie of the bodies of Saincts ſhal not be al alike, but different in heauen according to mens merits.

64. It ſhal

44. It shal rise a spirituall body.) As to become spirituall [illegible] awaye the substance of the body glorified: no more vvhen Christes [illegible] is said to be in spirituall sort in the Sacrament, doth it import the abse[illegible] his true body and substance.

50. That flesh and bloud.) Flesh and bloud signifie not here the [illegible] stance of those things, but the corrupt qualitie incident to them in this [illegible] by the fall of Adam.

CHAP. XVI.

2. In the first.) That is Sunday. Hiero. quæst. 4. Hedibiæ. So quickly did the Christians keepe Sunday, holiday, and assembled to Diuine Seruice on the same.

8. Vntil Pentecost.) The Heretikes & other newe fangled strine among themselues, vvhether Pentecost signifie here the terme of fiftie daies, or els the Ievves holy day so called. But it commeth not to their mindes that it is most like to be the feast of vvhitsontide kept & instituted euen then by the Apostles, as appeareth by the Fathers See S. Aug. epist. 119. cap. 15. & 16. Ambr. in c. 17. Lucæ.

ANNOTATIONS.

VPON THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

4. By the exhortation.) Dia tis paracliseos his paracaloumetha.

5. Passions of Christ.) Al the afflictions of the faithful be called Christes owne passions, not onely because they be suffered for him, but for that there is so straite coniunction and communion betwixt him being the head, and euery of the liuing members of his body, vvhich is the Church, that vvhatsoeuer is suffered by any one of the same, is counted as a peece of his owne Passion. As likevvise vvhatsoeuer good vvorkes be done to any of them or by any of them, be accepted as done to or by Christ him self. VVhich thing if the Protestants vvel vveighed, they vvould not maruel that the Catholike Church attributeth such force of merite and satisfaction to the vvorke of holy men.

5. The comfort abound.) VVordly men that see onely the exterior miseries and afflictions that Catholikes do suffer being persecuted by the Heathen or Heretikes, deeme them exceding miserable. but if they felt or could conceiue the aboundáce of consolatiõ vvhich Christ euer giueth according to the measure of their afflictiõs, they vvould neuer vvõder at the voluntarily toleration of vvhat torments soeuer for Christes sake, but vvould vvish rather them selues to be in any dungeon in England vvith the comforte that such haue from God, then to liue out of the Church in al the vvealth of the vvorld.

11. You helping in praier.) S. Paul knevv that the helpe of other mens praiers vvas nothing derogatorie to the office of Christes mediation or intercession for him, nor to the hope that he had in God: and therfore he [illegible]

eth the Corinthians aide herein, as a ſupport and ſuccour for him ſelf the ſight of God. VVith vvhat reaſon or Scripture then, can the Protes. nts ſay that the praiers of Sainctes be iniurious to Chriſt, or not to ſtand vvith the confidence vve haue in him? As though it vvere more dishonour to God that vve ſhould vſe the aide of Sainctes in heauen, then of ſinners in earth: or Hiero. cont. Vigil. that, the interceſſion of theſe our fellovves beneath, vvere more auailable then the praiers of theſe that be in the glorious ſight of God aboue.

11. By many meus.) He meaneth, that as the praiers of many ioyned togither for him, ſhal be rather heard, then of any alone: ſo their common thankes giuing to God for graunting their requeſt, ſhal be more acceptable and glorious to God, then any one mans thankes alone. VVhich thing doth much commend the holy Churches publike praiers, proceſſions, ſtations, and pilgrimages, vvhere ſo many meete and vniformely ioyne their praiers and laudes togither vnto God.

14. Your glorie.) The Apoſtles, teachers, and preachers, that conuert countries or particular perſons to Chriſt, and the peoples or parties by them conuerted, ſhal in the day of iudgement haue much mutual ioy and glorie of and for eche other, one giuing to the other great matter of merite in this life, and of revvard in the next. See 1. Theſſ. 2. v 19.

18. It is, it is not.) As he diſchargeth him ſelf of al other leuitie touching his promis or purpoſe of comming to them, ſo much more of al inconſtancie in preaching Chriſtes doctrine and faith. VVherein, one day to affirme, an other day to deny, to diſſent from his fellovves or from him ſelf, to change euery yere or in euery epiſtle the forme of his former teaching, to come daily vvith nevv deuiſes repugnant to his ovvne rules, vvere not agreable to an Apoſtle and true teacher of Chriſt, but proper to falſe prophets and Heretikes. VVherof vve haue notorious examples in the Proteſtants: vvho being deſtitute of the ſpirit of peace, concord, conſtancie, vnitie, and veritie, as they varie from their ovvne vvritings vvhich they retract, reforme, or deforme continually, ſo both in their preachings, & forme of Seruice, they are ſo reſtles, changeable, and repugnant to them ſelues, that if they vvere not kept in avve vvith much a do, by temporal lavves or by the ſhame and rebuke of the vvorld, they vvould coine vs euery yere or euery Parliament, nevv Communions, nevv faithes, and nevv Chriſtes, as you ſee by the manifold endeuours of the Puritans. And this to be the proper note of falſe Apoſtles and Heretikes, ſee in S. Irenæus lib. 1. c. 18. and Tertul. de præſcript. S. Baſil. ep. 82.

22. Hath ſealed.) The learned Diuines proue by this place and by the like in the fourth to the Epheſians, that the Sacrament of Baptiſme doth not onely giue grace, but imprinteth and ſealeth the ſoule of the baptized, vvith a ſpiritual ſigne, marke, badge, or token, vvhich can neuer be blotted out, neither by ſinne, hereſie, apoſtaſie, nor other vvaies, but remaineth for euer in man for the cogniſance of his Chriſtendom, and for diſtinction from others vvhich vvere neuer of Chriſtes fold. by vvhich alſo he is as it vvere conſecrated and deputed to God, made capable and partaker of the ſightes of the Church, and ſubiect to her lavves and diſcipline See S. Hierom in 4. Epheſ. S. Ambroſe lib. 1. de Sp. ſancto cap. 6. S. Cyril. Hieroſol. Catechet. 17. at the end, and S. Dionyſius Areopag. cap. 2. Eccl. Hierarch. The vvhich fathers expreſſe that ſpiritual ſigne by diuers agreable names, vvhich the Church and moſt Diuines, after S. Auguſtine, call the character of Baptiſme, by the truth and force of vvhich ſpiritual note or marke of the ſoul, he ſpecially conuinceth the Donatiſtes, that the ſaid Sacrament though giuen and miniſtred by Heretikes or Schiſmatikes or vvho els ſo euer, can neuer be reiterated. See ep. 57. & lib. 6. cont. Donatiſt. cap. 1. & lib. 2. cont. Parmenianum cap. 13. As the like indeleble characters giuen alſo by the Sacraments of Confirmation and Orders, do make thoſe alſo irreiterable and ne-

uer to

ner to be receiued but once. Whereas al other Sacraments ſauing three, may be often receiued of the ſelf ſame perſon And that holy Or[der] can not be iterated, ſee S. Auguſtine li. 2. cont. Parmen. c. 13. lib. de bono co[niug.] c. 24. and S Gregorie li. 2. Regiſt. ep. 32. The like of Confirmation is decreed in the moſt auncient Councel Tarracon ca. 6. to. 2. Concil. Finally this character is giuen onely by theſe ſaid three Sacraments, and is the reaſe that none of them can be in any man repeated or reiterated, ſee the decrees of the Councels Florentine and Trent. Which yet is no newe deuiſe of them, as the Heretikes falſely affirme, but agreable (as you ſee) both to the Scriptures and alſo to the auncient fathers and Councels.

24. Not becauſe we ouerrule.) Calum and his ſeditious Sectaries with other like which deſpiſe dominion, as S. Iude deſcribeth ſuch, would by this place deliuer them ſelues from al yoke of ſpiritual Magiſtrates and Rulers: namely that they be ſubiect to no man touching their faith, or ſo the examination and triall of their doctrine, but to God and his word onely. And no marueil that the malefactors and rebelles of the Church would come to no tribunal but Gods, that ſo they may remaine vnpunished at leaſt during this life. for though the Scriptures plainely condemne their hereſies, yet they could writhe them ſelues out by falſe gloſes, conſtructions, corruptions, and denials of the bookes to be Canonical, if there were no lawyes or iudicial ſentence of men to rule and repreſſe them.

Notwithſtanding then theſe wordes of S. Paul, whereby onely tyrannical, inſolent, and proud behauiour and indiſcrete rigor of Prelates or Apoſtles towards their flockes is noted, as alſo in the firſt of S. Peter cap. 5. (the Greeke word katakyrie ſin. in theſe places, and in the Goſpel Mat. 20. 25. Mar. 10. 42. ſignifying lordly and inſolent dominion:) yet he had an exerciſed iuſt rule, preeminence, and prelacie ouer them, not onely for their life but alſo and principally touching their faith. for he might & did call them to account for the ſame, and excommunicated heretikes for forſaking their faith. 1. Cor. 4. 5. 2. Cor. 10. 4. 13. 10. 1. Tim. 1. 20. Tit. 1. 11. And al Chriſtian men are bound to obey their lawful Prelates in matters of faith and doctrine ſpecially, and muſt not vnder that ridiculous pretence of obeying Gods word onely (which is the ſhifte of al other Heretikes, as Anabaptiſtes, Arians, and the like, as well as the Proteſtants) diſobey Gods Church, Councels, and their owne Paſtors and Biſhops, who by the Scriptures haue the regiment of their ſoules, and may examine and punish as well Iohn Caluin as Simon Magus, for falling from the Catholike faith. for though God alone be the Lord, author and giuer of faith, yet they are his (3. Cor. 9.) cooperators and coadiutors by whom the faithful do beleeue and be preſerued in the true faith, and be defended from wolues, which be Heretikes ſeeking to corrupt them in the ſame. And this ſame Apoſtle (1. Cor. 4. 15.) chalengeth to be their father as he that begat and formed them by his preaching in Chriſt.

CHAP. II.

6. This rebuke ſufficeth.) This Corinthian for inceſt was excommunicated and put to penance by the Apoſtle, as appeareth in the former Epiſtle c. 5. And here order is giuen for his abſolution and pardoning. Whereof firſt we haue a plaine example and proofe of the Apoſtolike power, there of binding, and here of looſing: there of punishing, here of pardoning: there of retaining ſinnes, here of remiſſion. Secondly we may hereby proue that not onely amendment, ceaſing to ſinne, or repentance in hart and before God alone, is alwaies ynough to obteine ful reconcilement, whereas we ſee here his ſeparation alſo from the faithful, and the Sacraments, and from all companie or dealing with other Chriſtian men, beſides other bodily affliction: al which called of the Apoſtle before interitus carnis, the death

of the flesh, and named here, Rebuke, or (as the Greeke vvord nimia also importeth) nullor, penalrie, correction, chastisment, vvere enioyned him by the Apostles commaundement in the face of the Church, and by the offender patiently susteined so long. Thirdly vve see that it lieth in the handes of the Apostles, Bishops, and spirituall Magistrates, to measure the time of such penance or discipline, not onely according to the vveight of the offence committed, but also according to the vveaknes of the persons punished, and other respectes of time and place, as to their vvisedom shal be thought most agreable to the parties good, and the Churches edification. Lastly by this vvhole handling of the offenders case, vve may refute the vvicked heresie of the Protestants, that vvould make the simple beleeue, no punishment of a mans ovvne person for sinnes committed, nor penance enioyned by the Church, nor any paines temporal or satisfaction for our life past, to be necessarie, but al such things to be superfluous, because Christ hath satisfied ynough for all. VVhich Epicurian doctrine is refelled, not onely hereby, but also by the Prophets, Ioel 2. 12. Iohn the Baptistes, Christes, (Mat. 3. & 4.) and the Apostles (Act. 2 & 26.) preaching of penance and condigne vvorkes or fruites of repentance, to euery man in his ovvne person, and not in Christes person onely: and by the vvhole life and most plaine sentences and penitential canons of the holy doctors and Councels prescribing times of penance, commending penance, enioyning penance, and continually vsing the vvord satisfaction in this case through out al their vvorkes, as our Aduersaries them selues can not but confesse.

8. I beseeche you) They vvhich at the beginning did beare to much vvith the offender, and seemed loth to haue him excommunicated in so austere maner: yet through their obedience to the Apostle became on the other side so rigorous, and so farre detested the malefactor after he vvas excommunicated, that the Apostle novv meaning to absolue him, vvas glad to intreate and commaund them also to accept him to their companie and grace againe.

9. Obedient.) Though in the last chapter he discharged him self of tyrannical dominion ouer them, yet he chalengeth their obedience in al things as their Pastor and Superior, and consequently in this point of receiving to mercie the penitent Corinthian. VVherby vve see, that as the povver and authoritie of excommunicating, so of absoluing also vvas in S. Paules person, though both vvere to be done in the face of the Church: els he vvould not haue commaunded or required their obedience.

10. VVhich I pardoned) Kecharisma. Though he did great Penance (saith Theodorete) yet he calleth this pardoning, charin, a grace, because his sinne vvas greater then his penance.

10. Ialso.) The Heretikes and others not vvel founded in the Scriptures and antiquitie, maruel at the Popes pardons, counting them either fruitles or vnlavvful or no elder then S. Gregorie. But in deede the authoritie, povver, and right of them is of Christes ovvne vvord and commission, principally giuen to Peter, and so aftervvard to al the Apostles, and in their persons to al the cheefe Pastors of the Church, vvhen it vvas said, VVhatsoeuer you loose in earth, shal be loosed in heauen. (Mat. 18.) By vvhich commission the holy Bishops of old did cut of large peeces of penance enioyned to offenders, and gaue peace, grace, or indulgence, Cyprian. epist. 13. 14. 15. before they had accomplished the measure of their appointed or deserued punishment. and that is to giue pardon. And so S. Paul here did tovvardes the Corinthian, vvhom he assoiled of mere grace and mercie, as the vvord donare or condonare doth signifie, vvhen he might longer haue kept him in penance and temporal affliction for his offence. See Theodoret. in hunc loc. VVhereof though he had already before

God in-

God inwardly repented, yet vvas he iuſtly holden vnder this correc
ſome ſatisfaction of his fault paſt, during the Apoſtles pleaſure. To r
then the temporal punishment or chaſtiſment due to ſinners after the
fence it ſelf and the guilt therof be forgiuen of God, is an indulgence o
pardon. vvhich the principal Magiſtrates of Gods Church by Chriſtes vva
rant and the Apoſtles example, haue euer done, being no leſſe authoriſ
to pardon then to punish, and by imitation of our Maiſter (vvho forga
Io. 8. 11. the aduoutereſſe and diuers other offenders, not only their ſinne
but alſo often the temporal punishments due for the ſame) are as much
giuen to mercie as to iuſtice.

10. For you.) Theodorete vpon this place ſaith that the Apoſtle gaue
this pardon to the Corinthian at the interceſſion of the bleſſed men Timo-
theus and Titus. And vve may read in ſundrie places, of S. Cyprian namely,
locis citatis, that Indulgences or remiſſions vvere giuen in the primitiue
Church by the mediation of holy Confeſſors or Martyrs, and by communi-
cating the ſatisfactorie vvorkes of one to an other, to vvhich end they gaue
their letters to Biſhops in the behalfe of diuers their Chriſtian brethren, a
thing moſt agreable to the mutual entercourſe that is betvvene the mem
of Chriſtes myſtical body, and very anfvverable to Gods iuſtice, 2. Cor. 8.
vvhich by ſupply of the one ſort that aboundeth, ſtandeth entire in reſpe
of the other ſort alſo that vvanteth. In vvhich kinde the Apoſtle confeſſ
Col. 1. 24. that him ſelf by his ſuffering and tribulations, ſupplieth the vva
tes of ſuch paſſions as Chriſt hath to ſuffer, not in his ovvne perſon, but
his body, vvhich is his Church. VVhereupon vve inferre moſt aſſuredly, th
the ſatisfactorie and penal vvorkes of holy Saincts ſuffered in this life,
communicable and applicable to the vſe of other faithful men their fellow
members in our Lord, and to be diſpenſed according to euery ones neeſſ
tie and deſeruing, by them vvhom Chriſt hath conſtituted ouer his famili
and hath made the diſpenſers of his treaſures.

10. In the perſon of Chriſt.) For that many might of ignorance o
pride reproue the practiſe of Gods Church and her Officers, or deny t
Apoſtles authoritie to be ſo great ouer mens ſoules as to punish and p
don in this ſort, S. Paul doth purpoſely and precisely tell them that he d
giue pardon as Chriſtes Vicar, or as bearing his perſon in this caſe: a
therfore that no man may maruel of his povver herein, except he thin
that Chriſtes povver, authoritie, and commiſſion is not ſufficient to relea
temporal punishment due to ſinners. And this to be the proper meanin
of theſe vvordes, In the perſon of Chriſt, and not as the Proteſtants vvou
haue it (the better to auoid the former concluſion of the Apoſtles giuing
indulgence) In the face or ſight of Chriſt. you may eaſily vnderſtand by the
Apoſtles like inſinuation of Chriſtes povver 1. Cor. 5. 6. vvhen he commit
ted this offender to Satan, affirming that he gaue that ſentence in the name
and vvith the vertue or povver of our Lord Ieſus Chriſt. In al vvhich caſes
the Proteſtants blindnes is exceeding great, vvho can not ſee that this is no
the vvay to extol Chriſtes povver, to deny it to his Prieſts, ſeing the Apoſt
chalengeth it by that that Chriſt hath ſuch povver, & that him ſelf do
in his name, vertue, and perſon. So novv in this, and in no other name,
Popes and Biſhops their pardons. VVhich pertaining proprely to relea
onely of temporal punishment due after the ſinne and the eternal puni
ment be forgiuen, is not ſo great a matter as the remiſſion of the ſinn
ſelf: vvhich yet the Prieſts Io. 20. 23. by expreſſe commiſſion do alſo
mitte.

11. Circumuented of Satan.) VVe may ſee hereby, that the diſp
tion of ſuch diſcipline, and the releaſing of the ſame, be put into the p
and handes of Gods miniſters, to deale more or leſſe rigorously, to p
ſooner or later, punish longer or shorter vvhile, as shal be thought
their vviſedom. for the end of al ſuch correction or pardoning muſt

ſion of the parties ſoul, as the Apoſtle noted 1. Cor. 5. 5. VVhich to ſo-
, and ſome certaine times, may be better procured by rigour of diſcipline
then by indulgence, to ſome others, by lenitie and humane dealing (ſo par-
doning of penance is called in old Councels Conc. Nic. can. 12. Ancyran can.
4. & 5.) rather then by ouermuch chaſtiſement. for conſideration vvhereof,
in ſome ages of the Church, much diſcipline, great penance and ſatisfaction
vvas both enioyned and alſo vvillingly ſuſteined, and then vvas the leſſe
pardoning and fevver indulgences, becauſe in that voluntary vſe and acce-
ptation of punishment, and great zeale and feruor of ſpirit, euery man ful-
filled his penance, and fevv asked pardon. Novv in the fall of deuotion and
lothſomnes that men commonly haue to do great penance, though the ſin-
nes be far greater then euer before, yet our holy mother the Church knovv-
ing vvi h the Apoſtle the cogitations of Satan, hovv he vvould in this deli-
cate time, drive men either to deſperation, or to forſake Chriſt and his
Church and al hope of ſaluation, rather then they vvould enter into the
courſe of canonicall diſciſline, enioyneth small penance, and ſeldom vſeth
extremitie vvith offenders as the holy Biſho s of the primitiue Church did,
but condeſcending to the vveaknes of her children, pardoneth exceding of-
ten and much, not onely al enioyned penance, but alſo al or great partes of
vvhat punishment temporal ſo euer due or deſerued, either in this vvorld
or in the next. As for the Heretikes vvhich neither like the Churches lenitie
and pardoning in theſe daies, nor the old rigor of the primitiue Church,
they be like to the Iewes Matt. 11. 18. that condemned Iohn the Baptiſt of
auſteritie, and Chriſt of to much freedom and libertie: not knovving nor
liking in deede either Chriſtes ordinance and commiſſion in binding or loo-
ſing, or his prouidence in the gouernement of the Church.

17. Adulterating.) The Greeke vvord capileuondes ſignifieth to make
commoditie of the vvord of God, as vulgar Vinteners do of their vvine.
VVhereby is expreſſed the peculiar trade of al Heretikes, and exceding pro-
per to the Proteſtants, that ſo corrupt Scriptures by mixture of their ovvne
phantaſies, by falſe translations, gloſſes, colorable and pleaſant commenta-
ries, to deceiue the taſt of the ſimple, as tauerners and tapſters do, to make
their vvines ſalable by manifold artificial deceites. The Apoſtles contrarie-
vviſe, as all Catholikes, deliuer the Scriptures and vtter the vvord of God
ſincerely and entirely, in the ſame ſenſe and ſort as the fathers left them to
the Church, interpreting them by the ſame Spirit by vvhich they vvere
vvritten or ſpoken.

CHAP. III.

3. The Epiſtle of Chriſt.) S. Paul and other holy vvritters of Scrip-
tures did ſet dovvne many thinges in vvriting, by penne, inke, and paper, al
vvhich be of the Holy Ghoſt: but the ſpecial and proper booke of Chriſtes
truth and Goſpel, is not the external vvriting in thoſe dead creatures, but in
the hartes of the faithful, being the proper ſubiecte of theſe truthes and
graces preached in the nevv Teſtament, and the habitacle of the Holy
Ghoſt. In the vvhich booke of faithful mens hartes S. Paul vvrote diuers
thinges not vttered in any Epiſtle: as ſundrie of the Apoſtles vvrote the
Chriſtian religion in the hartes of their hearers onely, and in other mate-
rial bookes not at all. VVhereof S. Irenæus lib. 3. cap. 4. ſaith, VVhat and if
the Apoſtles alſo had left no Scriptures, ought vve not to folovv the order
of the tradition, vvhich they deliuered vnto them to vvhom they commit-
ted the Churches? to the vvhich ordinance many nations of thoſe barba-
rous people that haue beleeued in Chriſt, do conſent, vvithout letter or in-
ke, hauing ſaluation vvritten in their hartes, and keeping diligently the tra-

dition

dition of the elders. And S. Hieron. (cont. Io. Hieros. cap. 9. ad Pam.) The Creede of our faith and hope, vvhich being deliuered by tradition from the Apostles, is not vvritten in paper and inke, but in the table carnal of the hart. And this is the Churches booke also, vvherby and vvherein she keepeth faithfully all truth vvritten in the hartes of those to vvhom the Apostles did preach, vvith no lesse diligence as she keepeth and preserueth the other booke vvhich is of holy Scriptures, from al corruption of Heretikes and other iniuries.

5. Of our selues.) This maketh first against the Heretikes called Pelagians, that ascribe our meritorious actions or cogitations to be of free vvil only, and not of Gods speciall grace. Secondly against the Protestants, vvho on the contrarie side referre al to God, and take away mans freedom and proper motion in his thoughtes and doings: the Apostle confessing our good cogitations to be our owne, but not as comming of our selues, but of God.

6. The letter killeth.) As the letter of the old Lavv not truely vnderstood, nor referred to Christ, commanding and not giuing grace and spirit to fulfil that vvhich vvas commanded, did by occasion kill the carnal lewes: So the letter of the nevv Testament not truely taken nor expounded by the Spirit of Christ (vvhich is only to his Church) killeth the Heretike: vvho also being carnal and void of spirit, gaineth nothing by the external precepts or good lessons of the Scriptures, but rather taketh hurt by the same. See S. Augustine tom. 10. Ser. 70 & 120. de tempore. & lib. de Spir. lit. c. 5. 6 & seq.

9. Much more.) The preeminence of the nevv Testament and of the priesthod or Ministerie thereof before the old, is, that the nevv, by al her Sacraments and Priests as ministers immediate of grace and remission of sinnes, doth so ex opere operato giue the spirit of life and charitie into the hartes of the faithful, as the old did giue the letter or external act of the Lavv.

14. The self same vele.) As the Iewes reading the old Testamant, by reason of their blindnes (vvhich God for the punishment of their incredulitie suffereth to remaine as a couer vpon their eies and hartes) can not see Christ in the Scriptures vvhich they daily heare read in their Synagogs, but shal, vvhen they beleeue in him and haue the couer remoued, perceiue al to be most plainely done and spoken of him in their lavv & Scriptures: euen so Heretikes haue, (as S. Augustine noteth in Psalm. 30. Conc. 2.) a farre greater couer of blindnes and incredulitie ouer their hartes in respect of the Catholike Church vvhich they impugne, then the Iewes haue concerning Christ, can not see, though they read or heare the Scriptures read neuer so much, the maruelous euidence of the Catholike Church and truth in al pointes: but vvhen they shal returne againe to the obedience of the same Church, they shal finde the Scriptures most cleere for her and her doctrine, and shal vvonder at their former blindnes.

17. Libertie.) The Spirit and grace of God in the nevv Testament dischargeth vs of the bondage of the Lavv and sinne, but is not a vvarrant to vs of fleshly licence, as S. Peter vvriteth: 1 2.16. nor dischargeth Christians of their obedience to order, lavv, and povver of Magistrates spiritual or temporal, as some Heretikes of these daies do seditiously teach.

CHAP. IV.

2. Adulterating.) He giueth often vvarning of false teachers, (see Iren. lib. 1. cap. 1) vvhose special and proper studie is to falsifie and adulterate by deceitful construc̃tions, interpretations, and applications, the vvord of God: hauing no other end but to make their aduantage of the Scriptures, and to gaine glorie and estimation among the sinful and simple

deuised expoſitions. VVherein the Proteſtants do excel the auncient heretikes, none euer more impurely handeling the vvord of God then they do. Origen calleth ſuch, Scripturarum fures & adulteros, theeues and adulterers of the Scriptures. S. Cyprian (de vnit. Ec. num. 7.) calleth them, corrupters of the Goſpel, falſe interpreters, artificers and craftiſmaſters in corrupting the truth. On the other ſide, for ſpecial reuerence and ſincerities of dealing in thoſe matters, the fathers and al Catholike preachers or Expoſitors vvere of old called according to S Paules vvordes to Timothee, 2. 2. Recte tractantes verbum Dei, right handlers of the vvord of God.

17. VVorketh.) The temporal and short tribulations vvhich vve patiently and vvillingly ſuffer for Chriſt, do vvinne vs euerlaſting ioy and glorie. And it is here to be noted againſt the Heretikes, that tribulations do vvorke or cauſe the ſaid ſaluation, vvhich they deny to be giuen for ſuch thinges, but for or by faith onely. S. Auguſtine (in pſal. 93. prope finem) maketh ſuch tribulations for Chriſt ſo much the meritorious cauſe of euerlaſting life and reſt, that he ſaith it is ſalable and bought thereby. And it is vvritten. Sap. 10. God rendreth or repaieth to iuſt men the hire of their labours.

CHAP. V.

8. And to be preſent.) This place proueth that the Saincts departed vvow ſince Chriſt, ſleepe not til the day of iudgement, and that they be not holden in any ſeuerall place of reſt from the fruition of God til the reſurrection of their bodies, but that they be preſent vvith God in their ſoules.

10. The proper things of his body.) S. Auguſtine (Enchirid cap. 110.) obiecteth this ſ each of the Apoſtle, as in the perſon of ſuch as deny the praiers, almes, and ſacrifices of the liuing to be auailable for the dead, and he anſvvereth as folovveth. This practiſe (ſaith he) of Gods Church in the commendation of the dead, is nothing repugnant to the ſentence of the Apoſtle, vvhere he ſaith, that vve ſhal al ſtand before the iudgement ſeate of Chriſt, that euery one may reciue according to his deſerts in the body, either good or euil. For, in his life and before death he deſerued this, that theſe vvorkes after his death might be profitable vnto him. for in deede they be not profitable for al men. and vvhy ſo? but becauſe of the difference and diuerſitie of mens liues vvhiles they vvere in flesh. The like he hath in diuers other places. Auguſt. li. de Præd. Sanct. c. 12. & ad Dulcit. q. 2 And ſo hath S. Denys cap. 7. Ec. Hierarch.

10. Either good or euil.) Heauen is as vvel the revvard of good vvorkes, as Hel is the ſtipend of il vvorkes. Neither is faith alone ſufficient to procure ſaluation, nor lacke of faith the onely cauſe of damnation: by good deedes men merite the one, and by il deedes they deſerue the other. This is the Apoſtles doctrine here and in other places, hovv ſo euer the Aduerſaries of good life and vvorkes teach otherviſe.

18. The miniſterie of reconciliation.) Chriſt is the cheefe Miniſter, according to his manhod, of al our reconcilement to God: and for him, as his miniſters, the Apoſtles and their ſucceſſors, the Biſhops and Prieſts of his Church, in vvhom the vvord of reconcilement, as vvel by miniſtring of the Sacrifice and Sacraments for remiſſion of ſinnes, as by preaching and gouernement of the vvorld to ſaluation, is placed. And therfore their preaching muſt be to vs, as if Chriſt him ſelf did preach: their abſolution and remiſſion of ſinnes, as Chriſtes ovvne pardon: their vvhole office being nothing els (as vve ſee by this paſſage) but the Vicarſhip of Chriſt.

21. Made ſinne.) That is to ſay, a ſacrifice and an hoſt for ſinne. See the laſt annot. of this cha ter.

21. The iuſtice of God.) Euen as (ſaith S. Auguſtine) vvhen vve reade, Sal-

ration is our Lordes, it is not meant that ſaluation VVhereby our Lord
ned, but vvhereby they are ſaued vvhom he ſaueth: ſo vvhen it is ſaid
iuſtice, that is not to be vnderſtood vvherevvith God is iuſt, but that v
revvith men are iuſt vvhom by his grace he iuſtifieth. See S. Auguſtine
Sp. & lit. c. 18. & ep. 120. ad Honoratum. and abhorre Caluins vvicked
vnlearned gloſe on this place, that teacheth iuſtice no othervviſe to be
man, then ſinne in Chriſt. VVhereas the Scriptures call man iuſt, becauſe
Io. 3. 7.) he doth iuſtice: but not ſo call they Chriſt ſinne, becauſe he do
ſinne, but becauſe he taketh avvay ſinne, and is a ſacrifice for ſinne, as th
Heretikes knovv very vvel, that knovv the vſe and ſignification of the ſe
brevv vvord (vvhich for vvant of letters, vve are as before, conſtrayned
leaue oute.) in al the old Teſtament, namely Pſal. 39. 8. and in the books
Leuiticus very often, c. 5. 6. 9. 12. 14. 16. and Num. c. 29.

CHAP. VI.

1. Helping.) For that he declared before the Miniſters of the new Teſtament to be Chriſtes deputies, and that vvhen they preach or do any functiõ, God as it vvere ſpeaketh or doeth it by them, he boldly vvyth Helping therfore that is to ſay, ioyning or vvorking together vvith God, v do exhort.

1. Grace in vaine.) The grace of God vvorketh not in man agai his vvill, nor forceth any thing vvithout his acceptation and conſent: therfore it lieth in mans vvill to fruſtrate or to folovv the monition God, as this text plainely proueth.

5. In VVatchings.) VVhen in the middes of many miſeries and perſecutions, the Apoſtles yet of their ovvne accord added and required voluntarie vigils, faſtings, and chaſtitie, vve may vvel perceiue theſe vvorkes to vvonderful grateful to God, and ſpecially needful in the Clergie.

10. As hauinge nothinge.) S. Auguſtine (in pſal. 113.) gathereth here by, that the Apoſtles did vovv pouerrie.

14. Beare not the yoake.) It is not lavvful for Catholikes to marie vvith Heretikes or Infidels. See S. Hierom. cont. Iouinian. lib. 1. Conc. Laod. c. 10. & 31.

14 VVhat ſocietie.) Generally here is forbidden conuerſation and dealing vvith al Infidels, and conſequently vvith Heretikes, but ſpecially in praiers, or meetings at their Schiſmatical ſeruice, preaching, or other diuine office vvhatſoeuer. VVhich the Apoſtle here vttereth in more particular and different termes, that Chriſtian folke may take the better heede of it. No ſocietie (ſaith he) nor felevvſhip, no participation nor agreement, no conſent betvvene light and darknes, Chriſt and Baal, the temple of God and the temple of Idols: al Seruice, as pretended vvorship of God ſet vp by Heretikes or Schiſmatikes, being noting els but Seruice of Baal and plain Idolatrie, and their conuenticles nothing but conſpirations againſt Chriſt from ſuch therfore ſpecially vve muſt ſeuer our ſelues alvvaies in hart mind, and touching any act of religion in body alſo, accordinge as the children of Iſrael vvere commaunded by God to ſeparate them ſelues from Schiſmatikes Core, Dathan, and Abiron, and their tabernacles, by theſe vvordes: (Num. 16. 26.) Depart from the tabernacles of the impious men and touch ye not thoſe things vvhich pertaine to them, leſt you be enuvolped in their ſinnes.

CHAP. VII.

9. Sorie to penance.) The ſorovv vvhich a man taketh for vvorldly loſſes or any temporal aduerſities, is not here commended, but that vvhich is and ought to been al men for their ſinnes paſt, vvhich is called here, Sorovv tovvardes God and for penance, othervviſe called Contrition, and is a thing exceedingly requiſite and much praiſed, the fruites vvhereof are theſe that the Apoſtle reckeneth, vvorking ſaluation. VVhich doctrine is farre diſtant from (To. 2. in aſſert. art. 6. a Leone damnat.) Luthers, and Caluins, and ſuch vvicked Libertines, that teach contrition to be altogether a meanes to make ſinners either hypocrites, or to put them in deſpaire.

10. For the ſorovv.) Contrition or ſorovvful lamenting of our offences, is the cauſe of ſaluation. Not onely faith then ſaueth, as the Heretikes affirme.

CHAP. VIII.

5. Oure Lorde then.) The principal reſpecte next after God, is to be had of our maiſters in religion, in al temporal and ſpiritual dueties.

15. Abundance ſupply.) He meaneth that ſuch as abound in vvorldly riches, ſhould communicate for ſupply of other their brethrens neceſſities, vvhatſoeuer they may: that on the other ſide they vvhom they helpe in temporals, may impart to them againe ſome of their ſpiritual riches, as praier, and other holy vvorkes and graces, vvhich is a happie change and entercourſe for the vvelthy men, if they could ſee it. And this place proueth plainely that the faſtings and ſatisfactorie deedes of one man, be auailable to others; yea and that holy Saincles or other vertuous perſons may in meaſure and proportion of other mens neceſſities and deſeruings, allotte vnto them, as vvel the ſupererogation of their ſpiritual vvorkes, as theſe that abound in vvorldly goods, may giue almes of their ſuperfluities, to them vvhich are in neceſſitie. VVhich enterchange and proportion of things the Apoſtle doth euidently ſet dovvne.

CHAP. IX.

3. Tovvard the Saincts.) By the Apoſtles earneſt and often calling vpon the Corinthians to giue almes for relieuing the faithful in diſtreſſe, the Paſtors of Gods Church may learne, that it ſpecially pertaineth to their office to be protectors for holy men in priſon, pouertie, and al other neceſſitie, ſpecially vvhen their vvant commeth for confeſſion of their faith.

4. In this ſubſtance.) That is, in this matter of almes. Chryſ. Theophyl.

5. Not as auarice.) The couetous man that parteth vvith his peny painefully and vvith ſorovv as though he loſt a limme of his body, is noted, and theereful, ready, voluntarie, and large contribution is commended.

6. Soweth ſparingly.) Almes is compared to ſeede. for as the ſeede throvven into the ground, though it ſeme to be caſt avvay, yet is not loſt, but is laid vp in certaine hope of great encreaſe: ſo that vvhich men giue in almes, though it ſeeme to be caſt avvay and to perish in reſpect of the giuer, yet in deede it is moſt fruitful, the benefite thereof manifoldly returning to him againe. VVherupon the Apoſtles concluſion is cleere, that according to that meaſure of the almes or ſeeding (vvhich is more or leſſe in reſpect of the vvil and abilitie of the giuer) the encreaſe and aboundance of haruest, that is, of grace and glorie ſhal enſue. See S. Auguſtine in Pſal. 49. circa med. & 4. ad Dulcitium.

10. He gaue toe the poore.) The fruite of almes is the encreaſe of loue in al iuſtice and good vvorkes to life euerlaſting: God giuing thankes for revvard & recompenſe of charitable vvorkes, vvhich therfore is called the ſeed or meritorious cauſe of theſe ſpiritual fruites.

13. Doth not onely ſupply.) VVhen almes are giuen, ſpecially to holy men, not onely the giuers obtaine great benefite thereby, and the vvants of others be ſupplied, but God alſo by the receiuers continual praiers and thankes giuing therfore, is excedingly honoured: ſo that charitie beſtowed in this ſort, is an acte of Gods vvorship and of religion.

CHAP. X.

4. VVeapons.) He meaneth the ample ſpiritual and Apoſtolical povver giuen by Chriſt for the punishment of falſe Apoſtles, Heretikes, and rebelles to Gods Church, vvho are here noted ſpecially by pride and inſolence (vvhich is the proper marke of ſuch fellovves) to extoll them ſelues aboue the meaſure of the ſcience of God, vvhich conſiſteth in humble obedience to the faith and the preachers of the ſame.

6. To reuenge.) You may ſee hereby, that the ſpiritual povver of Biſhops is not onely in preaching the Goſpel, and ſo by perſuaſion and exhortation onely (as ſome Heretikes hold) to remitte or retaine ſinnes, but that it hath authoritie to punish, iudge, and condemne Heretikes and other like rebelles: vvhich povver (Caluin vpon this place.) one of the principal rebelles of his time being conuinced by the euidence of the place, acknovvledgeth to be grounded vpon Chriſtes vvord, VVhatſoeuer you binde in earth, ſhal be bound in heauen: Mat. 18. 18. applying alſo the vvordes ſpoken by Hieremie (c. 1. 10.) Behold I appoint the ouer Nations and kingdoms, that thou plant, plucke vp, build and deſtroy: to cõfirme and explicate the povver Apoſtolike here alleaged by S. Paul. Mary they vvould gladly dravv this povver from the lavvful ſucceſſors of the Apoſtles, to them ſelues, their miniſters and conſiſtories, vvhich are nothing els but the shoppes and Councels of ſedition and al the conſpiracies of this time, againſt the lavvful Princes of the vvorld.

8. Vnto edification.) This great povver of the Churches cenſures, ſpecially of Excommunication, as it vvas giuen for the good and ſaluation of the people, ſo it muſt not be vſed againſt the innocent: no nor yet vpon Heretikes or other offenders, but vvhere and vvhen it may by likelihod benefite either the parties, or the people, or may be executed vvithout the hurt or perturbation of the vvhole Church, as often times it can not be, by reaſon of the multitude of offenders. VVhich cauſed the Apoſtle here to ſignifie that he vvould not vſe his vttermoſt authoritie againſt the falſe Apoſtles vvhich diſturbed them, til them ſelues vvere in perfect obedience vnto him. leſt by punishing the principal offenders, a greater diſturbance and reuolt might fall among the people, if they vvere not before in perfect obedience.

15. But hauing hope.) Elpida afxomenis tis piſteos kymon.

CHAP. XI.

2. I haue eſpouſed.) The Apoſtles and their ſucceſſors did eſpouſe the people vvhom they conuerted to Chriſt, in al puritie & Chaſtitie of truth, and vvholy vndefiled and void of errour and hereſie.

3. From the ſimplicitie.) People fall from their firſt faith, virginitie and ſimplicitie in Chriſt, not by ſoden reuolt, but by litle & litle, in giuing eare to the ſubtil perſuaſion of the Serpent, ſpeaking to them by the ſvvete mouthes & allurementes of Heretikes. of vvhich kind of ſeduction he gaue Eue for an example, vvho vvas by her greedy deſire of knovvledge and Diuels promis of the ſame, drayven from the native ſimplicitie and o

God as at this day, promis and pretenſe of knovvledge driueth many a ſoul from the ſure, true, ſincere, and onely beleefe of Gods Church.

4. He that commeth.) The note of a falſe teacher, to come: that is, without lavvful calling or ſending to thruſt and intrude him ſelf into an other mans charge.

6. Rude in ſpeach.) Hereby vve ſee that the ſeditious and falſe teachers haue oftē the gift of eloquēce vvhereby the ſimple be eaſily beguiled. Such vvere Core and Dathan, as Ioſephus vvriteth Antiq. lib. 4. ca. 2. for the ſame, S. Auguſtiue (li. 5 Confeſ. c. 3. & 13.) calleth the Heretike Fauſtus Manichæus, magnum laqueum Diaboli, a great ſnare of the Diuel, ſaying that he paſſed the glorious Doctor S. Ambroſe in shevv of vvordes, but farre inferior to him (vvithout al compariſon) in ſubſtance and matter. In vvhich ſort the Apoſtle here is glad to compare him ſelf vvith the falſe Apoſtles, vvhom the Corinthians did folovv and extoll farre aboue him by reaſon of their eloquence, graunting to them that gift, but chalenging to him ſelf ſuperioritie in knovvledge, vvhich al vviſe men preferre before vaine vvordes. And it is the bane of our poore countrie, that the people novv a daies giue credit rather to nevv orators and folish yonkers, for their ſvveete ſpeaches: then to the glorious Doctors of Chriſtes Church, for their ſingular knovvledge and more graue eloquence.

13. Are crafty vvorkers.) A proper terme for Heretikes that shape them ſelues into the habit of true teachers, ſpecially by often allegation & commendation of the Scriptures. Reade the notable admonition of the auncient vvriter Vincentius Lirinenſis in his golden booke againſt the Prophane nouelties of al hereſies.

28. My dayly inſtance.) Epiſiſtaſis S. Chryſoſtom and Theophylacte interpret it of daily conſpiracie againſt him. others, of multitude of cares inſtant & vrgent vpon him.

29. And I am not burnt. non vror. πυροῦμαι.

CHAP. XII.

1. Viſions.) S. Cyprian (ep. 69. nu. 4.) complaineth that the Aduerſaries of Gods Church and Prieſtes, giue no credit to viſions. but their incredulitie is much more in our daies, that cōdemne al ſuch reuelations, though they be reported and recorded for moſt certaine, of holy S. Gregorie, S. Bede, or vvho els ſo euer. Yea they are ſo vvicked in this caſe, that the viſion vvhich the holy author of the booke of Machabees 2. 15. 11. calleth fide dignum, vvorthy of credit, is one cauſe vvhy they deny the vvhole booke to be Canonical: and as vvel might they for this viſion deny al S. Paules Epiſtles, and for the like, the Actes of the Apoſtles, Act. 9. 10. 11. 12. 27. and the Goſpel it ſelf, Mat. 1. 20. 2. 13. 19.

2. Such a one rapt.) By this vve may proue that it is neither impoſſible, incredible, nor vndecent, that is reported by the auncient fathers of ſome that haue been rauished or rapt (vvhether in body or out of body God knovveth) & brought to ſee the ſtate of the next life, as vvel of the ſaued as damned.

11. Aboue meaſure Apoſtles.) Though al vvere in that they vvere Apoſtles, of one and the ſame order, yet vve may ſee that ſome had maruelous great preeminence and priuilege aboue others in the ſame office: ſpecially S. Peter and S. Iohn, vvhom S. Paul often calleth great Apoſtles, aboue meaſure or paſſing Apoſtles, the pillers, &c. 2. Cor. 11. 5. 12. 11. Gal. 2. 9.

12. In ſignes.) Miracles be neceſſarie, and be great ſignes of truth, vvhen it is firſt nevvly taught. And therfore let al Catholike men hold faſt that faith vvhich vvas firſt preached & confirmed by miracles, as in England by S. Auguſtine, and in other nations by other holy Apoſtolike men. And let the Heretikes that preach extraordinarily, nevvly, & othervviſe then

vve receiued at our first conuersion, shevv their calling and doctrine by miracles, or els let them be taken for false Apostles as they be.

21. And haue not done.) Ton mi metanoisandon. VVhich S. Augustine (ep. 108.) is spoken here of doing great penance for heinous sinnes, as Pœnitentes did in the primitiue Church. So that it is not onely to repent, but to amend their liues, as the Protestants translate it.

CHAP. XIII.

5. Trie your selues.) The Heretikes argue hereupon, that euery man may knovv him self certainely to be in grace: vvhere the Apostle speaketh expresly and onely of faith, the act vvhereof a man may knovv and feele to be in him self, because it is an act of vnderstanding, though he cannot be assured that he hath his sinnes remitted, and that he is in al points in state of grace and saluation: because euery man that is of the Catholike faith, is not alvvaies of good life agreable thereunto, nor the actes of our vvil subiect to vnderstanding, that vve can knovv certainely vvhether vve be good or euil. See S. Augustine to. 7. de perfect. iustitiæ c. 15. Lib. de Corrept. grat. c. 13. & S. Thomas 1. 2. q. 112. art. 5.

10. To the povver.) Ecclesiastical povver to punish offenders by the censures of the Church.

11. Take exhortation.) Paracaleisthe.

ANNOTATIONS.

VPON THE EPISTLE OF

PAVL TO THE GALATIANS.

CHAP. I.

1. Neither by man.) Though he vvere not first by mans election, nomination, or assignement, but by Gods ovvne special appointment, thought fit to be an Apostle: yet by the like expresse ordinance of God he tooke orders or imposition of hands of men, as is plaine Act. 13. Let vs bevvare therefore of such false Apostles, as novv a daies intrude them selues to the office of Ministerie and preaching, neither called of God, nor rightly ordered of men.

7. And vvil inuert.) Nevv Gospellers that peruert, corrupt, alter the one onely true and first deliuered Gospel, are to be auoided. S. Augustine Cont. Faustum lib. 32. c. 27.

8. Or an Angel.) Many vvorthie obseruations are made in the fathers vvritings, of the earnest admonition of the Apostle, and much may vve gather of the text it self, first, that the credit of any man or Angel for vvit, learning, eloquence, shevv of grace or vertue so euer, though he vvrought miracles, should not moue a Christian man from that truth vvhich he hath once receiued in the Catholike Church: of vvhich point Vincentius Lirinensis excellently treateth. li. cont profan. hæres. Nouitates. VVhereby vve may see that it is great pitie and shame, that so many folovv Luther and Caluin and such other leude fellovves, into a nevv Gospel, vvhich are so farre from Apostles and Angels, that they are not any vvhit comparable vvith the old Heretikes in gifres of learning or eloquence, much lesse in good life.

Secondly S. Augustine noteth vpon the vvord, Beside, that not al preaching, or more preaching then the first, is forbidden, but such as is contrarie and disagreing to the rule of faith. The Apostle did not say, Tract. 98. in Ioan.) If any man euangelize to you more then you haue

but, beside that you receiued. for if he should say that, he should be
dicial to him self, vvho coueted to come to the Thessalonians, that he
ght supply that vvhich vvas vvanting to their faith. Novv he that sup-
eth, addeth that vvhich vvas lacking, taketh not avvay that vvhich vvas,
e. By vvhich vve see hovv friuolously and calumniously the Heretikes
harge the Church vvith addition to the Scriptures.

Thirdly, as vvel by the vvord euangelizamus (vve euangelize) as the
vvord accepistis (you haue receiued) vve may note that the first truth, a-
gainst vvhich no second Gospelling or doctrine may be admitted, is not that
only vvhich he vvrote to the Galatians, or vvhich is conteined either in his
or any other of the Apostles or Euangelistes vvritings, but that vvhich vvas
by vvord of mouth also preached, taught, or deliuered them first, before he
vvrote to them. Therfore the Aduersaries of the Church that measure the
vvord of God or Gospel by the Scriptures onely, thinking them selues not
to incurre S. Paules curse, except they teach directly against the vvritten
vvord, are fouly beguiled. As therein also they shamfully erre, vvhen they
charge the Catholikes vvith adding to the Gospel, vvhen they teach any
thing that is not in expresse vvordes vvritten by the Apostles or Euange-
listes. not marking that the Apostle in this Chapter, and els vvhere, common-
ly calleth his & his fellovves vvhole preaching, the Gospel, be it vvritten or
vnvvritten.

Fourthly, by the same vvordes vve see condemned al after preachings,
later doctrines, nevv sectes and authors of the same: that onely being true,
vvhich vvas first by the Apostles and Apostolike men as the lavvful hus-
bandmen of Christes fild, sovved and planted in the Church: and that false,
vvhich vvas later, and as it vvere ouersovven by the enemie. By vvhich rule
not onely Tertullian (de præscript. num. 6. & 9.) but all other auncient Do-
ctors, and specially S. Irenæus (li. 3. c. 2. 3. 4.) tried truth from falsehod, and
condemned old Heretikes, prouing Marcion, Valentine, Cerdon, Menander,
and such like, false Apostles, because they came in vvith their noueltie long
after the Church vvas settled in former truth.

Fifthly, This curse or execration pronounced by the Apostle, toucheth
not onely the Galatians, or those of the Apostles time, that preached other-
vvise then they did, but it perteineth to al times, preachers, and teachers,
vnto the vvorldes end, and it concerneth them (as Vincentius Lirinensis
saith) that preach a nevv faith, or change that old faith vvhich they receiued
in the vnitie of the Catholike Church. To preach any thing to Christian Ca-
tholike men (saith he Li. cont. proph. hær. nouit.) besides that vvhich they
haue receiued, neuer vvas it lavvful, neuer is it, nor euer shal it be lavvful.
to say anathema to such, it hath been, and is, and shal be alvvaies behoo-
ful. So S. Augustine by this place holdeth al accursed, that dravv a Christian
man from the societie of the vvhole Church, to make the seuerall part of any
one sect: that call to the hidden conuenticles of Heretikes, from the open and
knovven Church of Christ: that allure to the priuate, from the common: fi-
nally al that dravv vvith chatting curiositie the children of the Catholike
Church, by teaching any thing besides that they foud in the Church. (ep. 48.
ad 3. Con. 2. Aug. ep. 165.) mentioning also that a Donatist feined an Angel
to haue admonished him to call his frende out of the Communion of the
Catholike Church into his sect. and he saith, that if it had been an Angel in
deede, yet should he not haue heard him. Lastly S. Hierom vseth this place,
wherein the Apostle giueth the curse or anathema to al false teachers not
once but tvvise, to proue that the zeale of Catholike men ought to be so
great tovvard al Heretikes and their doctrines, that they should giue them
the anathema, though they vvere neuer so deere vnto them. In vvhich case,
saith this holy Doctor, I vvould not spare mine ovvne parents. Ad Pam-
mach. c. 3. cont. Io. Hieros.

9. To see Peter.) In vvhat estimation S. Peter vvas vvith this Apostle,

it appeareth: seing for respect and honour of his person, and of dutie as Tullian de præscript. saith (notvvithstanding his great affaires Ecclesiasticall) he vvent so farre to see him. not in vulgar maner, but (as S. Chrysostom noteth the Greeke vvord historisæ to import) to behold him as men behold a thing or person of name, excellencie, and maiestie. for vvhich cause, and to fill him self vvith the perfect vevv of his behauiour, he abode vvith him fiftene daies. See S. Hierom ep. 103. ad Paulinum to. 3. vvho maketh also a mysterie of the number of daies that he taried vvith S. Peter. See S. Ambrose in Comment. huius loci, and S. Chrysostome vpon this place, and hom. 87. in Ioan.

19. Saving Iames.) S. Iames vvas called our Lordes brother after the hebrevv phrase of the Ievves, by vvhich mere kinsmen are called brethren, for they vvere not brethren in deede, but rather sisters children.

CHAP. II.

2. Conferred vvith them.) Though S. Paul vvere taught his Gospel of God and not of man, and had an extraordinarie calling by Christ him self, yet by reuelation he vvas sent to Hierusalem to conferre the said Gospel vvhich he preached, vvith his elders the ordinarie Apostles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to ioyne in office, teaching, and societie or communion vvith them. For there is no extraordinarie or miraculous vocation, that can seuer or separate the person so called, in doctrine or fellovvship of Christian life and religion, from the ordinarie knovven societie of Gods people and Priestes. Therfore vvhosoeuer he be (vpon vvhat pretence so euer) that vvil not haue his calling and doctrine tried by the ordinarie Gouerners of Gods Church, or disdaineth to go vp to the principal place of our religion, to conferre vvith Peter and other pillers of the Church, it is euident that he is a false teacher, a Schismatike, and an Heretike. By vvhich rule you may trie al your nevv teachers of Luthers or Caluins schoole: vvho neuer did nor euer durst put their preaching to such conference or trial of holy Counsel or Bishops, as they ought to do, and vvould do, if it vvere of God, as S. Paules vvas.

2. In vaine.) Though S. Paul doubted not of the truth of the Gospel vvhich he preached, knovving it to be of the holy Ghost: yet becausse other men could not, nor vvould not acknovvledge so much, til it vvere allovved by such as vvere vvithout al exception knovven to be Apostles & to haue the spirit of truth, to discerne vvhether the vocation, spirit, & Gospel of Paul vvere of God, he knevv he should othervvise vvithout conference vvith them, haue lost his labour, both for the time past and to come. He had not had (saith S. Hierom) securitie of preaching the Gospel, if it had not been approued by Peters sentence and the rest that vvere vvith him. Hiero. ep. 89. c. 2. See Tertul. li. 4. Cont. Marc. n. 2. Therfore by reuelation he vvent to conferre vvith the Apostles at Hierusalem, that by them hauing his Apostleship and Gospel liked and approued, he might preach vvith more fruite. Vvherein vve see, this holy Apostle did not as the seditious proud Heretikes of novv a daies, vvhich refusing al mans attestatiō or approbation, vvil be tried by Scriptures onely. As also vve may learne that it is no such absurditie as the Aduersaries vvould make it, to haue the Scriptures approued by the Churches testimonie. Seing the Gospel vvhich S. Paul preached (being of as much certaintie and of the same Holy Ghost that the Scriptures be) vvas to be put in conference and examination of the same. And the cauilling of Heretikes, that vve make subiect Gods Oracles to mans censure, and the Scriptures to haue no more force then the Church is content to graunt vnto them, is vaine and false. For, to beare vvitnes or to giue euidence or attes-

tion

that the preaching or vvriting of ſuch, is true and of the Holy Ghoſt, is not to make it true: no more then the Goldſmith or touchſtone that trie and diſcerne vvhich is true gold, make it good gold, but they giue euidence to man that ſo it is. And therfore that diſputation alſo, vvhether the Scripture or the Church be of greater authoritie, is ſuperfluous: either giuing teſtimonie to the other, and both aſſured by the Holy Ghoſt from al error: the Church yet being before the Scriptures, the ſpouſe of Chriſt, and proper dvvelling, temple, or ſubiect of God and his graces: for the vvhich Church the Scriptures vvere, and not the Church for the Scriptures. In vvhich Church there is iudiciall authoritie by office and iuriſdiction to determine of doubtful queſtions touching the ſenſe of the Scriptures and other controuerſies in religion, & to punish diſobedient perſons. Of vvhich iudicial povver the Scriptures be not capable; as neither the truthes & determinations of the ſame can be ſo euident to men, nor ſo agreable and fit for euery particular reſolution, as diuerſitie of times and perſons requireth. Certaine is the truth, and great is the authoritie of both: but in ſuch diuers kindes, as they can not be vvell compared together. The controuerſie is much like as if a man touching the ruling a caſe in lavv or giuing ſentence in a matter of queſtion, ſhould aske vvhether the iudge, or the euidence of the parties, be of more authoritie or credit. vvhich vvere as friuolous a diſpute, as it vvere a diſordered part for any man to ſay, he vvould be tried by no other iudge but by his ovvne vvritings or euidences. VVith ſuch triflers and ſeditious perſons haue vve to do novv a daies in diuinitie, as vvere intolerable in any prophane ſcience or faculti in the vvorld.

6. Added nothing.) The Goſpel and preaching of S. Paul vvas vvholy of God, & therfore though it vvere put to the Churches probation, as gold is to the touch ſtone: yet being found in al pointes pure, nothing could be altered or amended therein by the Apoſtles. Euen ſo the Scriptures vvhich are in deede vvholy of the Holy Ghoſts enditing, being put to the Churches trial, are found, proued, and teſtified vnto the vvorld to be ſuch, and not made true, altered, or amended by the ſame. VVithout vvhich atteſtation of the Church, the holy Scriptures in them ſelues vvere alvvaies true before: but not ſo knovvn to be, to al Chriſtians, nor they ſo bound to take them. And that is the meaning of the famous ſentence of S. Auguſtine Cont. ep. fund. cap. 5. vvhich troubleth the Heretikes ſo much. I vvould not beleeue the Goſpel (ſaith he) vnles the authoritie of the Church moued me.

7. Of the prepuce.) See the Annotation Rom. 2. v. 25

7. To Peter of the circumciſion.) VVe may not thinke, as the Heretikes deceitfuly teach, that the charge of the Apoſtles vvas ſo diſtincted, that none could preach or exerciſe iuriſdiction but in thoſe ſeueral places or tovvardes thoſe peoples or prouinces onely, vvhereunto by Gods appointment or their ovvne lot or election, they vvere ſpecially deſigned. For, euery Apoſtle might by Chriſtes commiſſion (Mat. 28. Goe, and teach al nations) vſe al ſpiritual function through the vvhole vvorld. yet for the more particular regard & care of prouinces, & for peace & order ſake, ſome vvere appointed to one countrie, & ſome to an other: as, of the other Apoſtles, vve ſee in the Eccleſiaſtical hiſtories, and for S. Peter & S. Paul, it it plaine by this place & other, that to them as to the tvvo cheefe and moſt renovvmed Apoſtles, the Church of al Nations vvas giuen, as deuided into tvvo partes, that is, Ievves and Gentiles: the firſt and principal being S. Peters lot, that herein alſo he might reſemble our Sauiour, vvho vvas ſent namely (Mat. 15.) to the loſt ſheepe of Iſrael, and vvas properly (Ro. 15.) the Miniſter of the Circumciſion: the ſecond being S. Paules, vvhom Chriſt choſe ſpecially to preach to the Gentiles: Not ſo for al that, that either he vvas limited

to the Gentils onely, (vvhom the Actes of the Apostles report, in euery
we first to haue entered into the Synagogs & preached Christ to the Ie
us he vvrote also to the Hebrues & euer had speciall regard & hono
them:) or Peter so bound to the Ievves only, that he could not meddle
the Gentiles: seing he vvas (Act. 10. & 15. v. 7.) the man chosen of God
vvhom the Gentils should first beleeue, vvho first baptized them, and
gaue order concerning them. Therfore the treacherie of Caluin (li. 4. c
nu. 15. Instit.) is intolerable, that vpon this distinction of the Apostles
ge, vvould haue the simple suppose, that S. Peter could not be Bishop of
me (so might he barre S. Iohn from Ephesus also) nor deale among
Gentiles, as a thing against Gods ordinance and the appointment betvv
him & S. Paul: as though thereby the one had bound himself to the o
not to preach or meddle vvithin his felovves compasse. And vvhich is
ther most seditious, he exhorteth al men to keepe fast the foresaid compa
and rather to haue respect to S. Pauls Apostleship, the to S. Peters: as tho
the preaching, authoritie, and Apostleship of both vvere not a like true,
al of one holy Spirit, vvhether they preached to Ievves or Gentiles, as bo
did preach vnto both peoples, as is already proued, and at length, partly
the daily decay of the Ievvish state and their incredulitie, and partly
that in Christianitie the distinction of Ievv & Gentil ceased after a sea
both vvent to the cheefe citie of the Gentiles, and there founded
Church common to the Hebrues and al nations, Peter first, and Paul af
vvard. And therfore Tertullian saith, de præscript num. 14. O ha
Church, to vvhich the Apostles povvred out al doctrine vvith their blo
Vvhere Peter suffereth like to our Lordes passion, vvhere Paul is crovv
vvith Iohn Baptists death.

9. Gaue the right handes of societie.) There is and alvvaies ought
be, a common felovvship and fraternitie of al Pastors and preachers of
Church. Into vvhich societie vvho so euer entereth not, but standeth
Schisme and separation from Peter and the cheefe Apostolike Pastors, vv
pretence so euer he hath, or vvhence so euer he chalengeth authoritie, h
a vvolfe, and no true Pastor. Vvhich vnion and communion toge
vvas so necessarie euen in S. Pauls case, that, notvvithstanding his spe
calling of God, yet the Holy Ghost caused him to go vp to his elder Ap
stles, to be receiued into their fellovvship or brotherhod. for it is to be n
ted, that SS. Peter, Iames, and Iohn vvere not sent to S. Paul, to ioyne vvit
him or to be tried for their doctrine and calling, by him: but contrarie vvise
he vvas sent to them as to the cheefe and knovven ordinarie Apostles. The
therfore gaue Paul their handes, that is to say, tooke him into their socie
tie, and not he them. And S. Hieroms rule concerning this, shal be foun
true to the vvorldes end, speaking of S. Peters successor: He that gathereth
not vvith thee, scattereth. Ep. 57. And in an other place for the same cau
he calleth Rome, tutissimum Communionis portum, the most safe and su
hauen of communion or Societie. Ep. 16. cap. 3. And vvhereas the Heretik
by this also vvould proue that Peter had no preeminence aboue Paul bein
his fellovv Apostle, it is ridiculous. As though al of one fellovvship or bro
herhod be alvvaies equal, or as though there vvere not order and gouern
ment, superioritie & inferioritie, in euery societie vvel appointed. And th
might perceiue by this vvhole passage, that Peter vvas the special and in mo
re singular sort, the Apostle of the Ievves, though Iames and Iohn vv
also: as S. Paul is also called in more singular sort the Apostle and d
ctor of the Gentiles then S. Barnabas, and yet they vvere both a
taken here into this societie, as they vvere both at once and a lik
gregated into this ministerie, and ordered together Act. 13. It is a p
reason then to say or thinke, S. Peter not to be aboue S. Barnabas nei
beeause of this societie and fellovvship vnto vvhich he vvas receiued
ther vvith S. Paul.

I resisted him.) That is, in presence, before them all, as Beza
expounded it. Yet the English Bezites to the more disgracing of S. Pe
translate, to his face, No. Test. an. 1580.

11. I resisted him.) VVicked Porphyrie (as S. Hierom vvritteth) char-
geth S. Paul of enuie and malepart boldnes, and S. Peter of errour. Procem.
comment. in Galat. Euen so the like impious sonnes of Cham, for this and
for other things, gladly charge S. Peter, as though he had committed the
greatest crimes in the vvorld. for, it is the propertie of Heretikes and il men,
to be glad to see the Saincts reprehended and their faultes discouered, as vve
may learne in the vvritings of S. Augustine against Faustus the Manichee,
who gathered out al the actes of the holy Patriarches, that might seeme to
the people to be vvorthy blame. VVhom the said holy Doctor defendeth at
large against him. as both he, and before him S. Cyprian, finde here vpon
this Apostles reprehension, much matter of praising both their vertues: S.
Paules great zeale, and S. Peters vvonderful humilitie: that the one in the
cause of God vvould not spare his Superior, and that the other, in that ex-
cellent dignitie, vvould not take it in il part, nor by allegation of his Supre-
macie disdaine or refuse to be controvvled by his iunior. vvhich of the tvvo
they count the greater grace and more to be imitated. For neither Peter
(saith S. Cyprian) VVhom our Lord chose the first and vpon vvhom he build
the Church, vvhen Paul disputed vvith him of circumcision, chalenged in-
solently or arrogantly tooke any thing to him self, saying that he had the
Primacie, and therfore the later Disciples ought rather to obey him. ep. 71. ad
Quintum num. 2. And S. Augustine ep. 19. c. 2. in fine. That (saith he) vvhich
was done of Paul profitably by the libertie of charitie, the same Peter toke
in good part by holy and benigne godlines of humilitie, and so he gaue
vnto posteritie a more rare and holy example, if at any time perhaps they
did amis, to be content to be corrected of their iuniors, then Paul, for to be
bold and confident: yea the inferiors to resist their betters for defending the
truth of the Gospel, brotherly charitie alvvaies preserued. By vvhich notable
speaches of the Doctors vve may also see, hovv friuolously the Heretikes ar-
gue hereupon, that S. Peter could not be Superior to S. Paul, being so repre-
hended of him: vvhereas the Fathers make it an example to the Superiors, to
beare vvith humilitie the correption or controulement euen of their infe-
riors. Namely by this example S. Augustine (li. 2. de bapt. c. 1.) excellently de-
clareth, that the B. Martyr S. Cyprian, vvho vvalked avvry touching the re-
baptizing of them that vvere christened of Heretikes, could not, nor vvould
not haue been offended to be admonished & reformed in that point by his
fellovves or inferiors, much lesse by a vvhole Counceil. VVe haue learned,
saith he, that Peter the Apostle, in vvhom the Primacie of the Apostles by
excellent grace is so preeminent, vvhen he did otherwise concerning circum-
cision then the truth required, vvas corrected of Paul the later Apostle. I think
he (vvithout any reproch vnto him) Cyprian the Bishop may be compared
to Peter the Apostle. hovvbeit I ought rather to feare left I be iniurious to
Peter. for vvho knovveth not that the principalitie of Apostleship is to be
preferred before any dignitie of Bishop vvhatsoeuer? but if the grace of the
Chaires or Sees differ, yet the glorie of the Martyrs is one. And vvho is so
dull that can not see, that the inferior, though not by office and iurisdictio,
yet by the lavv of brotherly loue and fraternal correption, may reprehend
his superior? Did euer any man vvonder that a good Priest or any vertuous
person should tell the Pope, or any other great Prelate or greatest Prince in
earth, their faultes? Popes may be reprehended, and are iustly admonished of
their faultes, and ought to take it in good part, and so they do and euer haue
done, vvhen it commeth of zeale & loue, as of S. Paul, Irenæus, Cyprian,
Hierom, Augustine, Bernard: but of Simon Magus, Nouatus, Iulian, VVicklef,
Luther, Caluin, Beza, that do it of malice, & raile no lesse at their vertues
then their vices, of such (I say) Gods Prelates must not be taught nor cor-

ſuffred, though they muſt patiently take it, as our Sauiour did the like iniuries of the malitious Ievves, and as Dauid did the malediction of Semei. 2. Reg. 16.

11. Reprehenſible.) The Heretikes hereof againe inferre, that Peter then did erre in faith, and therfore the Popes may faile therein alſo. To vvhich vve anſvver, that hovvſoeuer other Popes may erre in their priuate teachings or vvritings, vvhereof vve haue treated before in the Annotation vpon theſe vvordes, That thy faith faile not: (Luc. 22. 32.) it is certaine that S. Peter did not here faile in faith, not erre in doctrine or knovvledge. for it vvas conuerſationis non prædicationis vitiũ, as Tertullian ſaith de præſcript. nu. 7. It vvas a default in conuerſation, liſe, or regiment, vvhich may be cõmitted of any man, be he neuer ſo holy, and not in doctrine. S. Auguſtine & vvhoſoeuer make moſt of it, thinke no othervviſe of it. But S. Hierom S. Chryſoſt. Theophyl. and many other holy fathers deeme it to haue been no fault at all, nor any other thing then S. Paul him ſelf did vpon the like occaſion: & that this vvhole combat vvas a ſet thing agreed vpon betvvene them. It is a ſchoole point much debated betvvixt S. Hierom and S. Auguſtine ep. 9. 11. 19. apud Auguſt.

16. By the vvorkes of the lavv.) By this and by the diſcourſe of this vvhole epiſtle, you may perceiue, that vvhen iuſtification is attributed to faith, the vvorkes of Charitie be not excluded, but the vvorkes of Moyſes lavv: that is, the ceremonies, ſacrifices and ſacraments thereof principally, and conſequently al vvorkes done merely by nature and free vvil, vvithout the faith, grace, ſpirit, & aide of Chriſt.

CHAP. III.

1. VVho hath betvvitched you.) For any people or perſon to forſake the faith of their firſt Apoſtles & Conuerſion, at the voice of a fevv nouellaries, ſeemeth vviſe men a very betvvitching & ſenſles brutiſhnes. Such is the caſe of our poore countrie, Germanie, and others.

7. That are of faith.) This faith vvhereby Abraham vvas iuſtified, and his children the Gentils beleeuing in Chriſt, implieth al Chriſtian vertues, of vvhich the firſt is faith, the ground & foundation of al the reſt, and therfore here and els vvhere often named of the Apoſtle.

10. Curſed be.) By this place the Heretikes vvould proue that no man is iuſt truely before God, al being guiltie of damnation and Gods curſe, becauſe they keepe not euery iote of the Lavv. VVhere in deede the Apoſtle meaneth not ſuch as offend venially (as it is plaine by the place of Deuteronomie vvhẽce he reciteth this text) but onely ſuch as commit great and damnable crimes, and ſo by greuous and mortal tranſgreſſions vvholy breake Gods precepts, and thereby incurre the curſe of the Lavv, from vvhich the ſaid Lavv could not deliuer them of it ſelf, nor by any other meanes, but by the faith and grace of Chriſt Ieſus.

11. Liueth by faith.) It is neither the Heretikes ſpecial preſumption & confidence, nor the faith of Diuels, nor faith vvithout vvorkes vvhich is dead in it ſelf as S. Iames ſaith 2. that can giue life to the iuſt. for that vvhich is dead, can not be the cauſe of liſe. but it is the Catholike faith, as S. Auguſtine vvriteth, vvhich vvorketh by charitie (according to the Apoſtles ovvne explication of this vvhole paſſage) by vvhich the iuſt liueth. Li. 3. ca. 5. cont. duas ep. Pelag. See the Annotation vpon the ſame vvordes. Rom. 1

27. Haue put on Chriſt.) Here the Aduerſaries might haue ſeen, if they vvere not blinded by contentious ſtriuing againſt Gods Church, that vvhen Iuſtification is attributed to faith vvithout mention of good vvorkes or other Chriſtian vertues & Sacraments, it is not meant to exclude any of the ſame from the vvorking of iuſtice or ſaluation. for here vve learne that by the Sacrament of Baptiſme alſo vve put on Chriſt, vvhich is to put on faith, hope, charitie, and al Chriſtian iuſtice. By the ſame vve proue alſo that the Sacraments of the nevv Lavv giue grace, for that the receiuers thereof

put on

on Christ. And the Aduersaries euasion, that it is faith vvhich vvorketh in the Sacrament, and not the Sacrament it self, is plainely falset Baptisme giuing grace and faith it self to the infant that had none before.

CHAP. IV.

3. Vnder the elements.) That is, the rudiments of religion, vvherin the carnal Ievves vvhere trained vp: or the corporal creatures, vvherein their manifold sacrifices, sacraments, and rites did consist.

3. Seruing.) There can be no external vvorship of God nor association of men in religion, either true or false, vvithout the vse of corporall things or elements. The Heathen so vsed the creatures of elements that they serued them as their goddes. The Ievves, of vvhom the Apostle here speaketh, serued not the creatures them selues vvhich they occupied in their ceremonies, but they serued the only true God vnder the elements: that is to say, being seruilely clogged, yoked, kept occupied and in avve, vvith innumerable fleshly, grosse, and combersom offices about creatures. The Christians neither serue elements, as the one, nor be kept in seruile thraldom thereby, as the other: but occupie only a fevv exceding easie, svvete, seemely, and significant, for an agreable exercise both of body and minde. VVhereof S. Augustine saith thus, li. 3. c. 9. de doct. Christ. Some fevv for many, most easie to be done, most honorable for signification, and most cleane and pure for to be obserued and kept, hath our Lord him self and the Apostolical discipline deliuered. And li. de ver. relig. c. 17. Of the vvisedom of God it self mans nature being taken, vvhereby vve vvere called into libertie, a fevv Sacraments most holsom vvere appointed and instituted, vvhich might conteine the societie of Christian poople, that is, of the free multitude vnder one God. And againe, cont. Faust. li. 19. c. 13. The Sacraments are changed, they are made easier, fevver, holsommer, happier. the same he hath in the 118 epistle c. 1. and many other places besides. By vvhich you may see, it is not al one to vse elements, visible Sacraments or ceremonies, and to serue them as the Pagans do, or to serue vnder them as the Ievves did, vvherevvith the Heretikes calumniously charge the Christians. And as touching the small number, facilitie, efficacie, and signification, vvherein the said holy father putteth the special difference: vvho seeth not that for so many busie sacrifices, vve haue but one: for Sacraments vvel nere infinite, but seuen: al so easie, so ful of grace, so significant, as can be possible, as of euery one in their seueral places is proued?

Here, let the good Readers take heede of a double deceite vsed by the Aduersaries about S. Augustines places alleaged. first, in that they say he made but tvvo Sacraments, vvhich is vntrue. for, although treating of the difference betvvene the Ievvish Sacraments and ours, he namely giueth example in Baptisme and the Eucharist (as sometimes also for example he nameth but one) yet he hath no vvord nor signe at al that there should be no moe. but contrarievvise in the foresaid epistle 118. c. 1. & in psal. 103. conc. 1. he insinuateth, that besides those tvvo, there be other of the same sort in the Scriptures. Yea, vvith vvater and bread, vvhich be the elements of the tvvo foresaid Sacraments, he expresse nameth oile also (li. 2. cont. lit. Petil. c. 104.) the element or matter of the Sacrament of Confirmation: vvhich in the same place he maketh to be a Sacrament as Baptisme is. So doth he affirme of the Sacrament of Orders li. 1. de bapt. c. 1. & also of Matrimonie li. de bono coniug. c. 24. of Penance likevvise, he speaketh as of Baptisme, vvhich he calleth Reconciliation, li. 1. de adult. coniug. c. 28. Lastly, by the booke de visitatione infirmorum in S. Augustine, lib. 2. cap. 4. by Prosper de prædictionibus p. 2. cap. 29. S. Innocentius ad Eugubinum tom. 1. Conc. epist. ad Eugub. cap. 8. S. Cyril lib. 2. in Leuiticum, and S. Chrysostom lib. de Sacerdotio, Aug. ser. 215 de temp. & de rectitud. Cath. conuersat. Extreme vnction is proued to be a Sacrament. It is false then that the Heretikes affirme of

S. Auguſtine, by vvhoſe doctrine it is plaine, that though the elements or ceremonies of the nevv lavv be but fevv, and very fevv in compariſon of thoſe in the old lavv, yet there be no ſevver then ſeuen ſpecified by him. VVhich number of ſeuen the holy Councels of Florence and Trent do expresly define to haue been inſtituted by Chriſt, againſt theſe late Heretikes. See more of theſe Sacraments in their places. Act. 8. 1. Timot. 4. Ioan. 20. Iaco. 5. Epheſ. 5.

The other forgerie of the Aduerſaries concerning the elements or ceremonies, is, that S. Auguſtine (epiſt. 119. ca. 19.) ſhould affirme, that the Church and Chriſtian people in his daies (vvhereupon they inferre that it is ſo much more novv) vvere ſo loden vvith obſeruation of vnprofitable ceremonies, that they vvere in as great ſeruilitie and ſubiection to ſuch things as the Ievves. He ſaith ſo in deede of ſome particular preſumptions, Inuentions, and vſages of certaine perſons, as that ſome made it a heinous matter to touch the ground vvith their bare feete vvithin their ovvne octaues, and ſuch like vanities. VVhereby ſome ſimple folkes might be infected, vvhich this holy Doctor ſpecially misliked, and vvisheth ſuch things (as they may, vvithout ſcandal) to be taken avvay. But that he vvrote or meant ſo of any ceremonie that the Church vſeth, either appointed by Scripture, or Councel, or cuſtom of the Catholike Church, him ſelf denieth it in expreſſe termes in the ſame place, and in ſundri other: vvhere he allovveth al the holy ceremonies done in the miniſtration of the Sacraments and elvvhere. VVhereby it is cleere, that the Churches moſt comely orders and ſignificant rites pertaine not to the yoke of the old lavv, much leſſe to the ſuperſtition of Gentilitie, as Heretikes affirme: but to the ſvveete yoke of Chriſt and light burden of his lavv, to order, decencie, and inſtruction of the faithful, in al libertie, loue, faith, grace, and ſpirit.

9. VVeake and poore.) VVhether he meane of the creatures vvhich the Gentils ſerued (as it may ſeeme by the vvordes before of ſeruing ſtrange gods) ſo the elements vvere moſt baſe and beggerly: or of the Iudaical ceremonies and ſacraments as (moſt expound it) euen ſo alſo their elements vvere vveake and poore in them ſelues, nor giuing life, ſaluation, and remiſſion of ſinnes, nor being inſtruments or veſſels of grace, as the 7. Sacraments of the nevv lavv be.

10. You obſerue daies.) That vvhich S. Paul ſpeaketh againſt the Idolatrical obſeruation of daies, moneths, and times, dedicated by the Heathen to their falſe goddes, and to vvicked men or ſpirites, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and ſuch like, or againſt the ſuperſtitious differences of daies, fatall, fortunate, or diſmol, and other obſeruations of times for good lucke or ill lucke in mans actions, gathered either by particular fanſie, or popular obſeruation, or curious and vnlavvful artes, or (laſtly) of the Iudaical feſtiuities that vvere then ended and abrogated, vnto vvhich norvvithſtanding certaine Chriſtian Ievves vvould haue reduced the Galatians againſt the Apoſtles doctrine: al that (I ſay) do the Heretikes of our time falſely and deceitfully interprete againſt the Chriſtian holidaies, and the ſanctification and neceſſarie keeping of the ſame. VVhich is not only contrarie to the Fathers expoſition, but againſt the very Scriptures, and the practiſe of the Apoſtles & the vvhole Church. Aug. cont. Adimant. c. 16. Ep. 118. c. 7. Hiero. in hunc locum. In the Apocalypſe ca. 1. there is plaine mention of the Sunday, that is, our Lordes day (Dominicus dies) vnto vvhich the Ievves Sabboth vvas altered, their Paſche into our Eaſter, their Pentecoſt into our vvhitſontide: vvhich vvere ordained & obſerued of the Apoſtles them ſelues. And the antiquitie of the feaſtes of Chriſtes Natiuitie, Epiphanie, & Aſcenſion is ſuch, that they can be referred to no other originall but the Apoſtles inſtitution: vvho (as S. Clemēt teſtifieth l. 8. conſt. Apoſt. 39. Orig. ho. 3. in diuerſ. Aug. ep. 28. & Ser. de Sāctis. Fulgent. Leo.) gaue order for celebrating their fellovv Apoſtles, S. Steuens, & other Martyrs daies

death: and much more no doubt did they giue order for Christes feastities. According to vvhich, the Church hath kept not only his, but S. Steuens & the B. Innocents, euen on the same daies they be novv solemnely kept, & his B. mothers, and other Saincts, (as the Aduersaries themselues confesse) aboue 1300 yeres, as appeareth in the barbarous combattes betvvene VVestphalus the Lutheran, & Caluin, and by the vvritings betvvixt the Puritans and Protestants.

For vvhich purpose, see also hovv old the holiday of S. Polycarpe is in Eusebius li. 4. c. 14. of the (See the Annotation. Act 1. v. 14.) Assumption of our Ladie or her dormition in S. Athanasius, S. Augustine, S. Hierom. S. Damasc. & both of that feast and of her Natiuitie in S. Bernard, vvho professeth he receiued them of the Church, & that they ought to be most solemnely kept. ep. 174. VVherein vve can not but vvonder at the nevv Church of England, that (though against the pure Caluinistes vvil and doctrine) keepe other Saincts and Apostles daies of their death, and yet haue abolished this special feast of our Ladies departure, vvhich they might keepe though they beleeued nother Assumption in body (vvhereof yet S. Denys (ep. ad Timotheum. giueth so great testimonie) being assured she is departed at the least: except they either hate her or thinke her vvorthy of lesse remembrace then any other Sainct, her self prophecying the contrarie of al Catholike generations, that they should blesse her. (Luc. 1. v. 48.) And in deede the Assuptiō is her proper day, as also the feast of her Natiuitie: the other of the Purification and the Annunciation, (See S. Greg. l. 7. ep. 29. of Martyrs feasts al the yere, and Massos in the same.) vvhich they keepe in England, being not so peculiar to her, but belonging rather to Christes Presentation in the Temple, and his Conception. To conclude, vve may see in S. Cyprian (ep. 34. Origen ho. 3. in diuers. Tertullian de cor. mil. S. Greg. Nazianzene de amore pauperum. the Councel of Gangres, c. 20.) yea and in the councel of Nice it self giuing order for Easter and the certaine celebrating thereof, that Christian Festiuities be holy, auncient, and to be obserued on prescript daies and times, and that this is not Iudaical obseruation of daies, as Aetius taught, for vvhich he vvas condemned of Heresie, as S. Epiphanius vvitnesseth. Hær. 75. But of holidaies S. Augustine shevveth both the reason and his liking, in these memorable vvordes. First for the feastes belonging to our Lord, thus: (de Ciui. Dei li. 10. c. 16.) VVe dedicate and consecrate the memorie of Gods benefites vvith solemnities, feastes, and certaine appointed daies, lest by tract of times there might creepe in ingrateful & vnkinde oblivion. Of the festiuities of Martyrs thus: Christian people celebrate the memories of Martyrs vvith religious solemnitie, both to moue them selues to imitation of them, and that they may be partakers of their merites, and be holpen vvith their praiers. Cont. Faust. li. 20. c. 21. And of al Saincts daies, thus: Keepe ye and celebrate vvith sobrietie the Natiuities of Saincts, that vve may imitate them vvhich haue gone before vs, and they may rejoyce of vs vvhich pray for vs. In ps. 88 Conc. 2. in fine.

And as is said of prescript daies of feastes, so the like is to be said (Hil. prolog. in psal. explan. Epip. hær. 75. & in fine. li. 3. cont. hær.) of fastes, vvhich els vvhere vve haue shevved to be of the Apostles ordinance. And so also of the Ecclesiastical diuision of the yere into Aduent, Sepuagesme, &c. the vveeke into so many Feries, the day into Houres of praiers, as the Prime, the Third, the Sixth, the None &c. VVhereof see. de orat. Dom. nu. 15. 3. Cyprian, vvho deriueth these things by the Scriptures from the Apostles also, and counteth these things vvhich the vvicked Heretikes reproue, to be ful of mysterie. Like vnto this also is it, that the holy Scriptures vvere so disposed of, and deuided, that certaine peeces (as is alvvaies obserued and practised vntil this day) should be read at one time, and others at other times and seasons, through out the yere, according to the diuersitie of our Lordes actions and benefites, or the Saincts stories then recor-

vvhich the puritane Caluinists also condemne of superstition, desiring to bring in hellish horrour and al disorder. See conc. Carthag. 3. c. 47.

14. But as an Angel.) So ought al Catholike people receiue their teachers in religion, vvith al duetie, loue, & reuerence.

24. By an allegorie.) Here vve learne that the holy Scriptures haue beside the litteral sense, a deeper spiritual and more principal meaning: vvhich is not only to be taken of the holy vvordes, but of the very factes and persons reported: both the speaches and the actions being significatiue ouer and aboue the letter. Vvhich pregnancie of manifold senses, if S. Paul had not signified him self in certaine places, the Heretikes had bene lesse vvicked and presumptuous in condemning the holy fathers allegorical expositions almost vvholy: vvho novv shevv them selues to be mere brutish and carnal men, hauing no sense nor feeling of the profunditie of the Scriptures, vvhich our holy fathers the Doctors of Gods Church savv

29. But as then.) This mutual persecution, is a figure also of the Church iustly persecuting Heretikes, & contrarivvise of Heretikes (vvhich be the children of the bondvvoman) vniustly persecuting the Catholike Church. Aug. ep. 48.

31. Freedom.) He meaneth the libertie and discharge from the old ceremonies, sacraments, and the vvhole bondage of the Lavv, and from the seruitude of sinne, and the Diuel, to such as obey him: but not libertie to do vvhat euery man list, or to be vnder no obedience of spiritual or temporall lavves and gouernors: not a licence neuer to pray, fast, keepe holy day, or vvorkday, but vvhen and hovv it seemeth best to euery mans phantasie. Such a dissolute licentious state is farre from the true libertie vvhich Christ purchased for vs.

CHAP. V.

6. Faith.) This is the faith vvorking by charitie, vvhich S. Paul meaneth els vvhere, vvhē he saith that faith doth iustifie. And note vvel that by these termes circumcision & prepuce not auailable to iustification, it is plaine that in other places he meaneth the vvorkes of Circumcision and Prepuce (that is, of the Ievves and Gentils (vvithout faith, vvhich auaile not, but faith vvorking by charitie: as vvho should say, faith and good vvorkes, not vvorkes vvithout faith.

Againe note here, that if the Protestants vvho pretend conference of places to be the best or only vvay to explicate hard speaches of the holy Scriptures, had folovved but their ovvne rule, this one text vvould haue interpreted & cleared vnto them al other vvhereby iustice and saluation might seeme to be attributed to faith alone: the Apostle here so expresly setting dovvne, the faith vvhich he commendeth so much before, not to be alone, but vvith charitie: not to be idle, but to be vvorking by Charitie: as S. Augustine noteth. de fid. & op c 14. Further the good Reader must obserue, that vvhereas the Protestants some of them confesse, that Charitie and good vvorkes be ioyned and requisits also, and that they exclude them not, but commend them highly, yet so that the said Charitie or good vvorkes are no part of our iustice or any cause of iustification, but as fruites and effectes of faith onely, vvhich they say doth all, yea though the other be present: this false glose also is reproued euidently by this place, vvhich teacheth vs cleane contrarie: to vvitte, that faith hath her vvhole actiuitie and operation tovvard iustice and saluation of charitie, and not contrarievvise vvithout vvhich it can not haue any act meritorius or agreable to God for our saluatiō. for vvhich cause S. Aug. saith, li. 13. de Tri. c. 8. Fidē non facit vtilem nisi charitas. nothing maketh faith profitable but charitie. But the Heretikes answer, that vvhere the Apostle saith, vvorketh by charitie, he maketh charitie to be the instrument only of faith in vvel vvorking, and therfore the inferior cause at the least, but this also is easily refuted by the

the Apoſtles plaine teſtimonie, affirming Cor.13. that charitie is the greatest vertue, & that if a man had al faith and lacked charitie, he vvere vvorth nothing. And againe, Rom.13. that Charitie is the perfection and accomplishment of the Lavv (as faith is not) vvhich can not agree to the inſtrumental or inferior cauſe. And therfore vvhen it is ſaid 1.Tim.1. that faith vvorkerh by charitie, it is not as by an inſtrument, but as the body vvorketh by the ſoul, the matter by the forme, vvithout vvhich they haue no actiuitie. VVhereupon the Schooles call Charitie, the forme or life of faith, that is to ſay, the force, actiuitie, & operatiue qualitie thereof, in reſpect of merite and iuſtice. VVhich S. Iames doth plainely inſinuate, vvhen he maketh faith vvithout Charitie, to be as a dead corps vvithout ſoul or life, and therfore vvithout profitable operation. c. 2. v. 26.

13. Libertie an occaſion.) They abuſe the libertie of the Goſpel to the aduantage of their fleſh, that vnder pretenſe thereof, ſhake off their obedience to the lavves of man, to the decrees of the Church and Councels, that vvil liue and beleeue as they liſt, and not be taught by their Superiors, but fornicate vvith euery Sect-maiſter that teacheth pleaſant & licentious things and al this vnder pretence of ſpirit, libertie, and freedom of the Goſpel. Such muſt learne that al hereſies, ſchiſmes, and rebellions againſt the Church and their lavvful Prelates, be counted here among the vvorkes of the fleſh. See S. Auguſtine de fid. & op. c. 24. 25.

17. One to an nother.) Here men thinke (ſaith S. Auguſtine) the Apoſtle denieth that vve haue free libertie of vvil: not vnderſtanding that this is ſaid to them, if they vvil not hold faſt the grace of faith conceiued, by vvhich only they can vvalke in the ſpirit, & not accomplish the concupiſcences of the fleſh. in c. 5. Gal.

21. VVhich doe ſuch thinges.) S. Auguſtine shevveth hereby that not only infidelitie is a damnable ſinne.

CHAP. VI.

6. Communicate.) The great dutty & reſpect that vve ought to haue to ſuch as preach or teach vs the Cath. faith. and not in regard onely of their paines taken vvith vs, and vvel-deſeruing of vs by their doctrine: but that vve may be partakers of their merites, vve ought ſpecially to do good to ſuch, or (as the Apoſtle ſpeaketh) communicate vvith them in al our temporal goods, that vve may be partakers of their ſpiritual. See S. Auguſtine li. 2. Euang. quæſt. q. 8.

9. VVe ſhall reape.) The vvorkes of mercie be the ſeede of life euerlaſting, and the proper cauſe thereof, and not faith only.

10. Eſpecially.) In giuing almes, though vve may do vvel in helping al that are in neceſſitie, as farre as vve can, yet vve are more bound to ſuccour Chriſtians, then Ievves or infidels: and Catholikes, then Heretikes. See S. Hierom q. 1. ad Hedibiam.

14. God Forbid.) Chriſt (ſaith S. Auguſtine) choſe a kinde of death, to hang on the Croſſe and to fixe or faſten the ſame croſſe in the foreheads of the faithful, that the Chriſtian may ſay, God forbid that I ſhould glorie ſauing in the croſſe of our Lord Ieſus Chriſt. Exp. in Euan. Io. tract 43.

15. A nevv creature.) Note vvel that the Apoſtle calleth that here a nevv creature, vvhich in the laſt chapter he termed, faith vvorking by charitie, & (1 Cor. 7. 19) the obſeruatiō of the cōmaundemēts of God. VVhereby vve may learne that vnder the name of faith is cōteined the vvhole reformation of our ſoules and our nevv creation in good vvorkes, and alſo that Chriſtian iuſtice is a very qualitie, condition and ſtate of vertue and grace reſident in vs, and not a phantaſtical apprehenſion of Chriſtes iuſtice only imputed to vs. Laſtly, that the faith vvhich iuſtifieth, ioyned vvith the other vertues, is properly the formal cauſe, and not the efficient or inſtrumental cauſe of iuſtification; that is to ſay, theſe vertues put together, being the effect of Gods grace, be our nevv creature and our iuſtice in Christ.

ANNO-

ANNOTATIONS.

VPON THE EPISTLE OF

PAVL TO THE EPHESIANS.

CHAP. I.

4. And immaculate in his ſight.) VVe learne here that by Gods grace men be holy and immaculate, not onely in the ſight of men, nor by imputation, but truely and before God: contrarie to the Doctrine of the Caluiniſtes.

6. Hath gratified.) Echaritoſen.

10. To perfit al things.) Anacephalæoſaſthæ.

13. You vvere ſigned.) Some referre this to the grace of Baptiſme: but to many learned it ſeemeth that the Apoſtle alludeth to the giuing of the Holy Ghoſt in the Sacrament of Confirmation, by ſigning the baptized vvith the ſigne of the Croſſe & holy Chriſme. For that vvas the vſe in the Apoſtles time, as els vvhere vve haue prooued. Annot. Act. 8.

21. Al Principalitie.) The Fathers vpon this, and other places of the old and nevv Teſtament, vvhere they finde the orders of holy Angels or ſpirites named, agree that there be nine orders of them. Of vvhich ſome be here counted and called, as vve ſee: in the Epiſtle to the Coloſſians, the order of Thrones is ſpecified, vvhich maketh fiue: to vvhich if vve adde theſe foure, Cherubim, Seraphim, Angels, and Archangels. vvhich are commonly named in holy vvrite, in al there be nine. S. Denys cæl. Hier. c. 7. 8. 9. & Ec. Hier. c. 1. S. Athanaſ. li. de Communi eſſent, in fine. Gregor. Moral. li. 32. c. 18. Therfore, good Reader, make no accoumpt of Caluins and others infidelitie, (vpon this place.) vvhich blaſphemously blame and condemne the holy doctors diligence in this point, of curioſitie and impietie. The vvhole endeuour of theſe heretikes is, to bring al into doubt, and to corrupt euery Article of our Religion.

22. Head.) It maketh a high prooſe among the Proteſtants, that no man can be head of the Church, becauſe it is a calling and dignitie proper to Chriſt. But in truth by as good reaſon there ſhould be no king nor lord, becauſe, (Apoc. 39.) He is king and lord: neither ſhould there be Biſhop or Paſtor, becauſe (1. Pet. 2. 25.) he is the Biſhop and Paſtor of our ſoules: nor Pontifex nor Apoſtle, for by thoſe titles S. Paul termeth him Heb. 3. none ſhould be piller, foundation, rocke, light, or maiſter of the Church or truth, becauſe Chriſt is properly al theſe. And yet our nevv doctors (though they be exceeding ſeditious, and vvould for the aduantage of their ſect be gladly ridde of kings and al other Superiors temporal, if they feared not the ſvvord more then God, and vvould finde as good Scriptures to be deliuered of them, as they novv finde to diſcharge them ſelues of obedience to Popes:) yet (I ſay) they vvil not deny, al the former titles and dignities (notvvithſtanding Chriſtes ſouereaine right in the ſame) to be giuen and communicated to the Princes and Magiſtrates of the earth both ſpiritual and temporal. though Chriſt in a more diuine, ample, abſolute, excellent, and tranſcendent ſort, haue al theſe things attributed or appropriated to him ſelf. So then, though he be the head of the Church, and the onely head in ſuch ſouereaine and principal maner, as no earthly man or mere creature euer

ye can be, and is ioyned to the Church in a more excellent sort of coniunction, then any king is to his subiects or Countrie, or any Pope or Prelate to the Church vvhereof he is gouernour, euen so farre that it is called his body Mystical: life, motion, spirit, grace issuing dovvne from him to it and the members of the same, as from the head to the natural body. though in this sort (vve say) no man can be head but Christ, nor the Church be body to any but to Christ: yet the Pope may be the ministerial head, that is to say, the cheefe Gouernour, Pastor, and Prelate of the same, and may be his Vicar or Vicegerent in the regiment of that part vvhich is in earth. as S. Hierom (ep. 123.) calleth Damasus the Pope, Summum Sacerdotem, the cheef and higheft Priest: and the Apostle saith of this ministerial head. The head can not say to the feete, you are not necessarie for me. For therein also is a great difference betvvene Christ and euery mortal Prelate, that (as the Apostle here saith) (1. Cor. 12. 21.) he is head of the vvhole Church, meaning of the triumphant (& of al Angels also though in an other sorte) no lesse then of the Church militant. So Peter vvas not, nor any Pope, nor any man can be. VVhere you must obserue, that for this soueraine preeminence of Christ in this case, the Church is not called the body mystical of any Gouernour, Peter, Paul, or vvhat Prelate or Pope so euer.

23. The fulnes of him.) Christ is not ful, vvhole, and perfect vvithout the church no more then the head vvithout the body.

CHAP. II.

8. By grace you are saued through faith.) Our first iustification is of Gods grace, and not of our deseruings: because none of al our actions that vvere before our iustification, could merite or iustly procure the grace of iustification. Againe, he saith, through faith: for that faith is the beginning, foundation, and roote of al iustification, and the first of al other vertues, vvithout vvhich it is impossible to please God.

9. Not of the vvorks.) It is said, not of vvorkes as thine, of thy self being vnto thee, but as those in vvhich God hath made, formed and created thee Aug. de gr. & lib. arbit. c. 8. & seq.

15. In decrees.) En dogmasi.

19. You are Citizens.) Sympolitæ.

20. Built vpon the foundation.) Note against the Heretikes that think it dishonorable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly vpon Christ) yet are said here to be built also vpon the Apostles and Prophets. VVhy may not the Church then be builded vpon Peter?

CHAP. III.

17. Christe to dvvel.) Christ dvvelleth in vs by his giftes, and vve be iust by those his giftes remaining and resident in vs, & not by Christes proper iustice onely, as the Heretikes affirme.

17. Founded in charity.) Not faith only must be in vs, but charitie vvhich accomplisheth al vertues.

CHAP. IIII.

3. One faith.) As rebellion is the bane of ciuil Commonvvealths and kingdoms, and peace an concord, the preseruation of the same: so is Schisme, diuision, and diuersitie of faiths or felovvships in the seruice of God, the calamitie of the Church: and peace, vnitie, vniformitie, the special blessing of God therein. and in the Church aboue al Commonvvealths, because it is

it is in al poinctes a Monarchie tending euery vvay to vnitie. but one God, but one Christ, but one Church, but one hope, one faith, one baptisme, one head, one body. VVhereof S. Cyp. li. de vnit. Ec. nu. 3. saith thus: One Church the Holy Ghost in the person of our Lord designeth & saith, One is my doue. This vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith? He that vvithstandeth and resisteth the Church, he that forsaketh Peters chaire vpon vvhich the Church vvas built, doth he trust that he is in the Church? VVhen the blessed Apostle S. Paul also shevveth this Sacrament of vnitie, saying, One body and one spirit &c. VVhich vnitie vve Bishops specially that rule in the Church, ought to hold fast and maintaine that vve may proue the Bishoply function also it self to be one and vndiuided, &c. And againe. There is one God, and one Christ, and one Church, and one Chaire, by our Lordes voice founded vpon Peter. An other altar to be sette vp, or a nevv Priesthod to be made, besides one altar, & one Priesthod, is impossible. VVhosoeuer gathereth els vvhere, scattereth. It is adulterous, it is sacrilegious, vvhatsoeuer is instituted by mans furie to the breach of Gods diuine disposition. Get ye far from the contagion of such men, & flee from their speaches as a canker and pestilence, our Lord hauing præmonished and vvarned before hand, They are blind, leaders of the blind, &c. VVhereby vve learne that this vnitie of the Church commendeth so much vnto vs, consisteth in the mutual fellovvship of al Bishops vvith the See of Peter. S. Hilarie also (li. ad Constantium Augustum) thus applieth this same place of the Apostle against the Arians, as vve may do against the Calvinists. Perilous and miserable it is, saith he, that there are novv so many faithes as vvilles, and so many doctrines as maners, vvhiles either faithes are so vvritten as vve vvill, or as vve vvil, so are vnderstood: and vvheras according to one God, and one Lord, and one Baptisme, there is also one faith, vve fall avvay from that vvhich is the only faith, and vvhiles moe faithes be made, they beginne to come to that, that there is none at al.

11. Some Apostles.) Many functions that vvere euen in the Apostles time, are not here named: vvhich must be noted against the Aduersaries that call here for Popes, as though the names of Bishops, Priests, or Deacons vvere not as vvel leaft out as Popes: vvhom yet they can not deny to haue been in vse in S. Paules daies. And therfore they haue nomore reason, out of this place to dispute against the Pope, then against the rest of the Ecclesiastical functions. Neither is it necessarie to reduce such as be not specified here, to these here named: though in deede both other Bishops and Prelates and specially Popes may be conteined vnder, the names of Apostles Doctors, and Pastors. Certes the roome and dignitie of the Pope is a very continual Apostleship, and S. Bernard calleth it Apostolatum. Bern. ad Eug. li. 14. c. 4. & c. 6. in fine.

13. Vntil vve meete.) The Church of God shal neuer lacke these spiritual functions, or such as be answverable to them, according to the time and state of the Church, til the vvorldes end. VVhereby you may proue, the Catholike Church, that is to say, that visible companie of Christians vvhich hath euer had, and by good records can proue they haue had, a continual ordinarie succession of Bishops, Pastors, and Doctors, to be the onely true Church: and these other good fellovves that for many vvorldes or ages together can not shevv that they had any one Bishop, or ordinarie, yea or extraordinarie officer, for them and their sect, to be an adulterous Heretical generation. And this place of the Apostle assuring to the true Church a perpetual visible continuance of Pastors and Apostles or their successors, vvarranted the holy fathers to trie al Heretikes by the most famous succession of the Popes of Rome. So did S. Irenæus, li. 3. c. 3. Tertullian, in præscript. Optatus, li. 2. cont. Parm. S. Augustine, in ps. cont. part. Donat. & cont. ep. Manich. c. 4. & ep. 165. Epiph. hær. 27. and others.

14. VVith euery vvinde.) The special vse of the spiritual Gouernou

to keepe vs in vnitie and constancie of the Catholike faith, that vve be not caried avvay vvith the blast or vvind of euery heresie. VVhich is a very proper note of sectes and newv doctrines that trouble the infirme vveaklings of the Church, by certaine seasons of diuerse ages: as sometime the Arians, then the Manichees, an other time the Nestorians, then the Lutherans, Caluinists, and such like: vvho at diuers times in diuers places haue blovven diuers blastes of false doctrine.

23. And be renevved.) The Apostle teacheth vs not to apprehend Christs iustice by faith only, but to be renevved in our selues truly, & to put on vs the nevv man formed & created in iustice and holines of truth. By the vvhich, free vvil also is proued to be in vs, to vvorke vvith God, or to consent vnto him in our sanctification.

CHAP. V.

5. VVhich, is the seruice of Idols.) See the heretical corruption of this place in the Annotation Col. 3. v. 5.

23. Of the Church.) It is much to be noted, that in the first English Bibles there is not once the name of Church in al the Bible, but in steede thereof, Congregation, vvhich is so notorious a corruption, that them selues in the later bibles correct it for shame, but yet suffer the other to be read and vsed still. See the Bible printed in the yere 1562.

23. Sauiour of his body.) None hath saluation or benefite by Christ, that is not of his body the Church. And vvhat Church that is, S. Augustine expresseth in these vvordes. The Catholike Church onely is the body of Christ, vvhereof he is head. out of this body the Holy Ghost quickeneth no man. And a litle after, He that vvil haue the Spirit, let him bevvare he remaine not out of the Church, let him bevvare he enter not into it feinedly. Aug. ep. 50. ad Bonifacium comitem in fine.

24. Subiect to Christ.) The Church is alvvaies subiect to Christ, that is, not onely vnder him, but euer obedient to his vvordes and commaundement. VVhich is an euident and inuincible demonstration that she neuer rebelleth against Christ, neuer falleth from him by error, Idolatrie, or false vvorship, as the Heretikes novv, and the Donatistes of old did teach.

25, Loued the Church.) Loe Christes singular loue of the Church. for vvhich onely & the members thereof he effectually suffered his Passion, and for vvhose continual cleansing and purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become vvithout al spot, vvrinkle, or blemish. for, in this vvorld by reason of the manifold infirmities of diuers her members, she can not be vvholy vvithout sinne, but must say alvvaies, Dimitte nobis debita nostra, Forgiue vs our debtes. Aug. li. 2. Retract. c. 18.

29. As Christ the Church.) It is an vnspeakable dignitie of the Church, vvhich the Apostle expresseth often els vvhere, but specially in this vvhole passage, to be that creature onely for vvhich Christ effectually suffered, to be vvashed and embrued vvith vvater and bloud issuing out of his holy side, to be nourished vvith his ovvne body (for so doth S. Irenæus expond li. 5. in principio) to be his members, to be so ioyned vnto him as the body and members of the same flesh, bone, and substance to the head, to be loued and cherished of him as vvife of husband, yea to be his vvife and most deere spouse, take and formed (as S. Aug. often saith li. 1. de Symb. ad Catech. c. 9.) out of his ovvne side vpon the Crosse, as Eue our first father Adams spouse vvas made of his ribbe. In Psal. 126 & in Psal. 127. & tract. 9. in Ioan. & tract. 120. In respect of vvhich great dignitie and excel-

excellencie, the same holy father affirmeth the Church to be the principall creature, and therfore named in the Creede next after the Holy Ghost, and he proueth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of vvhich incomparable excellencie of the Church, so beloued of Christ and so inseparatly ioyned in mariage vvith him, if the Heretikes of our time had any sense or consideration, they vvould neither thinke their contemptible companie or congregation to be the glorious spouse of our Lord, nor teach that the Church may erre, that is to say, may be diuorced from her spouse for Idolatrie, superstition, Heresie, or other abominations: VVhereupon one of these absurdities vvould ensue, that either Christ may sometimes be vvithout a Church & spouse in earth (as he vvas all the vvhile there vvere no Caluinists, if their Church be the spouse of Christ) or els if the Catholike Church onely is and hath been his vvife, and the same haue such errors as the Heretikes falsely pretend, that his vvife so deere and so praised here, is notvvithstanding a very vvhoore. VVhich horrible absurdities proue and conuince to any man of common sense, both that the Catholike Church alvvaies is, and that it teacheth truth alvvaies, and to honour God truely and sincerely alvvaies: vvhatsoeuer the adulterous generation of Heretikes thinke or blaspheme.

32. This is a great Sacrament.) Mariage a great Sacrament of Christ and his Church prefigured in the first parent. Adam (saith S. Augustine tract. 25. in Io.) vvho vvas a forme or figure of him that vvas to come, yea rather God in him, gaue vs a great token of a Sacrament. For both he deseruer sleeping to take a vvife, and of his ribbe his vvife vvas made vnto him: because of Christ sleeping on the Crosse the Church vvas to be made out of his side. In an other place he maketh Matrimonie a Sacrament of Christ and his Church: in that, that as the maried man must forsake father & mother and cleaue vnto his vvife, so Christ as it vvere left his father, exinanishing him self by his incarnation, & left the Synagogue his mother, & ioyned him self to the Church. Li. 12. c. 8. cont. Faustum Indirers other places he maketh it also a Sacramēt, spetially in that it is an inseparable bōd betvvixt vvo, and that can neuer be dissolued but by death: signifying Christs perpetual and indissoluble coniunction vvith the Church his one onely spouse. de Gen. ad lit. li. 9 c. 7. Cont. Pel. de pec. ori. li. 2. c. 34. De fid. & op. c. 7. De bono coniu. c. 7. & 18. And in an other place, The good of Mariage (saith he) amōg the people of God is in the holines of a Sacr. De bono cōiugali c. 24.

VVho vvould haue thought such mysteries and Sacraments to be in Mariage, that the ioyning of mā & vvife togeather should represent so great a mysterie, if the Apostle him self, & after him this holy father & others, had not noted it? or vvho cā marueil that the holy Church taketh this to be a Sacrament, and to giue grace of sanctification to the parties maried, that they may liue togeather in mutual fidelitie, bring vp their children in faith and feare of God, and possesse their vessel (as the Apostle speaketh 1. Thes. 4.) in sanctificatiō and honour, & not in passiō of lust and ignominie, as the Heathē vvhich knovv not God, and as our brutish nevv Maisters seeme to do, that commend mariage aboue al things so farre as it feedeth their concupiscences, but for grace, Sacramēt, mysterie, or sanctificatiō thereby, they care no more then the Heathen or brute beastes do? And thus vve gather that matrimonie is a Sacrament, and not of the Greeke vvord (Mystirion.) Sacramentum. Mystere onely, as Caluin falsely saith, nor of the Latin vvord Sacrament, both vvhich vve knovv haue of their nature a more general signification, and that in the Scriptures also: but vvhereas these names are here giuen to Matrimonie by the Apostle, & are not giuen in the Scriptures to Baptisme and the Eucharist, let them tel vs vvhy they also apply these vvordes from their general signification to signifie specially and peculiarly those tvvo Sacraments neuer so named expresly in Scripture.

and do not likevvise folovv the Catholike Church in calling matrimonie by the same name, vvhich is here so called of the Apostle, specially vvhereas the signification in it, is as great as in any other of the Sacraments, and rather greater.

CHAP. VI.

8. Receaue of our Lorde.) God leaueth no good vvorke vnrevvarded.

9. Remittinge threateninges.) Amendes.

11. On the armoure.) Panoplian.

14. And clothed.) If man could not be truely iust or haue iustice in him self, hovv could he be clothed vvith iustice?

23. And charity.) S. Augustine noteth in sundrie places vpon this same text, that faith vvithout charitie serueth not to saluation. li. 50. hom. 47.

ANNOTATIONS.

VPON THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

1. Bishops and deacons.) Vvicleffe and other Heretikes vvould proue by this, that Priests are not here named, and for that there could not be many Bishops of this one tovvne, that there is no difference betvvixt a Bishop and a Priest, vvhich vvas the old heresie of Aerius, of vvhich matter, (See Annot. Tit. 1. v. 5.) in other places: for this present it is ynough to knovv that in the Apostles time there vvere not obserued alvvaies proper distinct names of either function, as they vvere quickly aftervvard, though they vvere alvvaies diuers degrees & distinct functions. See S. Chrysostom, Oecumenius, Theophylactus, and the rest of the Grecians vpon this place.

CHAP. II.

9. For the vvhich.) Caluin doth so abhorre the name of merite in Christian men tovvard their ovvne saluation, that he vvickedly and vnlearnedly denieth Christ him self to haue deserued or merited any thing for him self though these vvordes (vvhich he shamefully vvritheth from the proper and plaine sense, to signifie a sequele and not a cause of his exaltation) and diuers other in holy vvrite, proue that he merited for him self according to al learned mens iudgement. As Apoc. 5. The lambe that vvas slaine, is vvorthie to receiue povver and Diuinitie. And Heb. 2. VVe see Iesus for the passion of death, crovvned vvith glorie and honour. See S. Augustine vpon these vvordes of the Psalme 109. propterea exaltabit caput.

10. Name of IESVS.) By the like vvickednes they charge the faithful people

people for capping or kneeling vvhē they heare the name of Iesus, as though they vvorshipped not our Lord God therein, but the syllables or letters & other material elements vvhereof the vvord vvritten or spoken consisteth, and al this, by sophistications to drav̄ the people from due honour and deuotion tovvard Christ Iesus, vvhich is Satans drift by putting scruples into poore simple mens mindes about his Sacraments, his Saincts, his Crosse, his name, his image, & such like, to abolish al true religion out of the vvorld, and to make them plaine Atheists. But the Church knovveth Satans cogitations, and therfore by the Scriptures and reason, vvarranteth and teacheth al her children to do reuerence vvhen so euer Iesus is named. because Catholikes do not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they haue to our Sauiour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vse of the same signes. els vvhy make vve not reuerence at the name of Iesus the sonne of Sirach, as vvel as of Iesus Christ? And it is a pitieful case to see these prophane subtelties of Heretikes to take place in religion, vvhich vvere ridiculous in al other trade of life VVhen vve heare our Prince or Soueraine named, vve may vvithout these scruples doe obeisance, but tovvardes Christ it must be superstitious.

12. VVith feare and trembling.) Against the vaine presumption of Heretikes that make men secure of their predestination and saluation, he vvilleth the Philippians to vvorke their saluation vvith feare and trembling, according to that other Scripture, Blessed is the man that alvvaies is fearful. Prou. 28. v. 14.

13. VVorketh in you.) Of this thus saith S. Aug. Not becausse the Apostle saith, it is God that vvorketh in you both to vvil and vvorke, must vve thinke he taketh avvay our free vvill. For if it vvere so, thē vvould he not a litle before haue vvilled them to vvorke their ovvne saluation vvith feare & trembling. For vvhen they be cōmaunded to vvorke, their freevvil is called vpon: but, vvith trembling and feare, is added, lest by attributing their vvel vvorking to them selues, they might be prouud of their good deedes as though they vvere of them selues. Auguſt. de gratia & li. arbit. c. 9.

16. The vvord of life.) Such as haue by their preaching gained any to Christ, shal ioy and glorie therein exceedingly at the day of our Lord.

17. If I be imolated.) Pastors ought to be so zelous of the saluation of their flocke, that vvith S. Paul they should offer them selues to death for the same.

17. The sacrifice.) The obedience of faith and martyrdom be so acceptable actes to God, vvhen they be voluntarily referred to his honour, that by a metaphore they be called sacrifice and pleasant hostes to God.

21. For al seeke.) Many forsake their teachers vvhen they see them in bandes and prison for their faith, becausse most men preferre the vvorld before Christs glorie.

CHAP. III.

2. See the concision.) By alluſion of vvords, he calleth the carnal Christian Ievvs that yet boasted in the circumcision of the flesh, concision: & him self & the rest that circumcided their hart and senses spiritually, the true circumcision. S. Chryſ. Theoph.

3. The circumcision.) Catatomi & Peritomi.

9. My iustice.) Diuers Lutherans in their translations do shamfully mangle this sentence by transposing the vvordes, and false pointing of the partes thereof, to make it haue this sense, that the Apostle vvould haue no iustice of his ovvne, but onely that iustice vvhich is in Christ. Magd. cent. 1. li. 2. c. 4. pag. 222. VVhich is a false and heretical sese of the vvordes, and not meane

meant by S. Paul: vvho calleth that a mans ovvne iuſtice, vvhith he chalengeth by the vvorkes of the Lavv or nature vvithout the grace of Chriſt: and that Gods iuſtice (as S. Auguſtine expoundeth this place) not vvhich is God, or by vvhich God is iuſt, but that vvhich is in man from God and by his gift. li. 3. cont. 2. ep. Pelag. c. 7. de Sp. & lit. c 9.

11. If by any means.) If S. Paul ceſed not to labour ſtill, as though he vvere not ſure to come to the markevvithout continual endeuour: vvhat ſecuritie may vve poore ſinners haue of Heretikes perſuaſions & promiſes of ſecuritie and ſaluation by onely faith?

12. Not that novv.) No man in this life can attaine the abſolute perfectnes either of iuſtice or of that knovvledge vvhich ſhal be in heauen: but yet there is alſo an other perfectnes, ſuch as according to this ſtate a man may reach vnto, vvhich in reſpect of the perfection in glorie, is ſmall, but in reſpect of other leſſer degrees of mans iuſtice and knovvledge in this life, may be called perfectnes. And in this ſenſe the Apoſtle in the next ſentence calleth him ſelf and others perfect, though in reſpect of the abſolute perfectnes in heauen, he ſaith here, he is not yet perfect nor hath yet attained therunto.

15. Othervviſe minded.) VVhen Catholike men novv a daies charge Heretikes vvith their horrible diuiſions, diſſenſions, combattes, contentions, and diuerſities among them ſelues, as the Catholikes of al other ages did chalēge their Aduerſaries moſt truely and iuſtly for the ſame, (both becauſe vvhere the Spirit of God is not, nor any order or obedience to Superiors, there can be no peace nor vnitie, and ſpecially for that it is, as S. Auguſtine ſaith (li. de agone Chriſt. c. 29.) the iuſt iudgement of God that they vvhich ſeeke nothing els but to diuide the Church of Chriſt, ſhould them ſelues be miſerably diuided among them ſelues) therfore (I ſay) vvhen men charge the Proteſtants vvith theſe things, they flee for their defence to [illegible] the old Fathers vvere not al of one iudgement in euery point of [illegible] that S. Cyprian ſtood againſt others, that S. Auguſtine and S. H[illegible] vvrote earneſtly in a certaine matter one againſt an other, that our Dominicans and Franciſcans, our Thomiſts and Scotiſts be not al of one opinion in diuers matters, and therfore diuiſions and contentions ſhould not be ſo preiudicial to the Zuinglians and Lutherans, as men make it. Thus they defend them ſelues: but riduculously and againſt the rule of S. Paul here, acknovvledging that in this imperfection of mens ſcience in this life, euery one can not be free from al error, or thinke the ſame that an other thinketh: vvhereupon may riſe differences of vnderſtanding, opinion, and iudgement, in certaine hard matters vvhich God hath not reuealed or the Church determined, and therfore that ſuch diuerſitie is tolerable and agreable to our humane condition and the ſtate of the vvay that vve be in: al vvaies prouided, that the controuerſie be ſuch and in things, as be not againſt the ſet knovven rule of faith, as he here ſpeaketh, and ſuch as breake not mutual ſocietie, fellovvſhip, and communion in prier, ſeruice, Sacraments, and other offices of life and religion. for ſuch diuiſions and differences come neuer but of Schiſme or Hereſie, and ſuch are among the Heretikes, not onely in reſpect of vs Catholikes, but among them ſelues: as they knovv that be acquainted vvith the vvritings of Luther againſt Zuinglius, or VVeſtphalus againſt Caluin, or the Puritans againſt the Proteſtants, not onely charging one an other vvith Hereſie, Idolatrie, Superſtition, and Atheiſme, but alſo condemning ech others ceremonies or maner of adminiſtrations, til it come to excommunication, and baniſhment, yea ſometimes burning one of an other. Thus did not S. Cyprian, S. Auguſtine, S Hierom, the Dominicans, Franciſcans, Thomiſts, Scotiſts, vvho al agree in one rule of faith, al of one communion, al moſt deere one to an other in the ſame, al (thākes be to God) come to one holy Maſſe, & receiue the ſame Sacraments, & obey one head through

our al the vvorld. S. Augustine (li. 2. de bapt. c. 5.) shal make vp this matter vvith this notable sentence: VVe are men (saith he) and therfore to think somevvhat otherwise then the thing is, is an humane tentation: but by louing our ovvne sentence so much, or by enuying our betters, to proceed vnto the sacrilege of deuiding the mutual societie and of making schisme or heresie, is diuelish presumption: in nothing to haue other opinion then the truth is, that is Angelical perfection. And a litle after, If you be any other vvise minded, this God vvil reueale: but to them only (saith he) that vvalke in the vvay of peace, and that stray a side into no diuision or separation. VVhich saying vvould God al our deere countrie men vvould marke, and come into the Church, vvhere onely, God reuealeth truth.

17. Be followers.) It is a goodly thing vvhen the Pastor may so say to his flocke. Neither is it any derogation to Christ, that the people should imitate their Apostles life & doctrine, & other holy men, S. Aug. S. Benedict, S. Dominike, S. Francis.

CHAP. IIII.

1. My ioy.) He calleth them his ioy and crovvne, for that he expected the crovvne of euerlasting life as a revvard of his labours to vvardes them. VVhereby vve may learne also, that besides the essential glorie vvhich shal be in the vision and fruition of God, there is other manifold felicitie incident in respect of creatures.

3. Sincere companion.) The English Bibles vvith one consent interprete the Greeke vvordes, faithful yoke fellovv, perhaps to signifie (as some vvould haue it) that the Apostle here speketh to his vvife: but they must vnderstand that their Maisters Caluin and Beza mislike that exposition, & Chryf. Theodore. Occum. Theophyl. and al the Greeke fathers almost much more reiect it, and it is against S. Paules ovvne vvordes speaking [illegible] maried. That it is good for them to remaine so, euen as him self [illegible] 7. 8. VVhereby it is euident he had no vvife, and therfore meaneth some other his coadiutor and fellovv-labourer in the Gospel.

3 VVith Clement.) This Clement vvas aftervvard the 4. Pope of Rome from S. Peter, as S. Hierom vvriteth according to the common supputation.

6. But in euery thing.) Enpandi ti prosenchi.

10. You haue reflorished.) This reflorishing is the reuiuing of their old liberalitie, vvhich for a time had been slacke & dead S. Chr.

15. And receit.) He counteth it not mere almes or a free gift that the people bestovveth on their Pastors or preachers, but a certaine mutual traffike as it vvere, and enterchange: the one giuing spiritual, the other rendering temporal things for the same.

18. Acceptable.) Hovv acceptable almes are before God, vve see here: namely vvhen it is giuen for religion to deuout persons for a recompense of spiritual benefites for so it putteth on the condition of an oblation or sacrifice offered to God, and is most acceptable and svvete in his sight

THE

THE ANNOTATIONS.

VPON THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

6. As also in the vvhole.) He shevveth that the Churche and Christes Gospel should daily grovv and be spred at length though the vvhole vvorld, vvhich can not stand vvith the heretikes opinion of the decay therof so quickly after Christes time, nor agree by any meanes to their obscure Conventicles. See S. Augustine ep. 80. in fine.

10. VValke vvorthy of God.) So S. Amb. & the Gr. (αξιως.) Doctors. or thus: vvorthily, pleasing God &c.

10. Fructifiyng in al good vvorkes.) Many things requisite, and diuers things acceptable to God beside faith.

12. VVho hath made vs vvorthy.) VVe are not onely by acceptation or imputation partakers of Christes benefites, but are by his grace made vvorthie thereof, and deserue our saluation condignely.

24. Do accomplish that vvanteth.) As Christ the head and his body make one person mystical and one full Christ, the Church being therfore his plenitude, fulnes, or complemēt Ephes. 1. so the passions of the head and the afflictions of the body and members make one complete masse of passions. VVith such difference for al that, betvvene the one sort and the other, as the preeminence of the head (and specially such a head) aboue the body, requireth and giueth. And not only those passions vvhich he suffered in him self, vvhich vvere fully ended in his death, and vvere in them selues fully sufficient for the redemption of the vvorld & remission of al sinnes, but al those vvhich his body and members suffar, are his also, and of him they receiue the condition, qualitie, and force to be meritorious and satisfactorie. for though there be no insufficiencie in actions or passions of Christ the head, yet his vvisedom vvil, and iustice requireth and ordaineth, (Ro. 8. 17. Leo ser. 19. de passio.) that his body and members should be fellovves of his passions, as they looke to be fellovves of his glorie: that so suffering vvith him and by his example, they may applie to them selues and others the general medicine of Christes merites and satisfactions, as it is effectually also applied to vs by Sacraments, sacrifice, and other vvaies also: the one sort being no more iniurious to Christes death thē the other, notvvithstanding the vaine clamours of the Protestants, that vvould vnder pretence of Christes Passion, take avvay the valure of al good deedes. Hereupon it is plaine novv, that this accomplishment of the vvants of Christes Passions, vvhich the Apostle and other Saincts make vp in their flesh, is not meant but of the penal and satisfactorie vvorkes of Christ in his members, euery good man adding continually (and specially Martyrs) somevvhat to accomplish the full measure thereof: and these be the plenitude of his passions and satisfactions, as the Church is the pleni-

plenitude of his perſō: & therfore theſe alſo through the cōmuniō of ſaintes & the ſocietie that is not onely betvvene the head & the body, but alſo betvvene one member and an other, are not only ſatisfactorie & many vvaies profitable for the ſufferers them ſelues, but alſo for other their fellovv-members in Chriſt. for though one member can not merite for an other properly, yet may one beare the burden and diſcharge the debt of an other, both by the lavv of God and nature. and it vvas a ridiculous Herefie of VVicleffe to deny the ſame. Yea (as vve ſee here) the paſsions of Saincts are alvvaies ſuffered for the common good of the vvhole body, and ſometimes vvithal by the ſufferers ſpecial intention they are applicable to ſpecial perſons one or many. as here the Apoſtle (2. Cor. 1. 6.) ioyneth in his paſsions for the Coloſſians, in an other place his afflictions be for the ſaluatiō of the Corinthians, ſometimes he vvisheth to be Anathema, (Ro. 9. 3.) that is according to Origens expoſition (in li. nu. ho. 10. & 24.) a ſacrifice for the Ievves, and he often ſpeaketh of his death as of a libation, hoſt, or offering, as the fathers do of al Martyrs paſsions. Al vvhich dedicated and ſanctified in Chriſtes bloud and ſacrifice, make the plenitude of his Paſsion, and haue a forcible crie, interceſſion, and ſatisfaction for the Church and the particular neceſſities thereof. In vvhich as ſome do abound in good vvorkes and ſatisfactions (as S. Paul, vvho reckeneth vp his afflictions and glorieth in them 2. Cor. 11. and Iob, vvho aueuoheth that his penalties farre ſurmounted his ſinnes; and our Ladie much more, vvho neuer ſinned, and yet ſuffered ſo great dolours) ſo other ſome do vvant, and are to be holpen by the aboundance of their fellovv-members.

VVhich entercourſe of ſpiritual offices and the recompenſe of the vvant of one part by the ſtore of the other, is the ground of the old libels of Indulgence vvhereof is treated before out of S. Cyp. (See the Annotations 2. Cor. 2. v. 10.) and of al indulgences or pardons, vvhich the Church daily diſpenſeth vvith great iuſtice and mercie, by their hands in vvhom Chriſt hath put the vvord of our reconcilement, to vvhom he hath committed the keies to keepe and vſe, his sheepe to feede, his myſteries and al his goods to diſpenſe, his povver to binde and looſe, his commiſsion to remitte, and reteiue, and the ſtevvardſhip of his familie to giue euery one their meate and ſuſtenance in due ſeaſon.

CHAP. II.

4. But this Iſay.) Heretikes do moſt commonly deceiue the people vvith eloquence namely ſuch as haue it by the gift of nature. as the Heretikes of al ages had, & lightly al ſeditious perſons, vvhich dravv the vulgar ſort to ſedition by the allurement of their tongue. Nothing (ſaith S. Hierom. ep. 2. ad Nepotian.) is ſo eaſie as vvith volubilitie of tongue to deceiue the vnlearned multitude, vvhich vvhatſoeuer it vnderſtandeth not, doth the more admire and vvonder at the ſame. The Apoſtle here calleth it, pithanologian, perſuaſible ſpeache.

8. By Philoſophie.) Philoſophie and al humane ſcience, ſo long as they be ſubiect and obedient to Chriſt (as the Schooles of Chriſtian Catholike men) be not forbidden, but are greatly commended and be very profitable in the Church of God. Othervviſe vvhere ſecular learning is made the rule of religion and commaundeth faith, there it is pernicious and the cauſe of al hereſie and infidelitie. for the vvhich, S. Hierom and before him Tertullian call Philoſophers, the Patriarkes of Heretikes, and declare that al the old hereſies roſe onely by to much admiring of prophane Philoſophie. Hiero. ad Cteſiph. cont. Pel. c. 1. Tertul. de præſcr. &c.

Here-

Hieron. & cont. Marcio. li. 5. And so do these newe sectes no doubt in many thinges but, other arguments haue they none against the presence of Christ in the B. Sacrament but such as they borowe of Aristotle and his like, concerning quantitie, accidents, place, colour, collusions, senses, sight, tast, and other frailties of reason, to which they bring Christes mysteries. All Philosophical arguments therfore against any article of our faith be here condemned as deceitful, and are called also here, the tradition of men, and the elements of the world. The better to resist which fallacies and traditions of Heathen men, the Schoole learning is necessarie, which keepeth Philosophie in awe and order of faith, and vseth the same to withstand the Philosophical deceites of the Heretikes and Heathen. So the great Philosophers S. Denys, S. Augustine, Clemens Alexandrinus, Iustine, Lactantius and the rest, vsed the same to the great honour of God and benefite of the Church. So came S. Cyprian, S. Ambrose, S. Hierom and the Greeke fathers, furnished with al secular learning vnto the studie of Diuinitie, whereof see S. Hierom ep. 84. ad Magnum Oratorem.

15. And Potestates hath.) Edeigmatisen.

16. In meate.) The Protestants wilfully or ignorantly applie al these kindes of forbearing meates, to the Christian fastes: but it is by the circumstance of the text plaine (as S. Augustine 59 ad Paul. in solut. 7. quæst.) also teacheth) that the Iudaical obseruation and distinction of certaine cleane and vncleane meates is forbidden to the Colossians, who were in danger to be seduced by certaine Iewes, vnder pretence of holines to keepe the Lawe touching meates and festiuities and other like, which the Apostle sheweth were onely shadowes of things to come: which things are come, and therfore the said shadowes to cease. Where he nameth the Sabboths and feastes of the newe moone, that no man neede to doubt but that he speaketh onely of the Iewish dates and kindes of fastes and feastes, and not of Christian holidaies or fasting daies at all.

18. Seduse you willing.) That is, wilful or selfwilled in voluntarie religion: for that is, thelon en thriskeia whereof commeth the word folowing Ethelothriskeia Superstition, v. 23. See Annot. v. 21.

18. Religion of Angels.) By the like false application of this text as of the other before, the Heretikes abuse it against the inuocatiō or honour of Angels vsed in the Catholike Church, where the Apostle noteth the wicked doctrine of Simon Magus and others (See S. Chrys. ho. 7. in hunc locum, and Epiph. hær. 21.) who taught, Angels to be our mediators and not Christ, non tenens caput, not holding the head, as the Apostle here speaketh, & prescribed sacrifices to be offered vnto them, meaning indifferently as wel the il Angels as the good. Which doctrine the said Heretike had of Plato, who taught, that spirites (which he calleth dæmones) were to be honoured as mediators next to God. Against which S. Augustine disputeth li. 8. 9. & 10. de ciuit. as he condemneth also the same vndue worship li. 10. Confess. cap. 42. S. Hierom (q. 10. ad Aglasiam (expoundeth this also of il spirites or diuels, whom he proueth (out of S. Steuens sermon Act. 7.) that the Iewes did worship, auouching that they serue the still, so many of them and so often as they obserue the Lawe. Of which idolatrie also to Angels Theodorete speaketh vpon this place, declaring that the Iewes defended their superstition towardes Angels by that, that the Lawe was giuen by them, deceitfully at once inducing the Colossians, both to keepe the lawe, & to honouring of the Angels as the giuers of the same. Whereby diuers of the faithful were so seduced, that they forsooke Christ and his Church & seruice, & cōmitted idolatrie to the said Angels. Against which abominatiōs the Counsel of Laodicia Cap. 35. tooke order, accursing all that forsooke our Sauiour and cōmitted idolatrie to Angels, and contemning Christ, kept conuenticles in the name of spirites and Idols. of which kinde of worship of Angels and Diuels see

Alexand. Strom. 3. Tertullian (li. 5. cont. Marcion.) expoundeth this place of the falſe teachers that feined them ſelues to haue reuelation of Angels, that the Lavv ſhould be kept: touching difference of cleane & vncleane meates. VVhich is very agreable to that in Timothee 4.1. vvhere S. Paul calleth abſtaining from meates after the Ievvish or heretical maner, the doctrine of Diuels: vvherevnto ſee more in the annotation vpon that place. Haimo a godly auncient vvriter, vpon this place, ſaith further, that ſome Philoſophers of the Gentils and ſome of the Ievves alſo taught, that there vvere foure Angels Præſidents of the foure elements of mans body, and that in feined hypocriſie (vvhich the Apoſtle here calleth humilitie) they pretended to vvorship by ſacrifice the ſaid Angels. Theophylacte expoundeth this feined humilitie, of certaine Heretikes, that pretending the meane diſtance to be a derogation to Chriſts maieſtie, vvorshipped Angels as the only mediators. Al vvhich vve ſet dovvne vvith more diligence, that the Heretikes may be aſhamed to abuſe this place againſt the due reuerence and reſpect or praiers made to the holy Angels. VVhom the Scriptures record ſo often to offer our praiers vp to God, and to haue been lavvfully reuerenced of the Patriarkes, neuer as gods, but as Gods miniſters and meſſengers. Ioſu. 5.14. Tob. 12. Gen. 48.16. Angelus qui eruit me. 1. Tim. 5.21. And that they may be praied vnto, & can helpe & heare vs, ſee S. Hierom in cap. 10. Danielis, S. Ambroſe in Pſal. 118. ſer. 1. S. Auguſtine li. 10. de ciuit. Dei c. 12. Bede li. 4. in Cantica c. 24.

19. Being ſerued.) Epichorigeumenan. That is taking ſubminiſtration of ſpiritual life and nourishment by grace from Chriſt the head.

19. Not holding the head.) Becauſe he hath much a do vvith ſuch falſe preachers as taught the people to preferre the Angels vvhich gaue the Lavv, or other vvhatſoeuer, before Chriſt in this Epiſtle, and to the Epheſians, he often affirmeth Chriſt to be our head, yea and to be exalted aboue al creatures, Angels, Poteſtats, Principalities, or vvhatſoeuer.

20. Do you yet decree. (Dogmatizeſthe.

20. VVhy doe you.) A marueilous impudent translation of theſe vvordes in the English Bibles thus, VVhy are you burdened vvith traditions? VVhereas the Greeke Dogmatizeſthe hath not that ſignification: but to make the name of Traditiõ odious, here they put it of purpoſe, not being in the Greeke: and in other places vvhere Traditions are commended (1. Cor. 11. and 2. Theſ. 2.) and vvhere the Greeke is ſo moſt flatly (paradoſeis) there they tranſlate it, Inſtructions, ordinances, &c.

21. Touch not.) The Heretikes (as before and alvvaies) very vainely alleage this againſt the Catholike faſtings: vvhen it is moſt cleere that the Apoſtle reprehendeth the foreſaid falſe teachers that thought to make the Chriſtians ſubiect to the obſeruation of the ceremonies of the old Lavv, of not eating hogges, conies, hares fleſh, and ſuch like, not to touch a dead corps nor any place vvhere a vvoman in her floures had ſitten, & other infinite doctrines of touching, taſting vvashing, eating, and the reſt, either commaunded to the old people by God, or (as many things vvere) voluntarily taken vp by them ſelues, ſometime cleane againſt Gods ordinance, and often friuolous and ſuperſtitious. VVhich ſort as Chriſt in the Goſpel, ſo here S. Paul calleth the precepts and doctrines of men, and ſuperſtition (and as the Greeke vvord Ethelothriſkeia ſignifieth) volũtarie vvorship, that is inuented by Heretikes of their ovvne head vvithout the vvarrant of Chriſt in the Scriptures, or the Holy Ghoſt in the Church, or any lavvful authoritie of ſuch vvhom Chriſt commaundeth vs to obey. Againſt ſuch Sect Maiſters therfore as vvould haue yoked the faithful againe vvith the Ievvish or Heretical faſtes of Simon Magus and the like, S. Paul ſpeaketh, and not of the Churches faſtes or doctrines.

23. Hauing a shevv.) Againe the Heretikes of our time obiect, that theſe foreſaid falſe teachers pretended holines, vviſedõ, and chaſtiſe-

their bodies (for so S. Paul saith) by forbidding certaine meates according to the Iewes obseruation, euen as the Catholikes do. It is true they did so, and so do most vices imitate vertues. for if chastising of mens bodies and repressing their concupiscences and lustes vvere not godly, and if abstinence from some meates vvere not laudably and profitably vsed in the Church for the same purpose, no Heretikes (to induce the abolished obseruations and differences of meates of the Iewes, or the condemnation of certaine meates and creatures as abominable according to others) vvould haue falsely pretented the chastisement of their flesh, or made other shevv of vvisedom and pietie, to found their vnlavvful Heterical or Iudaical superstition concerning the same. The Catholike Church & her children, by the example of Christ, S. Iohn Baptist, the Apostles and other blessed men, do that lavvfully, godly, religiously, and sincerely in deede, to the end aforesaid, vvhich these false Apostles onely pretended to do. So S. Paul (1. Cor. 9. 27. 2. Cor. 11. 27.) did chastise his body in deede, by vvatching, fasting, and many other afflictons, and that vvas lavvful and vvas true vvisedom and pietie in deede. The foresaid Heretikes not so, but to induce the Colossians to Iudaisme and other abominable errors, did but pretend these things in hypocrisie.

CHAP. III.

5. Vvhich is the) Eidolatreia.

5. Auarice, vvhich is the seruice of idols.) Here is a marueilous impudent and folish corruption in the vulgar English Bible printed this yere 1577. and (as it seemeth) most authorised. VVhere for their errour against the Images of Christ and his Saincts, and to make image and idol, alone: the translator, for that vvhich the Apostle saith in Greeke, Couetousnes is idolatrie, maketh him to say in English, Couetousnes is vvorshipping of images: as also Eph. 5. 4. he translateth thus, The couetous person is a vvorshipper of images: for that vvhich the Apostle saith, The couetous man is an idolater, meaning spiritual idolatrie, because he maketh money his God. In vvhich sense to call this spiritual idolatrie, vvorshipping of images, is ridiculous, and must needes procede of blinde heresie.

9. Doing on the new.) By this and the vvhole discourse of this chapter conteining an exhortation to good life, and to put on the habite of the new man vvith al vertues: vve may see, our iustice in Christ to be a very qualitie and forme inherent in our soul, adorning the same, and not an imputation onely of Christes righteousnes, or a hiding onely of our sinnes and vvickednes, vvhich the Heretikes falsely affirme to remaine in vs after baptisme and alvvaies during life. See S. Augustine de pec. mer. & remiss. li. 2. c. 7. & cont. Iulian. li. 6. c. 7.

15. The peace of Christe.) Vaueuete. triumph & haue the victory.

24. The retribution.) Retribution or revvard for good vvorkes: antapodosis, vvhich signifieth rendering one for an other.

CHAP. IIII.

3. Praying vvithal.) S. Paul euer much desireth the praiers of the faithful: vvhereby vve learne the great efficacie of them.

13. He hath much labour.) He did not only pray, but tooke other great paines to procure Gods grace for the Colossians: perhaps by vvatching, fasting, and doing other penance of body: that God vvould not suffer them to fall from their receiued faith to the sect of Simon Magus or the Iudaizing Christians.

ANNOTATIONS VPON THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

6. Folovvers of vs.) S. Paul is bold to commend them for imitation of him, yea and to ioyne him self in that point vvith Christ, to be their patterne to vvalke after. VVhere vvithout curiositie he nameth him self first, and our Lord aftervvard, because he vvas more neere and ready obiect then Christ, vvho vvas not nor could not be folovved but through the preaching and conuersation of the Apostle, vvho vvas in their sight or hearing. And this imitation of some holy man or other, hath made so many Religious men of diuers orders and rules, attending to the better imitation of Christ our Lord. See the like vvordes of the Apostle, 1. Cor. 11. 1. and Philip. 3. 17.

9. Turned to God from Idols.) In this and the like places the Heretikes maliciously & most falsely translate, construe, & apply al things meant of the Heathen idols, to the memories and images of Christ and his saincts, namely the English Bibles of the yeres 1562. 1577. See the Annotation 1. Io. 5. 21.

CHAP. II.

2. But hauing.) A notable exemple for Catholike preachers, and passing comfortable, vvhen in the middes of persecutions and reproches they preache sincerely, to please God & not men.

13. The vvord of God.) The Aduersaries vvil haue no vvord of God but that vvhich is vvritten and conteined in the Scripture: but here they might learne that al Paules preaching before he vvrote to them, vvas the very vvord of God. They might also learne that vvhat so euer the lavvful Apostles, Pastors, and Prelates of Gods Church preach in the vvitte of the same Church, is to be taken for Gods ovvne vvord, and ought not to be reputed of them for doctrines of men or Phanatical traditions. as they falsly call canons, preceps, and decrees of holy Church.

16. Brethren depriued.) Aporphanisthendes.

18. Or crovvne of glory.) If the Apostle vvithout iniurie to god, in right good sense call his scholers the Thessalonians, his hope, ioy, glorie: vvhy blaspheme the Protestants the Cath. Church & her children for terming our B. Ladie or other Saincts, their hope, for the special confidence they haue in their praiers?

CHAP.

CHAP. III.

10. We may see youre face.) Though letters or epistles in absence giue great comfort and confirmation in faith, yet it is preaching in presence by with the faith of Christ and true religion is alwais both begunne and accomplished.

CHAP. IIII.

8. Not man but God.) He that despiseth the Churches or her lavvful Pastors precepts, offendeth no lesse then if he contemned Gods expresse commaundements. For they be of the holy Ghost, and are not to be counted among the commaundements of men onely.

9. Of the fraternity.) Al Catholike Christians make one fraternitie or brotherhod.

10. That you abound more.) Christian men ought to procede and profite continually in good vvorkes and iustification.

13. Sleepe.) Some Heretikes peruersly inferred of this that the soules did sleepe til the day of iudgement: vvhere it is meant of the bodies onely.

15. That vve vvhich liue.) He speaketh in the person of those that shal be aliue vvhen our Sauiour returneth to iudgement.

CHAP. V.

8. And charity.) A christian mans vvhole armour is not faith only, but al the three vertues here named.

10. But proove.) Though vve may not extinguish the spirit, nor contemne the prophets, yet vve must bevvare vve be not deceiued by geuing to light credite to euery one that vaunteth him self of the spirit, as Arch-heretikes euer did, vve must trie them by the doctrine of the Apostles & the Spirit of the Catholike Church, vvhich can not beguile vs.

17. Pray vvithout intermission.) To desire eternal life of him that onely can giue it, is to pray vvithout intermission: but because that desire is often by vvorldly cares cooled, certaine houres and times of vocal praier vvere appointed. See S. Aug. ep. 121. ad Probam.

ANNOTATIONS VPON THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

5. That you may.) Note that by constant and patient suffering of afflictions for christ men are made vvorthie (so the Greeke signifieth, as the Aduersaries them selues translate v. 11.) of the crovvne or kingdom of heauen, and so do merite and deserue the same. See Anno. Luc. 21. 35. And the Apostle here saith that it is Gods iustice no lesse to repay glorie to the afflicted, then to render punishment to them that afflict, because of their contrarie deserts or merites.

10. Be glorified.) Christ shal be glorified in his Saincts, that is, by the great and vnspeakable honour & exaltation of them he shal be honoured, as novv he is: the honour vvhich the Church doth to them, not diminishing Christs glorie (as the Aduersaries falsly pretend) but exceedingly augmenting the same.

CHAP. II.

2. As though the day.) The curiositie of man but by Satans deceite hath sought to knovv and to giue out to the vvorld, such things as God vvil not impart to him, nor be necessarie or profitable for him to knovv: so farre, that both in the Apostles daies and often aftervvard, some haue clamed reuelations, some falsely gathered out of the Scriptures, some vsurped to calculate and coniecte by the starres, and giuen furth to the vvorld a certaine time of Christes coming to iudgement. Al vvhich sedu-cers be here noted in the person of some that vvere about to deceiue the Thessalonians therein. And S. Augustine (in his 80. Epistle ad Hesychium) proueth that no man can be assured by the Scriptures of the day, yere, or age, that the end of the vvorld or the second Aduent shal be.

3. Vnles there come a reuolt first.) Though vve can not be assured of the moment, houre, or any certaine time of our Lordes cõming, yet he vvarranteth vs that it vvil not be before certaine things be fulfilled, vvhich must come to passe by the course of Gods prouidence and permission before, vvhich are diuers, vvhereof in other places of Scriptures vve be forevvarned. Here he vvarneth vs of tvvo specially, of a reuolt, defection or apostasie, and of the comming or reuelation of Antichrist. VVhich tvvo pertaine in effect both to one, either depending of the other, and shal fall (as it may be thought) neere together, and therfore S. Augustine maketh them but one thing.

This apostasie or reuolt, by the iudgement in maner of al auncient vvriters, is the general forsaking & fall of the Romane empire. So Tertul. li. de resur. carnis. S. Hierom q. 11. ad Algasiam. S. Chrysostom ho. 4. and

Au-

vpon this place, S. Augustine De Ciuit. Dei l. 20. c. 19. Al which and the rest Caluin in huius loci. presumptuously condemneth of rashnes and follie herein, for that their exposition agreeth not with his and his followes blasphemous fiction that the Pope should be Antichrist. To establish which false impietie, they interprete this reuolt or apostasie to be a general reuolt of the visible Church from God, whose house or building (they say) was sodenly destroied, and lay many yeres ruined, and vnfrequented by Satan and Antichrist. So saith the foresaid Arch-heretike here, though for the aduantage of his defence and as the matter els where requireth he seemeth (as at all times his fashion is) to speake in other places quite contrarie: but with such colour and collusion of wordes, that neither other men nor himself can tell what he would haue or say. And his fathers Wicliffe and Luther, his fellowes and followers Illyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) so various among themselues, and so contrarie to him, that it is horrible to see their confusion, and a pitieful case that any reasonable man will follow such companions to euident perdition.

But concerning this errour and falshod of the Churches defection or reuolt, it is refuted sufficiently by S. Augustine against the Donatistes in many places. Where he proueth that the Church shal not faile to the worldes end, no not in the time of Antichrist: affirming them to deny Christ, and to robbe him of his glorie & inheritance bought with his blood, which teach that the Church may faile or perish. Li. de vnit. Ec. c. 11. De Ciuit li. 20. c. 8. In Psal. 85. ad illud, Tu solus Deus magnus, &c. Cont. 2. & Psal. 60. De vtil. cred. c. 8. S. Hierom refuteth the same wicked Heresie in the Luciferians, (Dialog. adu. Lucifer c. 6.) prouing against them, that they make God subiect to the Diuel, and a poore miserable Christ, that imagine the Church his body may either perish or be driuen to any corner of the world. both of them answer to the Heretikes arguments grounded on Scriptures falsely vnderstood, which were to long here to rehearse. It is ynough for the Christian reader to knowe, that it is an an old deceite and excuse of al Heretikes and Schismatikes, for defence of their forsaking Gods Church, that the Church is perished, or remaineth hidden, or in them selues onely and in those places where they and their followers dwel: to knowe also, that this is reproued by the holy Doctors of the primitiue Church, and that it is against Christes honour, power, prouidence, and promis.

If the Aduersaries had said that this reuolt which the Apostle foretelleth shal come before the worldes end, is meant of great numbers of Heretikes & Apostates reuolting from the Church, they had said truth of them selues and such others, whom S. Iohn (1. 2. v. 18.) calleth Antichristes. And it is very like (be it spoken vnder the correction of Gods Church and al learned Catholikes) that this great defection or reuolt shal not be onely from the Romane empire, but specially from the Romane Church, and withal from most points of Christian religion, not that the Catholike Christians, either in the time of Antichrist or before, shal refuse to obey the same, but for that neere to the time of Antichrist and the consummation of the world, there is like to be a great reuolt of kingdoms, peoples, and Prouinces from the open external obedience and communion thereof. Which reuolt hauing been begunne and continued by Heretikes of diuers ages, resisting & hating the Seate of Peter (which they called cathedrā pestilentiæ, the chaire of pestilence, (li. 2. cont. lit. Petil. c. 51.) in S. Aug. daies) because it is Christes fort erected against Hel-gates and al Heretikes, and being now wonderfully increased by these of our daies the next precursors of Antichrist as it may seeme, shal be fully archieued a litle before the end of the world by Antichrist him self. though euen then also, when for the fewe daies of Antichristes reigne the external state of the Romane Church

and publike entercourse of the faithful with the same may ceas... haue honour and obedience of the Christians toward it, and commu... hart with it, and practise thereof in secrete, and open confessing ... if occasion require, shal not cease, nomore then it doth now in the ... stians of Cypres and other places where open entercourse is forbidden.

This is certeine and wonderful in al wise mens eies, and must nee... be of Gods prouidence, & a singular prerogatiue, that this Seate of Pet... standeth, when al other Apostolike Sees be gone: that it stood there ... certaine ages together with the secular seate of the Empire: that the Pope stood without wealth, power, or humane defense, the Emperours ... wing, writing, and seeking to destroy them, and putting to the sword ... boue thirtie of them one after an other, yea and being as much afraid ... them as if they had been æmuli imperij. Competitors of their Empire, ... S. Cyp. noteth (epist. 52. ad Anton. num. 3.) of S. Corn. Pope in his daies, and Decius the Emperour: agayne, that the Emperours afterward yelded vp the title vnto the, continuing for al that in the Emperial dignitie still: that the successors of those that persecuted the, laid downe their crownes before their Seate and sepulcres, honouring the very memories and Relikes of the poore men whom their predecessors killed: that now wel neere these 160. yeres this Seat standeth, as at the beginning in continual miserie, so now of long time for the most part in prosperitie without al mutation in effect, as no other kingdom or State in the world hath done, euery one of them in the said space being manifoldly altered. It standeth (we say) al this while (to vse S. Aug. wordes de vtil. cred. c. 17.) Frustra circumlatrantibus hæreticis, the Heretikes in vaine barking about it, not the first Heathen Emperours, nor the Gothes and Vandals, not the Turke, nor any sackes or massakers by Alaricus, Genericus, Attila, Borbon, and others, not the emulation of secular Princes, were they kings or Emperours, not the Popes owne diuisions among them selues and manifold difficulties and dangers in their election, not the great vices which haue been noted in some of their persons, nor all these nor any other endeuour or scandal could yet preuaile against the See of Rome, nor is euer like to preuaile til the end of the world draw neere, at which time this reuolt (here spoken of by the Apostle) may be in such sort as is said before, and more shal be said in the Annotations next following.

3. The man of sinne.) There were many euen in the Apostles time (as we see by the 4. Chapter of S. Iohns first epistle and in the writings of the auncient fathers) that were forerunners of Antichrist, and for impugning Christes truth and Church were called antichristes, whether they did it by force and open persecution, as Nero and others either Heathen or Heretical Emperours did, or by false teaching and deceites, as the Heretikes of al ages. in which common and vulgar acception S. Hierom saith, al belonged to Antichrist that were not of the communion of Damasus then Pope of Rome. Hier. ep. 57. ad Damas. and in an other place, al that haue newe names after the peculiar calling of Heretikes, as Arians, Donatistes (and as we say now, Caluinistes, Zuinglians, &c.) al such (saith he) be Antichristes Dial. cont. Lucifer. c. 9. Yea these later of our time much more then any of the former, for diuers causes which shal afterward be set downe. Neuertheless they nor none of them are that great Aduersarie, enemie, and impugner of Christ, which is by a peculiar distinction and special signification named, the Antichrist, 1. Io. 2. and the mã of sinne, the sonne of perdition, the Aduersarie, described here & els where, to oppose him self directly against God & our Lord Iesus Christ. The Heathen Emperours were many. Turkes be many, Heretikes haue been and now are many, therfore they can not be that one great Antichrist which here is spoken of, and which by the article alwaies added in the Greeke, is signified to be one special and singular man: as his peculiar & direct opp...

to Christs perſo in the 5. chapter of S. Iohns Gospel v. 43. the inſtitution of the particular ſtocke and tribe vvherof he ſhould be borne to vvit of the Ievves (for of them he shal be receiued as their Meſsias Io. 5. v. 43.) and of the tribe of Dan. Iren. li. 5. Hieron. com in c. 11. Dan. Auguſt. q. in Ioſ. q. 22. the note of his proper name Apoc. 13. the time of his appearing ſo neere the vvorldes end: his ſhort reigne, his ſingular vvaſt and deſtruction of Gods honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the nevv & old Teſtament: al theſe & many other arguments proue him to be but one ſpecial notorious Aduerſarie in the higheſt degree, vnto vvhom al other perſecutors, Heretikes, Atheiſtes and vvicked enemies of Christ and his Church, are but members and ſeruants.

And this is the moſt common ſentence alſo of al auncient fathers. Only Heretikes make no doubt but Antichriſt is a vvhole order or ſucceſsiō of men, vvhich they hold againſt the former euident Scriptures and reaſons, onely to eſtablish their folish and vvicked paradoxe, that Chriſtes cheefe Miniſter is Antichriſt, yea the vvhole order. VVherein Beza in hoc cap. ſpecially pricketh ſo high, that he maketh Antichriſt (euen this greate Antichriſt) to haue been in S. Paules daies, though he vvas not opē to the vvorld. VVho it ſhould be (except he meane S. Peter, becauſe he vvas the firſt of the order of Popes) God knovveth. And ſure it is, except he vvere Antichriſt, neither the vvhole order, nor any of the ordereā be Antichriſt, being al his lavvful ſucceſſors both in dignitie and alſo in truth of Chriſtes religion. Neither can al the Heretikes aliue proue that they or any of them vſed any other regiment or iuriſdiction Eccleſiaſtical in the Church, or forced the people to any other faith or vvorship of Gods then Peter himſelf did preach and plant. Therfore if the reſt be Antichriſt, let Beza boldly ſay that S. Peter vvas ſo alſo, and that diuers of the auncient Catholike fathers did ſerue and vvorke (though vnvvares) tovvardes the ſetting vp of the great Antichriſt, for ſo doth that blaſphemous penne boldly vvrite in his Annotations vpon this place: and an English printed booke of late cōming forth out of the fame ſchoole, hath theſe vvordes: As for Leo and Greg. Biſhops of Rome, although they vvere not come to the ful pride of Antichriſt, yet the myſterie of iniquitie hauing vvrought in that Seate neere fiue or ſixe hundred yeres before them, and then greatly increaſed, they vvere deceiued vvith the long continuance of errour. Thus vvriteth a malapert ſcholer of that impudent ſchole, placing the myſterie of Antichriſt as vvorking in the See of Rome euen in S. Peters time, and making theſe tvvo holy fathers great vvorkers and furtherers of the ſame. vvhereas Iuel, an other English Rabbine doubted not at Paules croſſe to ſpeake of the ſelf ſame fathers as great Doctors and Patrones of their nevv Goſpel, thus: O Gregorie, o Leo, if vve be deceiued, you haue deceiued vs. VVhereof vve giue the good Chriſtian Reader vvarning more diligently, to bevvare of ſuch damnable bookes and Maiſters, carying many vnaduiſed people to perdition.

4. Extolled aboue all.) Hovv then can the Pope be Antichriſt, as the Heretikes fondly blaſpheme, vvho is ſo far from being exalted aboue God that he praieth moſt humbly not onely to chriſt, but alſo to his B. mother and al his Saincts.

4. Extolled.) The great Antichriſt vvhich muſt come neere the vvorldes end, ſhal abolish the publike exerciſe of other religions true and falſe and pull dovvne both the B. Sacrament of the altar, vvherein conſiſteth ſpecially the vvorship of the true God, and alſo al Idols of the Gentils, a ſacrifices of the Ievves, generally al kinde of religious vvorship, fauing that vvhich muſt be done to him ſelf alone. vvhich vvas partly prefigured in ſuch kings as published that no God nor man but them ſelues ſhould be prayed vnto for certaine daies, as Darius and ſuch like. Hovv can the Proteſtants then for ſhame and vvithout euident cōtradiction, auouch

the Pope to be Antichrist, vvho (as vve say) honoureth Christ the true vvith al his povver, or (as they say) honoureth Idols, and chalengeth vnto himself much honour to him self, much lesse to him self onely, as Antichrist shal. He humbly praieth to God, & lovvly kneeleth dovvne in euery Church diuers altars erected to God in the memories of his Sainets, and praieth them. He saieth or heareth Masse daily vvith al deuotion, he confesseth his sinnes to a Priest as other poore men do, he adoreth the holy Eucharist vvhich Christ affirmed to be his ovvne body, the Heretikes call it an Idol (no maruel if they make the Pope his Vicar Antichrist, vvhen they make Christ him self an Idol:) These religious duties doth the Pope, vvhereas Antichrist shal vvorship none, nor pray to any, at the least openly.

4. In the temple.) Most auncient vvriters expound this of the Temple in Hierusalem, vvhich they thinke Antichrist shal build vp againe, as being of the Ievves flocke and to be acknovvledged of that obstinate people (according to our Sauiours prophecie Io. 5.) for their expected and promised Messias. Iren. li. 5. in fine. Hypolyt. de consum. mundi. Cyril. Hieros. Catech. 15. Author op. imp. ho. 49. in Mat. See S. Hierom in 11. Dan. Greg. 32. Moral. c. 11. Not that he shal suffer them to vvorship God by their old maner of sacrifices, (al vvhich he vvil either abolish, or conuert to the onely adoration of him self: though at the first to apply him self to the Ievves, he may perhaps be circumcised and keepe some part of the law, for it is here said that he shal sitte in Temple as God, that is, he shal be adored there by sacrifice and diuine honour, the name and vvorship of the true God vvholy defaced. And this they thinke to be the abomination of desolation foretold by Daniel, mentioned by our Sauiour, prefigured and resembled by Antiochus and others, that defaced the vvorship of the true God by prophanation of that Temple, specially by abrogating the daily sacrifice, vvhich vvas a figure of the only sacrifice and continual oblation of Christes holy body and bloud in the Church, as the abolishing of that, vvas a figure of the abolishing of this, vvhich shal be done principally & most vniuersally by Antichrist him self (as novv in part by his forerunners) through out al Nations and Churches of the vvorld (though then also Masse may be had in secret, as it is novv in nations vvhere the secular force of some Princes prohibiteth it to be said openly.) For although he must haue his principal seate and honour in the Temple and citie of Hierusalem, yet he shal rule ouer the vvhole vvorld, and specially prohibite that principal vvorship instituted by Christ in his Sacrament, as being the proper Aduersarie of Christes person, name, lavv, and Church, the prophanation and desolation of vvhich Church by taking avvay the sacrifice of the altar, is the proper abomination of desolatiō, and the vvorke of Antichrist onely.

S. Augustine therfore li. 20. de ciuit. c. 19. and S. Hierom q. 11. ad Algasiam. do thinke, that this sitting of Antichrist in the temple, doth signifie his sitting in the Church of Christ, rather then in Salomons temple. Not as though he should be a cheefe member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet vvithal continuing vvithin the Church of Christ, as the Heretikes feine, to make the Pope Antichrist (vvhereby they plainely confesse and agnise that the Pope is a member of the Church, & in ipso sinu Ecclesiæ, and in the very bosome of the Church, say they: Beza.) for that is ridiculous, that al Heretikes vvhom S. Iohn calleth Antichristes as his precursors, should go out of the Church, and the great Antichrist him self should be of the Church, & in the Church, & cōtinevv in the same, and yet to them that make the vvhole Church to reuolt from God, this is no absurditie. But the truth is, that this Antichristian reuolt here spoken of, is from the Catholike Church: and Antichrist, if he euer vvere of or in the Church, shal be an Apostata and a renegate out of the Church, and shal vsurpe vpon it by tyrannie, and by chalenging vvorship, religion, & gouernement thereof, to him

worſhipped in al the Churches of the vvorld vvhich he liſteth to make handling for his honour. And this is to ſitte in the temple or againſt the Temple of God, as ſome interprete. If any Pope did euer this, or shal do, then let the Aduerſaries call him Antichriſt.

And let the good Reader obſerue, that there be tvvo ſpecial cauſes vvhy this great man of ſinne is called Antichriſt. The one is, for impugning Chriſtes kingdom in earth, that is to ſay, his ſpiritual regiment vvhich he inſtituted and appointed in his Church, and the forme of gouernement ordained therein, applying al to him ſelf by ſingular tyrannie and vſurpation, in vvhich kinde S. Athanaſius (ep. ad Solit. vit. degentes.) is bold to call the Emperour Conſtantius being an Arian Heretike, Antichriſt, for making him ſelf Principem Epiſcoporum, Prince ouer the Biſhops and Preſident of Eccleſiaſtical iudgements &c. The other cauſe is, for impugning Chriſtes Prieſthod, vvhich is only or moſt properly exerciſed in earth by the ſacrifice of the holy Maſſe, inſtituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, vvhich kinde of external vvorship by ſacrifice no lavvful people of God euer lacked. And by theſe tvvo things you may eaſily perceiue, that the Heretikes of theſe daies do more properly and neerely prepare the vvay to Antichriſt and to extreme deſolation, then euer any before, their ſpecial hereſie being againſt the ſpiritual Primacie of Popes and Biſhops, and againſt the ſacrifice of the altar, in vvhich tvvo the ſouerainne of Chriſt in earth conſiſteth.

8. VVhat letteth.) S. Auguſtine (lib. 20. cap. 19. de ciuit. Dei.) profeſſeth plainly that he vnderſtandeth not theſe vvordes, nor that that folovveth of the myſterie of iniquitie, and leaſt of al that vvhich the Apoſtle addeth. Only that he vvhich holdeth novv, do hold &c. VVhich may humble vs al, and ſtay the confident rashnes of this time, namely of Heretikes, that boldly ſeize hereof vvhatſoeuer is agreable to their hereſie and phantaſie. The Apoſtle had told the Theſſalonians before by vvord of mouth a ſecret point vvhich he vvould not vtter in vvritting, and therfore referreth them to his former talke. The myſterie of iniquitie is commonly referred to Heretikes, vvho vvorke to the ſame, and do that that Antichriſt shal do, but yet not openly, but in couert and vnder the cloke of Chriſtes name, the Scriptures, the vvord of the Lord, shevv of holines, &c. VVhereas Antichriſt him ſelf shal openly attempt and atchieue the foreſaid deſolation, and Satan novv ſeruing his turne by Heretikes vnderhand, shal tovvard the laſt end vtter, reueale, & bring him forth openly, and that is here, to be reuealed, that is, to appeare in his ovvne perſon.

Theſe other vvordes, Only that he vvhich novv holdeth, hold: Some expound of the Emperour, during vvhoſe continuance in his ſtate, God shal not permit Antichriſt to come, meaning that the very Empire shal be vvholy deſolate, deſtroied, and taken avvay before or by his comming: vvhich is more then a defection from the ſame, vvhereof vvas ſpoken before: for there shal be a reuolt from the Church alſo, but it shal not be vtterly deſtroied. Others ſay, that it is an admonition to al faithful, to hold faſt their faith and not to be beguiled by ſuch as vnder the name of Chriſt or Scriptures ſeeke to deceiue them, til they that novv pretend religion and the Goſpel, end in a plaine breach, reuolt, and open apoſtaſie by the appearance of Antichriſt, vvhom al Heretikes ſerue in myſterie, that is, couertly and in the Diuels meaning, though the vvorld ſeeth it not, nor them ſelues in the begianing thought it, as novv euery day more & more al men permine they tend to plaine Atheiſme and Antichriſtianiſme.

9. In al povver.) Satan vvhoſe povver to hurt is abridged by Chriſt, shal then be let looſe, and shal aſſiſt Antichriſt in al maner of ſignes, vvonders, and falſe miracles, vvhereby many shal be ſeduced, not only levves: but al ſuch as be deceiued and caried avvay by vulgar ſpeache only, of He-

Heretikes that can vvorke no miracles, much more shal folovv the
firme doing so great vvonders. And such both novv do folovv
And then shal succeine Antichrist, that deseme so to be forsaken of
their forsaking of the vnitie and happie fellovvship of Saincts in the
tholike Church, vvhere onely is the Charitie of truth, as the Apostle
speaketh.

11. Therefore God vvil send.) Deus mittet (saith S. Aug. lib. 20. de
Ciu. c. 19.) quia Deus Diabolum facere ista permittet. God vvil send, be-
cause God vvil permit the Diuel to do these things. VVhereby vve may take
a general rule that Gods actiō or vvorking in such things is his permission.
See Annot. Rom. 1. 24.

15. Hold the. Tas paradoscis.)

15. Traditions.) Not onely the things vvritten and set dovvne in the
holy Scriptures, but al other truthes and pointes of religion vttered by
vvord of mouth and deliuered or giuen by the Apostles (See S. Denys Ar-
reopag. Ec. Hier. c. 1. paradosis.) to their scholers by tradition, be so here ap-
proued and els vvhere in the Scripture it self, that the Heretikes purposely,
guilfully, and of il conscience (that be like reprehenderth them) refraine
their translations, from the Ecclesiastical and most vsual vvord, Tradition
euer more vvhen it is taken in good part, though it expresse most exactly
the signification of the Greeke vvord paradosis: but vvhen it foundeth
their fond phantasie against the traditions of the Church (as in deede in
true sense it neuer doth) there they vse it most gladly. Herotherfore
in the like places, that the reader might not so easily like of Traditions
vnvvritten, here commended by the Apostle, (1. Cor. 11. 2. Thes. 3.) they
translate it, Instructions, Constitutions, Ordinances, and vvhat they can
uent els, to hide the truth from the simple or vnvvarie Reader, vvhose
translations haue no other end but to beguile such by art and conueiance.

But S. Chrysostom (ho. 4. in 1. Thes. 2.) and the other greeke scholiasts
commentaries say herevpon, both vvritten and vnvvritten precepts the Apo-
stles gaue by tradition, and both be vvorthy of obseruation. S. Basil (De
Sancto c. 29. in principio.) thus, I account it Apostolike to continevv sin-
euen in vnvvritten traditions, and to proue this, he alleageth this place of
S. Paul. In the same booke c. 17. he saieth, If vve once go about to reiect
vvritē customs as things of no importance, vve shal, ere vve be avvare, do
damage to the principal parties of the faith, and bring the preaching of the
Gospel to a naked name. And for example of these necessarie traditions, he
nameth the signe of the Crosse, praying tovvards the east, the vvords spo-
ken at the eleuation or shevving of the holy Eucharist, vvith diuerse cere-
monies vsed before & after the consecration, the halovving of the font, the
blessing of the oile, the anointing of the baptized vvith the same, the thrise
immersions into the font, the vvordes of abrenuntiation and exorcisme of
the partie that is to be baptised &c. VVhat scripture (saith he) taught vs
and such like? none truly, al comming of secret and silent tradition, vvhere-
vvith our fathers thoght it meete to couer such mysteries.

S. Hierom (Dialog. cont. Lucif. c. 4. & ep 28. ad Licinium.) reckeneth vp
diuers the like traditions, vvilling men to attribute to the Apostles such cu-
toms as the Church hath receiued in diuers Christian countries. S. Augu-
ne esteemeth the Apostolike traditions so much, that he plainely affirmeth
in sundrie places, not onely the obseruation of certaine festiuities, fastes, re-
remonies, & vvhatsoeuer other solemnities vsed in the Catholike Church
to be holy, profitable, and Apostolike, though they be not vvritten at all
the scriptures: but he often also vvriteth, that many of the articles of our
religion and pointes of higheſt importance, are not so much to be proued
by scriptures, as by tradition, namely auouching that in no vvise vve ought
beleeue that children in their infancie should be baptized, if it were

Apostolical tradition. De Gen. ad lit. lib. 10. cap. 23. Tradition caused him to beleeue that the baptized of heretikes should not be rebaptized, notwithstanding S. Cyprians authoritie and the manifold scriptures alleaged by him, though they seemed neuer so pregnant. De bap. li. 2. cap. 7. By tradition onely, he and others condemned Heluidius the heretike for denying the perpetual virginitie of our Lady. And vvithout this, be the Scriptures neuer so plaine, no Arian, no Macedonian, no Lutychian, no Pelagian, no Zuinglian vvil yeld. VVe muſt vſe tradition, (ſaith S. Epiphanius hær. 61. Apoſtolicorum.) For the Scripture hath not al things: and therfore the Apoſtles deliuered certaine things in vvritting, certaine by tradition. and for that he alleageth this place alſo of S. Paul. And againe hær. 55. Melchiſed. There be boundes ſet dovvne for the foundation and building vp of our faith, the tradition of the Apoſtles and holy Scriptures, and ſucceſſion of doctrine, ſo that truth is euery vvay ſenſed.

S. Irenæus (lib. 3. cap. 4.) hath one notable chapter, that in al queſtions vve muſt haue recourſe to the traditions of the Apoſtles: teaching vvvhat, that the vvay to trie an Apoſtolical tradition and to bring it to the fountaine, is by the Apoſtolike ſucceſſion of Biſhops, but ſpecially of the Apoſtolike See of Rome: declaring in the ſame place that there be many barbarous people, ſimple for learning, but for conſtancie in their faith moſt vviſe, vvhich neuer had Scriptures, but learned onely by tradition. Tertullian. (li. de corona militis. num. 3.) reckeneth vp a great number of Chriſtian obſeruations or cuſtoms (as S. Cyprian in many places doth in maner the ſame) vvhereof in fine he concludeth, Of ſuch and ſuch if thou require the rule of Scriptures, thou ſhalt finde none. Tradition ſhal be alleaged the author, cuſtom the confirmer, and faith the obſeruer. Origen alſo of this matter vvriteth in plaine termes, that there be many thinges done in the Church (vvhich he there nameth) vvhereof there is no eaſier reaſon to be giuen then tradition from Chriſt and the Apoſtles. hom. 5. in Numer. S. Dionyſius Areopagita referreth the praying and oblation for the dead in the Liturgie or Maſſe, to an Apoſtolical tradition. in fine Ec. Hierarch. c. 7. parte 3. So doth Tertullian De coron. militis. S. Auguſtine de cura pro mortuis c. 1. S. Chryſoſtom hom. 3. in ep. ad Philip. in Moral. S. Damaſcene Ser. de defunctis in initio.

VVe might adde to al this, that the Scriptures them ſelues, euen al the bookes and partes of the holy Bible, be giuen vs by tradition: els vve ſhould not nor could not take them (as they be in deede) for the infallible vvord of God, no more then the vvorkes of S. Ignatius, S. Clement, S. Denys, and the like. The true ſenſe alſo of the Scriptures (vvhich Catholikes haue & heretikes haue not) remaineth ſtil in the Church by tradition. The Crede is an Apoſtolike tradition. Ruffin. in expo. Symb. in principio. Hierom. epiſt. 61. cap. 9. Ambroſ. Ser. 38. Aug. de Symb. ad Catechum. lib. 3. cap. 1. And vvhat Scriptures haue they to proue that vve muſt accept nothing not expreſly vvritten in Scriptures? VVe haue to the contrarie, plaine Scriptures, al the fathers, moſt euident reaſons, that vve muſt either beleeue traditions or nothing at al. And they muſt be asked vvhether, if they vvere aſſured that ſuch and ſuch things (vvhich be not expreſſed in Scriptures) vvere taught and deliuered by vvord of mouth from the Apoſtles, they vvould beleeue them or no? If they ſay no, then they be impious that vvil not truſt the Apoſtles preaching: if they ſay they vvould, if they vvere aſſured that the Apoſtles taught it; vvhen to proue vnto them this point, vve bring them ſuch as liued in the Apoſtles daies, and the teſtimonies of ſo many fathers before named neere to thoſe daies, & the vvhole Churches practiſe and aſſeueratio

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descending downe from man to man to our time, vvhich is a great proofe (at least for a matter of fact) in al reasonable mens iudgement, chiefly vvhen it is knovven that S. Ignatius the Apostles equal [illegible] vvrote 8 bookes of the Apostles traditions, as Eusebius vvitnesseth lib. 3. hist. cap. 30. And Tertullians booke of prescription against Heretikes, is to other end & but to proue that the Church hath this vantage aboue Heretikes, that she can proue her truth by plaine Apostolike tradition, as neuer them can euer do.

17. Exhorte youre harts.) This vvord of exhorting implieth in it comfort and consolation: as 2. Cor. 1. v. 4. & 6.

CHAP. III.

6. To the tradition.) Here also (as is noted before 2. Thess. 2. 15.) the aduersaries in their translations auoid the vvord, Tradition, being plain in the Greeke, lest them selues might seeme to be noted as men vvalking inordinately, and not according to Apostolical Tradition, as al Schismatikes, Heretikes, and rebels to Gods Church doe.

10. Neither let them eate.) It is not a general precept or rule, that euery man should liue by his handvvorke, as the Anabaptistes argue falsly against Gentlemen, and the Caluinistes applie it peruersely against the vacant life of the Clergie, specially of Monkes and other Religious men. But it is a natural admonition onely, giuen to such as had no vvherevvithal to liue of their ovvne, or any right or good cause vvhy to chalenge the finding of others, and to such as vnder the colour of Christian libertie passe their time idly, curiously, vnprofitably, and scandalously, refusing to do such vvorkes as vvere agreable to their former calling and bringing vp. Such as these, were not tolerable, specially there and then, vvhen the Apostle and others (that might lavvfully haue liued of the altar and their preaching) yet to disburden their hearers, and for the better aduancement of the Gospel, vvrought for their liuing: protesting neuertheles continually, that they might haue done otherwise, as vvel as S. Peter and the rest did, vvho vvrought not, but vvere found otherwise iustly and lavvfully, as al seruants of the Clergie preaching or seruing the Church and the altar, be and ought to be, (See S. Cypr. ep. 66.) by the lavv of God and nature. VVhose spirituall labours far passe al bodily trauailes, vvhere the dueties and functions of that vocation be done accordingly: as S. Augustine affirmeth of his own extraordinarie paines incident to the Ecclesiastical affaires and regiment of his flocke of vvhich, if the vse of the Church and his infirmitie vvould haue permitted it, he vvisheth he might haue laboured vvith his handes some houres of the day, as some of the Clergie did euer voluntarily occupie themselues in teaching, vvriting, grauing, painting, planting, sovving, embroddering, or such like seemely and innocent labours. See S. Hierom ep. 114. ad Fabiol. and in vit. Hilario.

And Monkes for the most part in the primitiue Church (fevv of them being Priests, and many taken from seruile vvorkes and handicrastes, very often times professed of bondmen, made free by their maisters to enter into religion) vvere appointed by their Superiors to vvorke certaine houres of the day, to supply the lackes of their Monasteries: as yet the Religious do (vvomen specially) in many places, vvhich standeth vvell vvith their profession. And S. Augustine vvriteth a vvhole booke (de oper. Monachorum tom. 3.) against the errour of certaine disordered Monkes that abused these vvordes, (Nolite esse soliciti, be not careful &c. and Respicite volatilia coeli, behold the fovles of the aire &c.) to proue that they should not labour at al, but pray only and commit their finding to God: not only so excusing their idlenes, but preferring them selues in holines aboue other their fellovv-

that did vvorke, and erroneously expounding the ſaid Scriptures for their defence: as they did other Scriptures, to proue they ſhould not be ſhauen after the maner of Monkes. VVhich letting their heads to grovv he calleth blameth alſo in them. See lib. 2. Retract. c. 21. & de op. Monach. c. 32. and S. Hierom ep. 48. c. 3. of Nonnes cutting their heare.

VVhere by the vvay you ſee that the Religious vvere ſhauen euen in S. Auguſtines time, vvho reprocheth them for their heare, calling them Crines, Hearelings, as the Heretikes novv contrarievviſe deride them by the vvord Raſos, Shauelings. So that there is a great difference betvvene the ancient Fathers and the nevv Proteſtants. And as for hand labours, S. Auguſtine (lib. de op. Monach. cap. 21.) vvould not haue Religious falſly to refuſe them, vvhere neceſſitie, bodily ſtrength, and the order of the Church or Monaſterie permit or require them: ſo he expreſly vvriteth, that al ſuch are not nor are not bound to vvorke, and that vvho ſo euer preacheth or miniſtreth the Sacraments to the people or ſerueth the altar (as al Religious men commonly novv do) may chalenge their liuing of them vvhom they ſerue, and are not bound to vvorke, no nor ſuch neither as haue been brought vp before in ſtate of Gentlemen, and haue giuen avvay their lands and goods, and made them ſelues poore for Chriſtes ſake. VVhich is to be noted, becauſe the Heretikes affirme the ſaid Scripture and S. Auguſtine to condemne al ſuch for idle perſons.

14. Obey not.) Our Paſtors muſt be obeied, and not onely ſecular Princes, and ſuch as vvill not be obedient to their ſpiritual gouernours, the Apoſtle (as S. Auguſtine ſaith) giueth order and commaundement that they be corrected by correption or admonition, By degradation, excommunication, and other lavvful kindes of punishments. Cont. Donatiſt. poſt collat. c. 22. Read alſo this holy fathers anſvver to ſuch as ſaid, Let our Prelates commaund vs onely vvhat vve ought to do, and pray for vs that vve may do it: but let them not correct vs. VVhere he proueth that Prelates muſt not onely commaund and pray, but punish alſo if that be not done vvhich is commaunded. Li. de correp. & grat. c. 3.

15. Note him.) Diſobedient perſons to be excommunicated, and the excommunicated to be ſeparated from the companie of other Christians, & the faithful not to keepe any companie or haue conuerſation vvith excommunicated perſons, neither to be partaker vvith them in the faults for vvhich they are excommunicated, nor in any other act of religion or office of life, except caſes of mere neceſſitie and other preſcribed and permitted by the lavvs: al this is here inſinuated, and that al the Churches cenſures be grounded in Scriptures and the examples of the Apoſtles.

ANNOTATIONS.

VPON THE FIRST EPISTLE OF PAVL TO TIMOTHEE.

CHAP. I.

3. Not to teach otherviſe.) The proper marke of Heretikes & falſe Teachers, is, to teach otherviſe or contrarie to that vvhich they found taught and beleeued generally in the vvaies of the Catholike Church before their time: al doctrine that is odde, ſingular, nevv, differing from that vvhich

vvhich vvas first planted by the Apostles, and descended dovvne from
to al nations and ages folovving vvithout contradiction, being
erroneous. The Greeke vvord eterodedaskalein vvhich the Apostle
seth, expresseth this point so effectually, that in one compound terme he
ueth vs to vvit, that an Heretike is nothing els but an after-teacher, or
cher-othervvise. vvhich euen it self alone is the easiest rule euen for
simple to discerne a false Prophet or preacher by, specially vvhen an
first beginneth. Luther found al Nations Christian at rest and peace in
vniforme faith, and al preachers of one voice and doctrine touching
Sacrament and other Articles: so that vvhat so euer he taught against
vvhich he found preached and beleeued, must needes be an other
later doctrine, an after-teaching or teaching-othervvise, and therfore
quently must needes be false. And by this admonition of S. Paul, al
are vvarned to take heede of such, and specially to prouide that no such
de teachers arise in their dioceses.

4. To fables.) He speaketh specially of the Iewes after-doctrines
humane constitutions repugnant to the lavves of God, vvhereof Christ
uerie vvarning Mat. 23. and in other places, vvhich are conteined in
Cabala and Talmud: generally of al heretical doctrines, vvhich in
how so euer the simple people be beguiled by them, are nothing but
lous inuentions, as vve may see in the Valentinians, Manichees, and
of old: by the brethren of loue, Puritans, Anabaptistes, and Caluinis
our time. Vpon vvhich cause Theodoret entitleth his booke against
tikes, Hereticarum fabularum, Of Heretical fables.

4. Questions.) Let our louing brethren consider vvhether these
tentious and curious questionings and disputes in religion, vvhich thes
happie heresies haue ingendered, haue brought forth any increase of
life, any deuotion, or edification of faith and religion in our daies,
then shal they easily iudge of the truth of these nevv opinions, and the
that vvil folovv of these inuentions. In truth al the vvorld novv seeth
edifie to Atheisme and no othervvise.

5. And a good conscience.) S. Augustine saith, He that list to
the hope of heauen, let him looke that he haue a good conscience, to
good conscience, let him beleeue & vvorke vvel. for that he beleeueth
hath of faith that he vvorketh, he hath of charitie. Præfat. in Psal. 31.

5. The end Charitie.) Here againe it appeareth, that Charitie is
sheefe of al vertues, and the end, consummation, and perfection of
lavv and precepts, and yet the Aduersaries are so fond as to preferre
before it, yea to exclude it from our iustification. Such obstinacie there
them that haue once in pride & stubbernes forsaken the euident
Charitie doubtles vvhich is here commended, is iustice it self, and the
formal cause of our iustification, as the vvorkes proceding thereof,
vvorkes of iustice. Charitas inchoata (saith S. Augustine) inchoata
Charitas magna, magna iustitia: Charitas perfecta, perfecta iustitia.
ritie novv beginning, is iustice beginning: Charitie grovven or increa
iustice grovven or increased: great Charitie, is great iustice: perfect Ch
is perfect iustice. Lib. de nat. & grat. c. 70.

7. Desirous to be Doctors.) It is the proper vice both of Iudaic
of Heretical-false teachers, to professe knovvledge & great skill in the
and Scriptures, being in deede in the sight of the learned most ignor
the vvord of God, not knovving the very principles of diuinitie,
the admiration truely of the learned that reade their bookes or heare
preach.

9. The lavv not made to the iust.) By this place and the like
Libertines of our daies vvould discharge them selues (vvhom they
ust) from the obedience of lavves. But the Apostles meaning is
ust man doth vvel, not as compelled by lavv or for feare of pun

the transgressors thereof, but of grace & mere loue toward God & godnes, most willingly, though there were no lavv to commaund.

16. To the confirmation. Prosylypotyposin.

19. A good conscience.) Euil life and no good conscience is often the cause that men fall to Heresie from the faith of the Catholike Church. And this plainely reproueth the heretikes false doctrine, saying, that no man can fall from the faith that he once truely had.

20. Delivered to Satan.) Hymenæus and Alexander are here excommunicated for falling from the faith & teaching heresie, an example vnto bishops to vse their spiritual power vpon such. In the primitiue Church, corporal affliction through the ministerie of Satan was ioyned to excommunication. Wherevve see also the diuels readines to inuade them that are cast out by excommunication, from the fellovvship of the faithful, and the preeminent povver of Bishops in that case. Vvherof S. Hierom (epist. 1. ad Heliod. cap. 7.) hath these memorable vvordes: God forbid (saith he) I should enuie vnto my fellow seruants vvho succeeding the Apostles in degree, are Christs body vvith their holy mouth, by vvhom vve are made Christians, opening the gates of heauen, & after a sort iudge before the day vvho in sobrietie and chastitie haue the keeping of the Church of Christ. And a litle after, Vvhy doe vve deliuer me vp to Satan, to the destruction of my flesh, that the spirit may be saued in the day of our Lord? In the old Lavv vvhosoeuer was disobedient to the Priest, was put out of the campe and so stoned of the people, or laying downe his necke to the svvord, expiated his offense by his bloud: but novv the disobedient is cut of vvith the spiritual svvord, or being cast out of the Church, is rent by the furious mouth of Diuels. So saith he. Vvhich vvordes vvould God euery Christian man vvould vveigh.

CHAP. II.

1. Obseruations.) This order of the Apostle S. Augustine (epist. 59.) vnderstandeth to be fulfilled specially in the holy celebration of the Masse, vvherin all these kindes, expressed here in foure diuers vvordes pertaining to foure sortes of praiers, the difference vvherof he exactly seeketh out of the proper signification and difference of the Greeke vvordes deisis prosevches. And he teacheth vs that the first kind of praiers vvhich here be called, obsecrations, are those that the Priest saith before the consecration: that the second called, Praiers, be all those vvhich are said in and after the Consecration, & about the Receiuing, including specially the Pater noster, vvherevvith the vvhole Church (saith he) in maner endeth that part, as S. Hierom affirmeth, that Christ taught his Apostles to vse the Pater noster in the Sacrifice, docuit, &c. So taught he his Apostles, that daily in the Sacrifice of the Altar the faithful should be bold to say, Pater noster &c. Li. 3. cont. Pe. Vvhere he alludeth to the very vvordes novv vsed in the preface to the said Pater noster in the said Sacrifice, audemus dicere, Pater noster. The third called here in the text, Postulations, be those vvhich are vsed after the Communion, as it vvere for dimissing of the people vvith benediction, or vvith the Bishops or Priests blessing. Finally the last kinde, vvhich is Giuings, concludeth all, vvhen the Priest and people giue thankes to God for so great a mysterie then offered and receiued. Thus the said holy father vvritteth this text. ep. 59. to Paulinus.

Epiphanius also insinuateth these vvordes of the Apostle to pertain to the Liturgie or Masse, vvhen he thus vvritteth to Iohn Bishop of Hierusalem. Vvhen vve accomplish our praiers after the rite of the holy

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mysteries, vve pray both for al others, and for thee also. ep. 80. cap. Hierosolym. apud Hieronymum. And most of the other fathers the foresaid vvordes, of publike praiers made by the Priest, vvhich in al Liturgies or Masses both Greeke and Latin, for the good estate of that be in high dignitie, as kings and others. See S. Chrys. hom. 6. in 1. & S. Ambr. in hunc loc. Prosper. de vocat. lib. 1. cap. 4. So exactly do practise of the Church agree vvith the Precepts of the Apostle and the scriptures, and so profoundly do the holy fathers seeke out the proper sense the Scriptures, vvhich our Protestants do so prophanely, popularely, lightly skimme ouer, that they can neuer see nor endure the truth.

2. For kings.) Euen for heathen kings & Emperours by vvhom the Church suffereth persecution: much more for al faithful Princes & powers and people both spiritual and temporal, for vvhom as members of Christ body, and therfore ioyning in praier & oblation vvith the ministers of Church, the Priestes more properly and particularly offer the holy Sacrifice. See S. Augustine de orig. animæ lib. 1. cap. 9.

4. VVho vvil al men.) The perishing or damnation of men must be imputed to God, vvho delighteth not in any maner perdition, but prouided a general medicine & redemption to saue al from perishing, vvil accept it, or that haue it applied vnto them by his Sacraments & other meanes by him ordained, and so vvould haue al saued by his diuine vvil and ordinance: that is, if men vvil them selues, by their doing, or hauing done vnto them al things requisite by Gods law. But vvherin not his absolute vvil or power ouvvardes al in this case. But he that list see the manifold senses (al good and true) that these vvordes may bear, let him see S. Augustine, ad articul. sibi falsò impos. resp. 2. tom. 7. cap. 103. Ep. 107. De cor. & grat. cap. 15. and S. Damascene lib. 2. de orth. fide c. 29.

5. One mediator.) The Protestants are to peuish and pitifully blind that charge the Catholike Church & Catholikes, vvith making moe Mediators then one, vvhich is Christ our Sauiour, in that they desire the Saints to pray for them, or to be their patrones and intercessors before God. VVhen them therfore that they vnderstand not vvhat it is to be a Mediator, in the sense that S. Paul taketh the vvord, and in vvhich it is properly and only attributed to Christ. For, to be thus a Mediator, is, (Aug. lib. 9. de Ciu. cap. 15 De 6d. ad Per. cap. 2.) by nature to be truely both God and man, to be that one eternal Priest and Redeemer, vvhich by his sacrifice and death vpon the Crosse hath reconciled vs to God, and paied his bloud as a full & sufficient raunsom for al our sinnes, him self vvithout neede of any redemption, neuer subiect to possibilitie of sinning again, to be the singular Aduocat and Patrone of mankind, that by him self alone and by his own merites procureth al grace & mercie to mankind in the sight of his Father, none making any intercession for him, nor geuing any grace or force to praiers, but he to al: none asking or obtaining either grace in this life or glorie in the next, but by him. In this sort then (as S. Augustine truely Cont. ep. Parm. lib. 2. cap. 8.) neither Peter nor Paul, no nor our B. Lady, any creature vvhatsoeuer, can be our Mediator. The aduersaries therfore basely of Christes mediation, if they imagine this to be his onely prerogatiue, to pray for vs, or that vve make the saints our Mediators in that as Christ is, vvhen vve desire them to pray for vs. vvhich is so far inferior the singular mediation of him, that no Catholike euer can or dare think speake so basely vnto him, as to desire him to pray for vs: but vve say, haue mercie vpon vs, Christ haue mercie vpon vs: & not, Christ pray for as vve say to our Ladie and the rest. Therfore to inuocate Saints in such sort as the Catholike Church doth, can not make them our Mediators as Christ is, vvhom vve must not inuocate in that sort. And as vvel may the faithful yet liuing, our Mediators (by the Aduersaries argument)

...declare their praiers, as the departed Saincts.

But now touching the word Mediator, though in that singular sense ... to our Sauiour, in agreeth to no mere creature in heauen or earth, ... taken in more large and common sort by the vse of Scriptures, doct... and vulgar speach, not onely the Saincts, but good men liuing, that ... for vs and help vs in the way of saluation, may and are rightly called ... As S. Cyril lib. 12. Thesaur. ca. 10. proueth, that Moyses according ... Scriptures and Ieremie and the Apostles and others be Mediators, ... his owne wordes, for they plainely refute al the Aduersaries cauilla... in this case. And if the name of Sauiour and redeemer be in the Scri... giuen to men, without derogation to him that is in a more excel... and incomparable maner the onely Sauiour of the world: what can ... for, why there may not be many Mediators, in an inferior degree to ... onely and singular Mediator? S. Bernard. saith, Opus est mediatore ad ... Christum, nec alternobis vtilior quam Maria. thatis, We haue ... of a mediator to Christ the Mediator, and there is none more for our ... our Ladie. Bernard. Ser. qui incipit, Signum magnum apparuit ... Ser. 1. de Assumpt. S. Basil also in the same sense, writing to Iulian ... Apostata, desireth the mediation of our Ladie, of the Apostles, Prophets, ... Martyrs, for procuring of Gods mercie and remission of his sinnes. His ... are cited in Conc. Nic. 2 act. 4. pag. 110. & 111. Thus did and thus be... al the holy fathers, most agreably to the Scriptures, and thus must ... the children of the Church do, be the Aduersaries neuer so importunate ... wilfully blinde in these matters.

11. I permit not.) In times of licentiousnes, libertie, and heresie, women are much giuen to reading, disputing, chatting, and iangling of the holy Scriptures, yea and to teach also if they might be permitted. but S. Paul vtterly forbiddeth it, (S. Chrys. Hom. 9. in 1. Tim.) and the Greeke Doctors vpon this place note that the woman taught but once, that was ... after her reasoning with Satan, she perswaded her husband to transgression, and so she vndid al mankind. And in the Ecclesiastical writers we ... that women haue been great promoters of euery sort of heresie (where ... see a notable discourse in S. Hierom ep. ad Ctesiph. cont. Pelag. ca. 2.) ... they would not haue done, if they had according to the Apostles rule ... followed pietie and good workes, and liued in silence and subiection to ... husbands.

CHAP. III.

1. A good worke.) Nothing (saith S. Augustine) in this life, and specially in this time, is easier, pleasanter, or more acceptable to men, then the ... of a Bishop, Priest, or Deacon, if the thing be done onely for fashion ... and flatteringly: but nothing before God more miserable, more lamentable, more damnable. Againe, There is nothing in this life, and specially this time, harder, more laborious, or more dangerous, then the office of a ... Priest, or Deacon: but before God nothing more blessed, if they warre in such sort as our Captaine commaundeth. August. ep. 148.

2. A Bishop.) That which is here spoken of a Bishop (because the ... Bishop & Priest in the new Testament be often taken indifferently ... both or either of the twaine, as is noted in an other place) the same is ... meant of euery Priest also: though the qualitie here required, ought to ... more singular in the Bishop, then in the Priest, according to the diffe... of their degrees, dignities, and callings.

2. Of one wife.) Certaine Bishops of Vigilantius sect (whether ...

vpon

vpon false construction of this text, or through the filthines of their lust) vvould take none to the Cleargie, except they vvould be maried, not beleeuing (saith S. Hierom aduers. Vigilant. cap. 1.) that any single liueth chastly, shevving hovv holily they liue them selues, that suspect euery man, and vvil not giue the Sacrament (of Order) to the Cleargie, vnles they see their vviues haue great bellies, and children vvalling at mothers breastes. But Protestats though they be of Vigilantius sect, yet are scarse come so farre, to commaund euery Priest to be maried. Neuertheles they mislike them that vvil not marrie, so much the vvorse, and they suspect il of euery single person in the Church, thinking the gift of chastity to be very rare among them, & they do not onely make the state of marriage equal to chast single life, vvith the Heretike Iouinian, but they are bold to say sometimes, that the Bishop or Priest may do his duety and chuse better maried, then single: expresly against S. Paul, (1. Cor. 7.) vvho affirmeth that the vnmaried thinke of the things that belong to God, and that the maried be diuersely distracted and intangled vvith the vvorld.

The Apostle then, by this place vve novv treate of, neither commaundeth, nor counseleth, nor vvisheth, not vvould haue Bishops or Priests marrie, or such onely to be receiued as haue been maried: but, that he in one as hath been married (so it vvere but once, and that to a virgin) may be made Bishop or Priest. VVhich is no more then an inhibition that none hauing been tvvise maried or being bigamus, should be admitted to that holy Order. And this exposition onely is agreable to the practise of the vvhole Church, the definition of auncient Councels, the doctrine of al the fathers vvithout exception, and the Apostles tradition. VVhich sense S. Chrysostom vvholy folovveth vpon the Epistle to Titus (though here he folovv not vvholy the same sense.) Hom. 2. in epist. ad Tit. Ambrose also vpon this place, and most plainely and largely in his Epistle post med. giuing the cause vvhy bigamus can not be made Bishop or Priest, in fine affirmeth, not onely the Apostle but the holy Counsel of Nice to haue taken order that none should be receiued into the Cleargie, that vvere tvvise maried. S. Hierom Epist. 83. ad Oceanum cap. 2. & epist. 2. cap. 18. epist. 11. cap. 2. expresly vvriteth that the Cleargie is made of such as haue had but one vvife, at least after Baptisme: for he thought that if one vvere often maried vvhen he vvas no Christian, he might notvvithstanding be ordered Bishop or Priest. But S. Ambrose epist. 82. S. Augustine de bono Coniug. cap. 18. S. Innocentius the first epist. 2. cap. 5. 6. tom. 1. Concil. S. Leo, epist. 87. c. 2. epist. 25. S. Gregorie, & after them the vvhole Church, exclude those also vvhich haue been tvvise maried vvhen so euer. VVhereof S. Augustine giueth goodly reason and example in the place alleaged. S. Leo. epist. 87. addeth further, & proueth that the man is counted bigamus, & not the husband of one vvife, in respect of holy Orders, not onely if he haue had tvvo vviues, but if his one vvife vvere not a virgin. vvhich he obserued in the high Priests of the old lavv, must needes be much more kept novv. See also of the booke de Ecclesiasticis dogmatibus cap. 72. in Augustines vvorkes.

And by these fevv you may see hovv shamefully the state of the heretical Cleargie of our time is fallen from the Apostolike and all the thers practise and doctrine herein. VVho do not onely take men once tvvise maried before, but (vvhich vvas neuer heard of before in any person or part of the Catholike Church) they marie after they be Bishops, Priests, once, tvvise, and as often as their lustes require. VVhereas it vvas neuer lavvful in Gods Church to marrie after holy Orders. Nether is there one authentical example thereof in the vvorld. For those vvhom Nice Councel speaketh, vvere maried before, & vvere but

ried onely to vſe their vviues: the fathers in the ſame Councel prouiding expresly at the ſame time, that none from thence forth ſhould marie after they came to holy Orders, and that according to the auncient tradition of the Church, as Socrates lib. 1. cap. 8. and Sozomenus declare in moſt plaine vvordes. See Suidas in the vvord Paphnutius. And in vvhat ſoeuer they haue been permitted to haue carnal dealing euen vvith their vviues vvhom they had before, it vvas not according to the exact rule of the Apoſtles & Churches tradition, by vvhich al that be in holy Orders, ſhould vvholy abſtaine, not onely from marying, but euen from their vviues before maried. VVhereof thus vvriteth S. Epiphanius hæreſ. 59. cont. Catharos. The holy preaching of God receiueth not, after Chriſt, them that marrie againe after their vviues departure, by reaſon of the great dignitie and honour of Prieſthod. And this the holy Church of God obſerueth vvith al ſinceritie. Yea ſhe doth not receiue the once maried perſon that yet vſeth his vvife and begetteth children: but onely ſuch an one ſhe taketh to be Deacon, Prieſt, Biſhop, or Subdeacon, as abſtaineth from his one vvife, or is a vvidovver, ſpecially vvhere the holy canons be ſincerely kept. But thou vvilt ſay vnto me, that in certaine places Prieſts, Deacons, and Subdeacons do yet beget children (belike this holy father neuer heard of any Biſhop that did ſo, and therfore he leaueth out that order, vvhich he named vvith the other in the former part of the ſentence) but that is not done according to order and rule, but according to mans minde, vvhich by time ſlacketh, and for the great multitude (of Chriſtian people) vvhen there vvere not found ſufficient for the miniſterie. &c. the reſt of his vvordes be goodly for that purpoſe.

Euſebius alſo Euang. demonſt. lib. 1. cap. 9. ſaith, that ſuch as be conſecrated to the holy miniſterie, ſhould abſtaine vvholy from their vviues vvhich they had before. S. Hierom Apolog. ad Pammach. cap. 8. proueth, that ſuch of the Apoſtles as vvere maried, did ſo, and that the Clergie ought to do the ſame by their example. Yea in his time he teſtifieth (Cont. Vigil. cap. 1.) that they did liue ſingle in maner through the vvorld, euen in the Eaſt Church alſo. VVhat, ſaith he, ſhal the Churches of the Eaſt do, vvhat they of AEgypt, of the See Apoſtolike: vvhich take to the Clergie, either virgins, or the continent and vnmaried, or ſuch as if they haue vvines, ceaſe to be husbands? And againe he ſaith in Apolog. ad Pammach cap. 3. (See alſo cap. 8.) If maried men like not vvel of this, let them not be angrie vvith me, but vvith the holy Scriptures, vvith al Biſhops, Prieſts, Deacons, and the vvhole companie of Prieſts and Leuites, that knovv they can not offer ſacrifices if they vſe the act of mariage. S. Auguſtine de adult. Coniug. lib. 2. ca. 20. maketh it ſo plaine a matter that al Prieſts ſhould liue chaſt, that he vvriteth, that euen ſuch as vvere forced (as many vvere in the primitiue Church) to be of the Clergie, vvere bound to liue chaſt, yea and did it vvith great ioy and felicitie, neuer complaining of theſe neceſſities and intolerable burdens, or impoſſibilities of liuing chaſt, as our fleſhly companie of nevv Miniſter and Superintendents do novv, that thinke it no life vvithout vvomen. much like to S. Auguſtine before his conuerſion, vvhen he vvas yet a Manichee, vvho (as him ſelf reporteth Confeſſ. li. 6. c. 3.) admiring in S. Ambroſe al other his incomparable excellencies, yet counted al his felicities leſſe, becauſe he lacked a vvoman, vvithout vvhich he thought (in time of his infidelitie) no man could liue. But after his conuerſion thus he ſaid to God of S. Ambroſe: VVhat hope he had, and againſt the tentations of his excellencie, vvhat a fight he felt, or rather vvhat a comfort and ſolace in tribulation, and his ſecrete mouth vvhich vvas vvithin in his hart, vvhat ſauourie and ſvveete ioyes it taſted of thy bread, neither could I coniecture, neither had I tried.

See Tor-

See Tertullian lib. 1. ad vxorem. S. Cyprian. de singul. Clericor. Councel of Nice can. 3. Conc. Toler. 2. can. 3. Conc. Aurelian. 3. can. Carthage the second cap. 2. of Neocæsarea cap. 1. of Ancyra cap. 10. and shal find that this was generally the Churches order euen from the first time, though in some places by the licentiousnes of many, it was sometime not so religiously looked vnto. Whereby you may easily refel impudent clamors of Heretikes against Siricius, Gregorie 7. and others whom they falsely make the authors of the Clergies single life.

4. His owne house.) He saith, hauing children, not, getting children. S. Ambr. Ep. 82.

6. Not a neophyte.) Neophytus is he that was lately christened or newly planted in the mystical body of Christ.

6. Not a Neophyte.) That which is spoken here properly and principally of the newly baptized (for so the word Neophyte doth signifie) the fathers extend also to al such as be but newly retired from prophane occupations, ciuil gouernement, warfare, or secular studies, of whom good trial must be taken before they ought to be preferred to the high dignity of Bishop or Priest, though for some special prerogatiue and excellencie in both in certaine persons been otherwise, as in S. Ambrose and some other notable men. Tertullian (li. de præscript.) noteth Heretikes for their lightnes in admitting euery one without discretion to the Clergie. Their Order (saith he) are rash, light, inconstant: now they place Neophytes, then seculer men, then our Apostates, that they may tie them by glorie and preferement, Whom with the truth they can not. No where may a man sooner prosper and come forward, then in the campe of rebelles, where to be newly, is to deserue much. therfore one to day a Bishop, to morow what els: to day a Deacon, to morow Lector, that is, a Reader: to day a Priest, to morow a lay man. for to laie men also they enioyne the functions of Priestes. And S. Hierom ep. 83. ad Oceanum c. 4. saith of such, Yesterday a Catechumene or newly conuerted, to day a Bishop: yesterday in the theatre, to day in the Church: at night in the place of games and monteries, in the morning at the altar: a while ago a great patrone of harlotes, now a consecrator of holy virgins. And in an other place, Out of the bosome of Plato and Aristophanes they are chosen to a Bishoprik, whose care is, not how to sucke out the marow of the Scriptures, but how to soothe the peoples eares with florishing declamations. Dialog. cont. Luciferian. c. 5.

8. Maner chaste semnous.

8. Deacons.) Vnder the name of Deacons are here conteined Subdeacons, as before vnder the name of Bishop. Priests also were comprehended. for to these foure pertaineth the Apostles precept and order touching one wife, and touching continencie and chastitie, as by the alleaged Councels and fathers (namely by the wordes of S. Epiphanius) doth appeare, for they onely be in holy Orders, as seruing by their proper function about the Altar and the B. Sacrament: in respect whereof, the lawe of chastitie pertaineth to them, and not to the foure inferior Orders of Acolyti, Exorcistæ, Lectoris, and Ostiarij. Who neither by precept nor now be bound to perpetual chastitie, as the others of the holy and high Orders be bound, both by precept and promis or solemne assent made when they tooke Subdeaconship.

Al these degrees and orders to haue been euer since Christes time in the Church of God, it might be proued by al antiquitie. but for as much as the Apostles purpose is not here to recken vp al the Ecclesiastical Hierarchie, it neede not be treated of in this place. But we wish the learned to reade the 3. 4. 5. 6. 7. 8. 9. chapters of the 4. Councel of Carthage, where S. Augustine was present: where they shal see the expresse callings, ordering and maner of ordering or creating al the said sortes, and shal vnderstand

thinges to be moſt auncient and venerable. Let them read alſo Euſe-bius hiſtorie, the 35. Chapter of the 6. booke, vvhere for al theſe orders he recyteth Cornelius epiſtle to Fabius, concerning Nouatus. Likevviſe S. Cyprian in many places, namely epiſt. 55. num. 1. VVhere ſee the notes vpon the ſame S. Hiero. epiſt. 2. cap. 6. Of Subdeacon there is mention in S. Auguſtine. ep. 74. and ep. 20. de epiſtolis 22. in edit. Pariſ. S. Epiph. har. 59. S. Cyprian ep. 24. S. Ignatius ep. 9. ad Antiochenos. and in the 43. canon of the Apoſtles. Conc. Tolet. 2. can. 1. & 3. Conc. Laodicen. can. 21. Epiſt. Epiph. apud Hierom. 60. c. 1.

15. In the houſe of God.) Al the vvorld being Gods, yet the Church onely is his houſe, the Rector or Ruler vvhereof at this day. (ſaith S. Ambroſe vpō this place) is damaſus, vvhere let our louing brethren note vvel, how cleere a caſe it vvas then, that the Pope of Rome vvas not the Gouernour onely of one particular See, but of Chriſtes vvhole houſe, vvhich is the Vniuerſal Church, vvhoſe Rector this day is Paul the fift.

15. The piller of truth.) This place pincheth al Heretikes vvonderfully, and ſo it euer did, and therfore they oppoſe them ſelues directly againſt the very letter and confeſſed ſenſe of the ſame, that is, cleane contrarie to the Apoſtle. ſome ſaying, the Church to be loſt or hidden: ſome, to be fallen avvay from Chriſt theſe many ages: ſome, to be driuen to a corner onely of the vvorld: ſome, that it is become a ſtevves and the ſeate of Antichriſt: laſtly the Proteſtants moſt plainely and directly, that it may and doth erre, and hath shamefully erred for many hundred yeres together. And they ſay herein like them ſelues, and for the credit of their ovvne doctrine, vvhich can not be true in very deede, except the Church erre, euen the Church of Chriſt, vvhich is here called the houſe of the liuing God.

But the Church vvhich is the houſe of God, vvhoſe Rector (ſaith S. Ambroſe) in his time vvas Damaſus, and novv Paul the fift, and in the Apoſtles time S. Peter, is the piller of truth, the eſtablishement of al veritie: therfore it can not erre. It hath the Spirit of God to leadit into al truth till the vvorldes end: therfore it can not erre. It is builded vpon a rocke (Mat. 16. v. 18.) hel gates shal not preuaile againſt it: therfore it can not erre. Chriſt is in it til the end of the vvorld (Mat. 28. v. 20.) he hath placed in it Apoſtles, Doctors, Paſtors, and Rulers, to the conſummation and full perfection of the vvhole body, that in the meane time vve be not (Eph. 4.) caried about vvith euery blaſt of doctrine: therfore it can not erre. He hath praied for it, that it be ſanctified in veritie, (Io. 17.) that the faith of the cheefe Gouernour therof faile not: it is his houſe, his ſpouſe, his body, his lotte, kingdom and inheritance, (Pſal. 2.) giuen him in this vvorld: he loueth it as his ovvne fleſh, (Eph. 5.) and it can not be diuorced or ſeparated from him: therfore it can not erre. the nevv Teſtament, Scriptures, Sacraments, and ſacrifice can not be changed, being the euerlaſting dowrie of the Church, continued and neuer rightly occupied in any other Church but in this our Catholike Church: therfore it can not erre. And therfore al theſe pointes of doctrine, faith, and vvorship, vvhich the Arians, Manichees, Proteſtants, Anabaptiſtes, other old or nevv Heretikes, vntruely thinke to be errors in the Church, be no errors in deede, but them ſelues moſt shamfully are deceiued, and ſo shal be ſtil, til they enter againe into this houſe of God, vvhich is the piller and ground of al truth: that is to ſay, not onely it ſelf free from al error in faith and religion, but the piller and ſtay to leane vnto in al doubtes of doctrine, and to ſtand vpon againſt al hereſies and error that il times yeld, vvithout vvhich there can be no certaintie nor ſecuritie. And therfore the holy Apoſtles, and Councels of Nice and Conſtantinople, made it an article of our Creede, to beleeue the Catholike and Apoſtolike Church. VVhich is, not onely to acknovvledge that there is ſuch a Church, as heretikes falſely ſay: but that that vvhich is called the Catholike

Church, & knovven so to be, and communicateth vvith the See Apostolike, is the Church: and that vve must beleeue, heare, and obey the same, as the touchstone, piller, and firmament of truth. For, al this is comprised in that principle, I beleeue in the Catholike Church. And therfore the Councel of Nice said, I beleeue in the Church, that is, I beleeue and trust the same in al things.

Neither can the Heretikes escape by fleing from the knovven visible Church, to the hid congregation or companie of the Predestinate. For that is a false phantastical apprehension of VVicleffe and his folovvers. The companie of the Predestinate maketh not one Societie among them selues, many of them being yet vnborne, and many yet Infidels and heretikes, and therfore be not of the one house of God vvhich is here called, the piller of truth. And those of the Predestinate that be already of the Church, make not a seueral companie from the knovven Catholike Church, but are baptized, houseled, taught, they liue and die in the common Catholike visible Church, or els they can neither receiue Sacraments, nor saluation. S. Paul instructeth not Timothee hovv to teach, preach, correct, and conuerse in the inuisible societie of the Predestinate, but in the visible house of God. So that it must needes be the visible Church vvhich can not erre.

If any make further question, hovv it can be that any companie or societie of men (as the Church is) can be void of error in faith, seing men may erre: he must knovv that it is not by nature, but by priuilege of Christes presence, of the Holy Ghosts assistance, of our Lordes prayers and praier. See S. Augustine vpon these vvordes of the 118. Psalme Cone. 13. Ne auferas de ore meo verbum veritatis vsquequaque. VVhere he hath goodly speaches of this matter. For the same purpose also the vvordes of Lactantius are very notable. It is the Catholike Church onely, that keepeth the true vvorship of God, this is the feuntraine of truth, this the house of faith, this the Temple of God: vvhither if any man enter not, or from vvhich if any man go out, he is an aliene and stranger from the hope of euerlasting life and saluation. No man must by obstinate contention flatter him self, for if standeth vpon life and saluation. &c. S. Cyprian saith, The Church neuer departeth from that vvhich she once hath knovven. Ep. 55. ad Cornel. num. 3. S. Ireneus saith, That the Apostles haue laid vp in the Church, as in a rich treasurie, al truth. And, that she keepeth vvith most sincere diligence, the Apostles faith and preaching. lib. 3. cap. 4. & 40. & lib. 1. cap. 3. It vvere an infinitie thing to recite al that the fathers say of this matter, al counting it a most pernicious absurditie to affirme, that the Church of Christ may erre in religion.

CHAP. IV.

1. Shal depart.) It is the proper description of Heretikes, to forsake their former faith, and to be Apostataes, as the Greeke vvord apostilousin importeth: to giue eare to particular spirites of error & deception, rather then to the Spirit of Christ in his Church, to folovv in hypocrisie and shew of vertue the pernicious doctrine of Diuels, vvho are the suggesters and prompters of al Sectes, and are lying spirites in the mouthes of al Heretikes and false preachers: men that haue put their conscience to silence and made it sensles to the holy Churches admonition: the Apostle noting c. 1. 19. before also in this same Epistle, that Heretikes haue no conscience, vvhich is the cause both of their fall, and of their obduration in heresie.

3. Forbidding to marrie.) He speaketh (saith S. Chrysostom) of the Manichees, Encratites, and Marcionistes. hom. 12. in 1. Tim. S. Ambrose

place, addeth to theſe the Patritians alſo. S. Irenæus lib. 1. cap. 3. S. Epiphanius hær. 45. 26. 61. 30. S. Hierom 1. cont. Iouin. cap. 1. & ep. 50. c. 1. & S. Auguſtine hær. 25. 40. and generally al antiquitie affirme the ſame both of them, and alſo of the Heretikes called Apoſtolici, Ebionitæ, and the like. Their hereſie about mariage vvas, that to marrie or to vſe the act of matrimonie, is of Satan, as S. Irenæus vvitneſſeth lib. 1. cap. 22. and that the diſtinction of male and femal, and the creation of man and vvoman for generation, came of an il God. They taught their hearers, ſaith S. Auguſtine, (hær. 46.) that if they did vſe vvomen, they ſhould in any vviſe prouide that they might not conceiue or beare children. Clemens Alexandrinus (lib. 3. Strom. in principio) vvriteth, that ſuch admit no mariage nor procreation of children, leſt they ſhould bring into the vvorld creatures to ſuffer miſerie and mortalitie. And this is the damnable opinion concerning mariage, noted here by the Apoſtle.

For the ſecond point conſiſting in the prohibition of meates or vſe of certaine creatures made to be eaten, the ſaid Heretikes or diuers of them (for they vvere not al of one ſect touching theſe points) taught, that men might not eate certaine ſortes of meates, ſpecially of beaſtes and liuing creatures, for that they vvere not made (ſay they) of the good God, but of the euil. And vvine they called the gall of the Prince of darkenes, and not to be drunke at al, and the Vine vvhereof it came, to be of the Diuels creation. And diuers other creatures they condemned as things by nature and creation polluted and abominable. Auguſt. hær. Manich. 46. & hær. 25. Tatian. & toto libro de mor. Manich. tom. 1. Lo theſe vvere the Heretikes and their hereſies vvhich S. Paul here prophecieth of, that forbid mariage and meates as you haue heard, for vvhich they, and their folovvers vvere condemned in diuers Councels.

Is it not novv an intolerable impudencie of the Proteſtants, vvho for a final ſimilitude of vvordes in the eares of the ſimple, apply this text to the faſtes of the Church, and the chaſtitie of Prieſts and Religious? As though either by appointing or vſing ſome daies of abſtinence from certaine meates, the Church or any Catholike man condemned the ſaid meates, vnles the Rechabites Hierem. 35. or the Nazarites Num. 6. or the Niniuites Ion. 3. or Moyſes Exod. 34. or Elias 3. Reg. 19. or holy Anna the vvidovv Luc. 2. or Iohn Baptiſt Mat. 3. & 9. or Chriſt him ſelf Mat. 4. commending, vſing, and folovving a preſcript number of faſting daies, or God him ſelf that in the very beginning, in Paradiſe, preſcribed abſtinence from the fruite of one certaine tree, and after appointed ſo many faſtes in the Lavv, vnles he therfore, condemned his ovvne creatures, & the reſt, thoſe creatures from vvhich they abſtained. No, there be many good and lavvful cauſes to forbid ſome, or to abſtaine from ſome meates: as, for obedience, as in Paradiſe: for ſignification, as the Ievves: for that they haue been offered to Idols, as in the Epiſtle to the Corinthians: for chaſtening the bodie and penance, for health alſo: and onely thoſe cauſes are vnlavvful for vvhich the Manichees and other Heretikes abſtained.

Concerning mariage likevviſe, they may as vvel charge God or the Church for forbidding the father to marrie the daughter, or the brother the ſiſter, or other prohibited perſons in the Lavv: as vvel might they charge Chriſt and the Apoſtle for prohibiting the man to marrie, during his vviues life: and appointing vvidovves that ſerue the Church, to liue vnmaried, and not admitting a maried vvoman as vvel as a vvidovv, nor her that hath had moe husbands, as vvel as her that hath been maried but once: as they charge the Church for not admitting maried perſons to the altar, and for forcing them & Religious perſons to keepe their promis of chaſtitie. No, the holy Church is ſo farre from condemning vvedlocke, that ſhe honoureth it much more then the Proteſtants, accounting it an holy Sacrament,

vvhich they do not, vvho onely vſe it to luſt as the Heathen doe, and not to religion.

But it is an old deceitful practiſe of Heretikes to charge Catholike men vvith old condemned hereſies. The Eutychians ſlaundered the Counſel of Chaleedon and S. Leo to be Neſtorians, and to make tvvo perſons in Chriſt, becauſe they ſaid there vvere tvvo natures. Vigilius lib. 5. cont. Eutychen. Arius charged Alexander his Biſhop of Sabellianiſme, for auouching the vnitie of ſubſtance in Trinitie. Socrat. lib. 1. cap. 3. Iulianus accuſed S. Auguſtine of the hereſie of Apollinaris. lib. 5. cont. Iulian. cap. 15. Other Pelagians chalenged him for condemning mariage. Retract. lib. 2. cap. 53. And that our Proteſtants bragge not to much of their goodly inuention, Iouinian the old Heretike, their Maiſter in this point, accuſed (Aug. lib. 2. cap. 5. de nupt. & concupiſc.) the holy doctors and Catholikes vpon this ſame place, to be Manichees, and to condemne meates and mariage, as both S. Hierom and S. Auguſtine do teſtifie. And they both anſvver to the Heretike, that the Church in deede & Catholikes do abſtaine from ſome for euer, and ſome for certaine daies, and euery Chriſtian man lightly al the 40. daies of Lent faſt: not for that they thinke the meates vncleane, abominable, or of an il creation, as the Manichees do: but for punishment of their bodies and taming their concupiſcences. Hierom. lib. 2. cont. Iouin. cap. 11. Auguſt. cont. Adimantum cap. 14. Lib. de mor. Cath. Ec. Hiero. in cap. 4. ad Galat. And as for mariage, the ſaid doctors anſvver, that no Catholike man condemneth it for vnlavvful, as the old Heretikes did, but onely preferreth virginitie and continencie before it, as a ſtate in it ſelf more agreable to God and more meete for the Cleargie. See S. Auguſtine againſt Fauſtus the Manichee lib. 30. c. 5. 6. and hær. 25. in the name, Apoſtolici. S. Hierom ep. 50. c. 1. & 3. Al this the Catholikes continually tel the Aduerſaries, and they can not but ſee it. Yet by accuſtomed audacitie and impudencie they beare it out ſtill.

4. For of euery creature.) VVe ſee plainely by theſe vvordes ſuch abſtinence only to be diſalovved as condemneth the creatures of God to be naught by nature & creation.

4. VVith thankes giuing.) By the moſt auncient cuſtom of the faithful both before Chriſt and ſithence, men vſe to bleſſe their table and meates, by the hand and vvord of a Prieſt, if any be preſent, othervviſe by ſuch as can conueniently do it. And in husbandmens houſes vvhere they haue no other meanes, they ſhould at leaſt bleſſe Gods giftes and them ſelues vvith a Pater noſter or the ſigne of the Croſſe: not onely to acknovvledge from vvhom they haue their continual ſuſtenance, but alſo to bleſſe their meate and ſanctifie it. For the Greeke vvord meta eſcharistias. vſed of S. Paul, by Eccleſiaſtical vſe, vvhen it concerneth meates, ſignificth not onely thankes giuing, but bleſſing or ſanctifying the creatures to be receiued, as being al one vvith eulogia, and in English vve call it grace, not onely that after meate, vvhich is onely thankes to God, but that before meate, vvhich is alvvaies a benediction of the creatures, as it is plaine in the preſcript and vſual formes of grace. For vvhich cauſe a Prieſt ſhould euer do it rather then a lay man or any of inferior order in the Cleargie. In ſo much that S. Hierom (ep. 85.) reprehendeth certaine Deacons vvhom he ſavv ſay grace or bleſſe the meate and the companie, in the preſence of a Prieſt. VVho alſo recordeth (in the life of S. Paul the holy Eremite) the great curteſie and humilitie of him and S. Antonie, yelding one to the other the preeminence of bleſſing their poore dinner. For to bleſſe is a great thing and a Prieſtly prerogatiue, as the Apoſtle vvitneſſeth, Hebr. 7. declaring the preeminence of Melchiſedec in that he bleſſed Abraham. Read the next folovving.

5. Sanc-

Sanctified.) Al creatures be of Gods creation, none of the Diuel, or any other cause and beginning, as the Manichees blasphemed: and therfore none are il, abominable, or vncleane by creation, nature, and condition, but al good and made for mans vse, though al be not alike holy nor equally sanctified. God made seuen daies, but he sanctified onely one of them. he made al places, but he sanctified none but the Temple & such like deputed to his seruice, as the Arke, the altar, and the rest vvhich vvere by sacred vse both holy them selues, and gaue also holines and sanctification to things that touched them or vvere applied vnto them. So our Sauiour saith, Matt. 25. that the Temple sanctified the gold, and the altar the gift, and generally al creatures seuered from common and profane vse, to religion and vvorship of God, are made sacred thereby. So the places and daies of Gods apparition or vvorking some special vvonders or benefites toward the people, vvere holy, as Bethel, Sinai, and others. And much more those times and places of Christes Natiuitie, Passion, burial, Resurrection, Ascension: vvhich is so plaine a case, that the hil vvhere he vvas transfigured onely, is called therfore by S. Peter, (2. Pet. 1.) the holy mount.

These therfore be holy memories and monuments of al sortes sanctified, besides that creatures (as vve see here) be sanctified also by the vvord of God and praier, that is to say, by benediction & inuocation of our Lordes holy name vpon them, specially by the signe of the Crosse, as S. Chrysostom noteth on this place, hom. 12. in 1. ad Tim. by the vvhich the aduersarie povver of Satan vsurping vniustly vpon Gods creatures through mans sinne, and seeking deceitfully in or by the same to annoy mans body or soule, is expelled, and the meates purged from him and made holesom, S. Gregorie (lib. 1. Dialog. c. 4.) recorderth that the Diuel entered into a certaine religious vvoman by eating the herbe lettice vnblessed. And S. Augustine lib. de ciu. Dei cap. 18. shevveth at large, vvhat vvales he hath by meates and drinkes and other vsual creatures of God, to annoy men: though his povver be much lesse then it vvas before Christ. but still much desire he hath on al sides to molest the faithful by abusing the things most neere and necessarie vnto them, to their hurt both bodily and Ghostly. for remedie vvhereof, this sanctification vvhich the Apostle speaketh of, is very soueraine, pertaining not onely to this common and more vulgar benediction of our meates and drinkes, but much more (as the proprietie of the Greeke vvord hagiazetæ vsed by the Apostle for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blessing them to Christes honour in the Church of God, and to mans spiritual and corporal benefites.

For as S. Augustine vvriteth lib. 2. de pec. merit. cap. 26. besides this vsual blessing of our daily foode, the Cathecumens (that is such as vvere taught tovvard Baptisme) are sanctified by the signe of the Crosse, and the bread (saith he) vvhich they receiue, though it be not the body of Christ, yet is holy, and more holy then the vsual bread of the table. He meaneth a kinde of bread then halovved, specially for such as vvere not yet admitted to the B. Sacrament: either the same, or the like to our holy bread, vsed in the Church of England and France on Sundaies. And it vvas a common vse in the primitiue Church to blesse loaues, and send them for sacred tokens from one Christian man to an other. and that not among the simple and superstitious (as the Aduersaries may imagine) but among the holiest, learnedst, and vviset. August. epist. 31. 34. 35. 36. Such halovved breads did S. Paulinus send to S. Augustine and Alipius, and they to him againe, calling them blessings. Read S. Hierom in the life of Hilarion (post medium:) hovv Princes and learned Bishops & other of al sortes came to that holy man for holy bread, panem benedictum. In the primitiue Church the people commonly brought bread to the Priests to be halovved. Author op. imp. ho. 14. in Mat. The 3. Councel of Carthage c. 24. maketh mention of

the bleſſing of milke, honie, grapes, and corne. See the 4. Canon of the Apoſtles. And not onely diuers other creatures vſed at certaine times in holy Churches ſeruice, as vvaxe, fire, palmes, aſhes, but alſo the holy oile, Chriſme, and the vvater of Baptiſme, that alſo vvhich is the cheefe of al Prieſtly bleſſing of creatures, the bread and vvine in the high Sacrifice, be ſanctified. for vvithout ſanctification, yea (as S. Auguſtine affirmeth tract. 118. in Ioan.) vvithout the ſigne of the Croſſe, none of theſe things can rightly be done.

Can any man novv maruel that the Church of God by this vvarrant of S. Paules vvord expounded by ſo long practiſe and tradition of the firſt fathers of our religion, doth vſe diuers elements and bleſſe them for mans vſe and the ſeruice of God, expelling by the inuocation of Chriſtes name, the aduerſarie povver from them, according to the authoritie giuen by Chriſt, Luc. 9. Super omnia dæmonia, ouer al Diuels: and by praier, vvhich importeth, as the Apoſtle here ſpeaketh, deſire of help, as vvere by the vertue of Chriſt to combat vvith the Diuel, and ſo to expel him out of Gods creatures, vvhich is done by holy exorciſme, and euer beginneth, Adiutorium noſtrum in nomine Domini, as vve ſee in the bleſſing of holy vvater and the like ſanctification of elements? VVhich exorciſmes, namely of children before they come to Baptiſme, ſee in S. Auguſtine li. 6. cont. Iulian. c. 5. & de Ec. dogmat. c. 31. De nupt. & concupiſ. lib. 1. cap. 20. and of holy vvater, that hath been vſed theſe 1400. yeres in the Church by the inſtitution of Alexander the firſt, in al Chriſtian countries, and of the force thereof againſt Diuels, ſee a famous hiſtorie in Euſebius li. 5. c. 21. and in Epiphanius hær. 30. Ebionitarum. See S. Gregorie to S. Auguſtine our Apoſtle, of the vſe thereof in halovving the Idolatrous temple to be made the Churches of Chriſt. apud Bedam li. 1. c. 30. hiſt. Angl. Remember hovv the Prophet Eliſeus applied ſalt to the healing and purifying of vvaters, 4. Reg. 2. hovv the Angel Raphael vſed the liuer of the fiſh to driue avvay the Diuel, Tob. 6. 8. hovv Dauids harp and Pſalmodie kept the euil ſpirit from Saul, 1. Reg. 16. hovv a peece of the holy earth ſaued ſuch a mans chamber from infeſtation of Diuels, Auguſt. de Ciuit. Dei li. 22. c. 8. hovv Chriſt him ſelf, both in Sacraments, & out of them, occupied diuers ſanctified elements, ſome for the health of the body, ſome for grace and remiſſion of ſinnes, and ſome to vvorke miracles by. See in S. Hieron againſt Vigilantius c. 2. hovv holy Reliks torment them. Theodoret. li. 3. c. 3. In the hiſtorie of Iulianus the Apoſtata, hovv the ſigne of the Croſſe: in the Actes (cap. 19.) hovv the name of Ieſus yea and of Paul putteth them to flight.

Furniſh your ſelues vvith ſuch examples and grounds of Scriptures and antiquitie, and you ſhal contemne the Aduerſaries cauillations and blaſphemies againſt the Churches practiſe in ſuch things, and further alſo finde, theſe ſacred actions and creatures, not only by increaſe of faith, feruor, and deuotion, to purge the impurities of our ſoules, and procure remiſſion of our daily infirmities, but that the cheefe Miniſters of Chriſtes Church, by their ſoueraine authoritie graunted of our Lord, may ioyne vnto the ſame, their bleſſing and remiſſion of our venial ſinnes or ſpiritual debtes: as vve ſee in S. Iames, c. 5. remiſſion of al ſinnes to be annexed to the vnction vvith holy oile, vvhich to the Catholikes is a Sacrament, but to the Proteſtants vvas but a temporal ceremonie, and to ſome of them not of Chriſtes inſtitution, but of the Apoſtles onely. In their ovvne ſenſe therfore they ſhould not maruel that ſuch ſpiritual effectes ſhould proceede of the vſe of ſanctified creatures, vvhereas venial treſpaſſes be remitted many vvaies, though mortal ordinarily by the Sacraments onely. S. Gregorie did commonly ſend his benediction and remiſſion of ſinnes, in and vvith ſuch holy tokens as vvere ſanctified by his bleſſing, and touching of the Apoſtles bodies and Martyrs Reliks, as novv his ſucceſſors do in the like halovved remembrances of religion. See his 7. booke, epiſtle 126. and 9. booke, epiſtle 60. Thereſo

therfore and to the effectes aforesaid the creatures of God be sanctified.

If any man obiect that this vse of creatures is like coniuration in Necromancie, he must knovv the difference is, that in the Churches sanctifications and exorcismes, the Diuels be commaunded, forced, and tormented by Christes vvord and by praiers: but in the other vvicked practises, they be pleased, honoured, and couenanted vvithal: and therfore the first is godly & according to the Scriptures, but Necromancie abominable and against the Scriptures.

8. For corporal exercise.) Some (saith S. Chrysost.) expound this of fasting, but they are deceiued. for fasting is a spiritual exercise. See a goodly commentarie of these vvordes in S. August. li. de mor. Eccl. Cath. c. 33.

14. The grace.) S. Augustine declareth this grace to be the gift of the Holy Ghost giuen vnto him by receiuing this holy Order, vvhereby he vvas made fitte to execute the office to his ovvne saluation and other mens. And note vvithal, that grace is not onely giuen in or vvith the Sacraments, by the receiuers faith or deuotion, but by the Sacrament, per impositionem, by imposition of handes. for so he speaketh 2. Tim. 1. VVhich is here said, cum impositione, vvith imposition.

14. VVith imposition.) S. Ambrose vpon this place, implieth in the vvord Imposition of hands, al the holy action and sacred vvordes done and spoken ouer him vvhen he vvas made Priest VVhereby (saith he) he vvas assigned to the vvorke, and receiued authoritie, that he durst offer sacrifice in our Lordes steede vnto God. So doth the holy Doctor allude vnto the vvordes that are said novv also in the Catholike Church to him that is made Priest: Accipe potestatem offerendi pro viuis & mortuis in nomine Domini. that is, Take or receiue thou authoritie to offer for the liuing and the dead in the name of our Lord. for the vvhich S. Hierom also (as is noted before) saith, that the ordering of Priests is, by imposition of handes and imprecation of voice.

14. Of Priesthod.) The practise of the Church giueth vs the sense of this place, vvhich the auncient Councel of Carthage 4. cap. 3. doth thus set ovvne. VVhen a Priest taketh orders, the Bishop blessing him and holding his hand vpon his head, let al the Priests present lay also their hands on his head by the Bishops hands &c. VVho seeth not novv, that holy Orders giving grace by an external ceremonie and vvorke, is a Sacrament? So al the old Church counteth it. And S. Augustine (cont. ep. Parmen. li. 2. c. 13.) plainely saith, that no man doubteth but it is a Sacrament, and lest any man thinke that he vseth not the vvord Sacrament properly and precisely, he ioyneth it in nature and name vvith Baptisme. Againe vvho seeth not by this vse of imposition of hands in giuing Orders and other Sacraments, that Christ, the Apostles, and the Church may borovv of the Ievvish rites, certaine conuenient ceremonies and Sacramental actions, seing this same (as Beza in c. 6. Acts the Heretikes can not deny) vvas receiued of the manner of Ordering Aaron and the Priests of the old lavv or other heads of the people? See Exod. 29. Num. 27. 23.

16. Saue both thy self.) Though Christ be our onely Sauiour, yet the Scriptures forbeare not to speake freely and vulgarly and in a true sense, that man also may saue him self and others. But the Protestants notvvithstanding folovv such a captious kind of Diuinitie, that if a man speake any such thing of our Lady or any Saint in heauen, or other meane of procuring saluation, they make it a derogation to Christes honour. VVith such hypocrites haue vve novv a daies to do.

CHAP. V.

3. VVidovves in deede.) S. Ambr. in hunc loc. calleth them vvidovves and desolate in deede, that might marie, but to make them selues better &

more vvorthy of God, refuſe mariage, vvhich they knovv to be but one bleſſed, imitating Luc. c. 2. 37. holy Anne, vvho in faſting and praiers ſerued God night and day, neuer knovving but one husband. Such profeſſed vvidovves then are to be honoured & ſuccoured. Neither doth he ſpeake onely of the Churches vvidovves (of vvhom ſpecially aftervvard) but of all that by profeſſion kept their vvidovvhod, exhorting them to paſſe their time in praier and faſting, v. 5. VVhich vvas an honorable and holy ſtate much vvritten of, and commended in the primitiue Church, namely by S. Ambroſe and by S. Auguſtine, vvho vvrote bookes intitled thereof, and make it next to virginitie. Ambr. de viduis. Auguſt. de bono viduitatis.

5. And prayers night and day.) Becauſe of this continual praier vvhich ſtandeth not vvith coniugal & carnal actes of matrimonie (as the Apoſtle ſignifieth 1. Cor. 7. 5.) therfore vvere theſe vvidovves to liue in the ſtate of perpetual continencie.

8. He hath denied.) Not that by this or by any other deadly ſinne (except incredulitie or doubtfulnes in beleefe) they loſe their faith: but that their factes be not anſvverable to their faith and to Chriſtian religion, vvhich preſcribeth al ſuch duties.

9. Let a vvidovv be choſen.) Novv he ſpeaketh more particularly & ſpecially of ſuch vvidovves as vvere nourished and found by the oblations of the faithful & the almes of the Church, and did vvithal ſome neceſſarie ſeruices about vvomen that vvere to be profeſſed or baptized, for their inſtruction and addreſſing to that and other Sacraments, and alſo about the ſicke and impotent: and vvithal ſometimes they had charge of the Church goods or the diſpoſition of them vnder the Deacons: in reſpect vvhereof they alſo and the like are called Diaconiſſæ. Euſebius li. 6. cap. 31. reciteth out of Cornelius Epiſtle, that in the Church of Rome there is one Biſhop, 40. Prieſts, ſixe Deacons, ſeuen Subdeacons, Acoluthi 42. Exorciſtes, Lectors, and Oſtiarij 52. vvidovves together vvith the poore 150. all vvhich God nourisheth in his Church. See Act. Apoſt. c. 6. S. Chryſoſtom lib. 3. de Sacerdotio propius finem. S. Epiphanius in hæreſi 79. Collyridianorum. Novv then, vvhat maner of vvomen ſhould be taken into the fellovvſhip of ſuch as vvere found of the Church, he further declareth.

9. The vvife of one husband.) If you vvould haue a plaine paterne of Heretical fraude, corruption, & adulteration of the natiue ſenſe of Gods vvord, and inuincible demonſtration that theſe nevv Gloſers haue their conſciences ſeared and hartes obdurated, vvillingly peruerting the Scriptures againſt that vvhich they knovv is the meaning thereof, to the maintenance of their ſectes: marke vvel their handling of this place about theſe vvidovves of the Church. S. Paul preſcribeth ſuch onely to be admitted as haue been the vviues of one husband, that is to ſay, once onely maried, not admitting any that hath been tvvife maried. By vvhich vvordes the Catholikes proue firſt, that the like phraſe cap. 3. 2. vſed before of Biſhops and Deacons, that they ſhould be the husbands of one vvife, muſt needes ſignifie that they can not be tvviſe maried, nor admitted to theſe and the like functions, if they vvere more then once maried before. Secondly, vve proue by this place againſt the Aduerſaries, that the ſtate of vvidovvhod is more vvorthy, honorable, decent, and pure in reſpect of the ſeruice of the Church, and more to be reuered of the reuenues thereof, then the ſtate of maried folkes, and that not onely (as the Aduerſaries perhaps may anſvver) for their greater neceſſitie, or more leiſure, freedom, or expedition to ſerue, in that they be not combered vvith husband and houſhold, but in reſpect of their vidual continencie, chaſtitie, and puritie, for els ſuch as vvere vvidovves vvith intention and freedom to marie aftervvard, might haue been admitted by the Apoſtle, as vvel as thoſe that vvare neuer to marie againe.

Thirdly, vve proue that ſecond mariage not onely after admiſſion to the alms

the alones or seruice of the Church, but before also, is disagreable and a signe of incontinencie or more lust and fleshlines then is agreable or comely for any person belonging to the Church: and consequently, that the Apostle in the last chapter treating of the holy functions of Bishops, Priests, Deacons, and of the Churches refusing generally bigamos or twise maried persons, must needes mush more meane that no man twise maried should be receiued to holy Orders: and further, that as none were admitted to be Widowes of the Church, that euer intended to marie againe, so none should euer be receiued to minister the Sacraments (which is a thing infinitely more, and requireth more puritie, and continencie, then the office or state of the said widowes,) that intended to marie againe. To receiue the body of Christ (saith S. Hierom in Apolog. pro lib. cont. Iouin. ep. 50. ca. 6.) is a greater and holier thing then praier, and therfore Priests that must both continually pray & also be occupied about the receiuing or ministring the holy Sacrament daily, must liue continently.

Fourthly, we proue that it is not vnlawfull to annexe, by precept or the parties promis, single life or chastitie to a whole state or order of the faithful, because the Apostle & the whole Church in his time ioyned to this state of the Churches widowes, perpetual continencie. Fifthly, we proue hereby that to refuse and not to accept the twise maried or such as will not liue single, into the state of widowes or holy Orders, is not to condemne or forbid second mariage, or once & often marying, with the Manichees according to the doctrine of Daniels, as the Protestants (and before them the old condemned Iouinianistes) do blaspheme the Church, for then did S. Paul allow and teach doctrine of Diuels, who refuseth a twise maried woman, and bindeth others by their entering into this state, neuer to marie againe: as no doubt he did the Clergie men much more in the 3. chapter before. Thus loe we Catholikes conferre & conster the Scriptures, & for this meaning we haue al the Doctors without exception. What shifts then haue the Heretikes here? for marie and remarie they must, let the Scriptures & al the Doctors in the world say nay to it. In truth they do not expound the word of God, but flee from the euidence of it, some one way & some an other.

And of al other, their extremest and most shameful torgiuersation is, that the Apostle here forbiddeth (Beza vpo this place.) not the admission of such widowes as haue been twise maried, but onely them that haue had two husbands at once: which was a very vnprobable and extorted exposition before, concerning Bishops and Deacons, cap. 3. and (as S. Hierom saith ep. 83.) malo nodo malus cuneus: but here that an exception should be made onely against widowes that had two husbands together (which was a thing neuer lawful nor euer heard of) that is a most intolerable impudencie, and a construction that neuer came to any wise mans cogitation before: and yet these their fansies must be Gods word, and bigamus or bigamia must against their old natures and vse of al writers, be al one with Polygamus and Polygamia. They giue an example of such widowes, in women diuorced iustly from their husbands in the old lawe. As though S. Paul here took order for the Ieawes widowes onely, or that had been such a common case among the Ieawes also, that the Apostle needed to take so careful order for it. finally, they let not to say that if the Apostle should be vnderstood to refuse a widowe twise maried at sundrie times, it were vnreasonable & iniurious to second mariages, which haue no more indecencie or signe of incontinencie (say they) then the first. Thus bold they are with the Apostle and al antiquitie.

11. Wanton in Christ.) Widowes waxing warme, idle, and wedded by the Church, lust after husbands, as also Apostate Priests and Superintendents marie, specially after they haue gotten good Ecclesiastical liuings. Which is to waxe wanton in Christ, or against Christ. The Greeke

vvord catatrinian ſignifieth to caſt of the raines or bridle, that is, the bond or promis of continencie vvhich they had put vpon them.

11. They vvil.) In the chaſtitie of vvidovvhod or Virginitie (ſaith S. Auguſtine) the excellencie of a greater gift is ſought for. VVhich being once deſired, choſen, and offered to God by vovv, it is not onely damnable to enter aftervvard into mariage, but though it come not actually to mariage, onely to haue the vvil to marie is damnable. Aug. lib. de bono viduit. c. 9.

12. Hauing damnation.) It ſignifieth not blame, checke, or reprehenſion of men, as ſome, to make the fault ſeeme leſſe, vvould haue it: but (crima) iudgement or eternal damnation, vvhich is a heauy ſentence. God graunt al maried Prieſts and Religious may conſider their lamentable caſe. VVhat a greuous ſinne it is, ſee S. Ambroſe ad virginem lapſam cap. 5. & 8.

12. Their firſt faith.) Al the auncient fathers that euer vvrote commentaries vpon this Epiſtle, Greeke and Latin, as S. Chryſoſtom, Theodorete, Oecumenius, Theophylactus, Primaſius, S. Ambroſe, Ven. Bede, Haimo, Anſelme, and the reſt: alſo al others that by occaſion vſe this place, as the 4. Councel of Carthage cap. 104. and the 4. of Toleto cap. 55. S. Athanaſius lib. de virginitate. S. Epiphanius hær. 48. S. Hieron. cont. Iouinianum lib. 1. cap. 7. & in cap. 44. Ezech. prope finem. S. Auguſtine in exceding many places: al theſe expound the Apoſtles vvordes of the vovv of Chaſtitie or the faith and promis made to Chriſt to liue continently. VVhat is to breake their firſt faith? ſaith S. Auguſtine. They vovved, and performed not. In pſal. 75. prope finem. Againe in an other place, They breake their firſt faith, that ſtand not in that vvhich they vovved. Li. de Sancta virgin. cap. 33. Againe he and al the fathers vvith him in Carthage Councel before named: If any vvidovves, hovv yong ſoeuer they vvere left of their husbands deceaſed, haue vovved them ſelues to God, left their laical habite, and vnder the teſtimonie of the Biſhop and Church haue appeared in religious vveede, and aftervvard goe any more to ſecular mariage, according to the Apoſtles ſentence they ſhal be damned, becauſe they vvere ſo bold to make void the faith or promis of Chaſtitie vvhich they vovved to our Lord. So ſaith he and 215. fathers moe in that Counceel.

And this promis of chaſtitie is called, faith, becauſe the fidelitie betvvixt maried perſons is ordinarily called of holy vvriters, faith: and the vovv of chaſtitie made to God, ioyneth him & the perſons ſo vovving, as it vvere in mariage, ſo farre, that if the ſaid perſons breake promis, they are counted and called in the laſt alleaged Councel, Gods adulterers. In the 3. to the Romanes alſo and often els vvhere, faith is taken for promis or fidelitie. And that it is ſo taken here, the vvordes irritum facere (to fruſtrate and make void) do proue. for that terme is commonly vſed in the matter of vovv, promis, or compacte. Gen. 17. Numer. 30. This promis is called here prima fides (the firſt faith) in reſpect of the later promis vvhich vovv breakers make to them vvith vvhom they pretended to marrie. So ſaith S. Auguſtine lib. de bono viduit. cap. 8. & 9. and Innocentius epiſt. 2 cap. 13. tom. 1. Conc. And this is the onely natiue, euident, and agreable ſenſe to the circumſtance of the letter. And the vaine euaſions of the Heretikes to ſaue the Apoſtate-Monkes, Friers, Nunes, and Prieſts from damnation for their pretended mariages, is friuolous: to vvit, that firſt faith here ſignifieth the faith of Baptiſme or Chriſtian beleefe, not the promis or vovv of Chaſtitie. But vve aske them if this faith of Baptiſme be broken by mariage or no. For the text is plaine that by intending to marie, they breake their faith, and by breaking their faith they be damned, if they die vvithout repentance. In truth vvhich vvay ſoeuer they vvrithe them ſelues to defend their ſacrilege or pretended mari-

they loſe their labour and ſtruggle againſt their owne conſcience and plaine Scripture.

14. I will the yonger.) He ſpeaketh of ſuch yong ones as were yet free. For ſuch as had already made vow, neither could they without damnation marie, were they yong or old, nor he without ſinne, commaund or counſel them to it. Neither (as S. Hierom proueth to Geruntia, and S. Chryſoſtom vpon this place) doth he preciſely commaund or counſel the yong ones that were free, to marie, or abſolutely forbid them to vow chaſtitie: God forbid, ſay they. But his ſpeach conteineth onely a wiſe admonition to the frailer ſort, that it were farre better for them not to haue vowed at all, but to haue maried againe, then to haue fallen to aduoutrie and Apoſtaſie after profeſſion. Which is no more but to preferre ſecond mariage before fornication: and a good warning, that they which are to profeſſe, looke well what they do. S. Paules experience of the fall of ſome yong ones to mariage, cauſed him to giue this admonition here: as alſo that before, that none ſhould be receiued to the Churches almes vnder threeſcore yeres age. Not forbidding the Church for euer, to accept any vowes of widowes or virgins til that age, as the Heretikes falſely affirme: but ſhewing what was meete for that time and the beginning of Chriſtianitie, when as yet there were no Monaſteries builded, no preſcript rule, no exact order of obedience to Superiors: but they profeſſed (as S. Paul here noteth) courſed & wandered vp and downe idly, as now our profeſſed virgins or Nunnes do not, neither can do. Of whom therfore, where diſcipline is obſerued, there is no cauſe of ſuch danger. Beſides that widowes hauing had the vſe of carnal copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie, and haue no experience of ſuch pleaſures. See S. Ambroſe lib de viduis, prouing by the example of holy Anna, who liued a widow euen from her youth til 80. yeres of age, in faſting and praying night and day, that the Apoſtle doth not here without exception forbid al yong widowes to vow, yea he eſteemeth that profeſſion in the yonger women much more laudable, glorious, and meritorious. See his booke de viduis in initio.

15. After Satan.) We may here learne, that for thoſe to marie which are profeſſed, is to turne backe after Satan. For he ſpeaketh of ſuch as were maried contrarie to their vow. And herevpon we call the Religious that marie (as Luther, Bucer, Peter martyr and the reſt) Apoſtataes. More we learne, that ſuch yong ones haue no excuſe of their age, or that they be vehemently tempted and burne in their concupiſcences, or that they haue not the gift of Chaſtitie. For notwithſtanding al theſe excuſes, theſe yong profeſſed widowes if they marie, go backward after Satan, and be Apoſtataes, & damned, except they repent. For as for the Apoſtles worde to the Corinthians, 1.7. It is better to marie then to burne, We haue before declared out of the fathers, and here we adde, that it pertaineth onely to perſons that be free, and haue not vowed to the contrarie. as S. Ambroſe lib. de virg. lapſ. c. 5. S. Auguſtine de bono vid. c. 3. and S. Hierom lib. 1. contra Iouin. c. 7. expound it.

The Heretikes of our time thinke there is no remedie for fornication but burning, but mariage. and ſo did S. Auguſtine when he was yet a Manichee. Putabam me miſerum &c. I thought (ſaith he lib. 6. Confeſſ. cap. 11.) that I ſhould be an vnhappie and miſerable man if I ſhould lacke the cõpanie of a woman, and the medicine of thy mercie to heale the infirmitie I thought not vpon, becauſe I had not tried it: & I imagined that

continencie vvas in a mans ovvne povver and libertie, vvhich in my self I did not feele: being so foolish not to vnderstand that no man can be continent vnles thou giue it. Verely thou vvouldest giue it, if vvith invvard mourning I vvould knocke at thy eares, and vvith sound faith vvould cast my care vpon thee.

By al vvhich you may easily proue, that chastitie is a thing that may lavvfully be vovved, that it is not impossible to be fulfilled by praier, fasting, and chastisement of mens concupiscence, that it is a thing more grateful to God then the condition of maried persons: for els it should not be required either in the Cleargie or in the Religious. finally, that it is most abominable to persuade the poore virgins or other professed to such sacrilegious vveldlocke, vvhich S. Augustine auoucheth to be vvorse then aduoutrie. de bon. vidu. c. 4. 11. Iouinian vvas the first that euer made mariage equal vvith virginitie or chast life, for vvhich he vvas condemned of heresie. Aug. in argumento lib. de bono Coniugali. De pec. merit. lib. 3. cap. 7. Li. de hæres. hær. 82. He vvas the first that persuaded professed virgins to marie, vvhich S. Augustine saith vvas so clerely and vvithout question vvicked, that it could neuer infect any Priest, but certaine miserable Nunnes. Yea for this strange persuasion he calleth Iouinian a monster, saying of him thus Li. 2. Retract. cap. 22. The holy Church that is there (at Rome) most faithfully and stoutly resisted this monster. S. Hierom calleth the said Heretike and his complices, Christian epicures. lib. 2. cont. Iouin. cap. 19. See S. Ambrose ep. 82. ad vercellenses episcopum in initio. But vvhat vvould these holy doctors haue said, if they had liued in our doleful time, vvhen the Protestants go quite avvay vvith this vvickednes, and call it Gods vvord?

17. Beesteemed vvorthy.) Double honour and liuelihod due to good Priestes.

17. In vvord and doctrine.) Such Priests specially and Prelates are vvorthy of double, that is, of the more ample honour, that are able to preach and teach, and do take paines therein. VVhere vve may note, that all good Bishops or Priests in these daies vvere not so vvel able to teach as some others, and yet for the ministerie of the Sacraments, and for vvisedom and gouernement, vvere not vnmeete to be Bishops and Pastors. for though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet al can not haue the like grace therein, and it is often recompensed by other singular gistes no lesse necessarie. S. Augustine laboured in vvord and doctrine, Alipius and Valerius vvere good Bishops, and yet had not that gift. Possid in vit. Aug. c. 5. And some times and countries require preachers more then other. Al vvhich vve note, to discouer the pride of Heretikes, that contemne some of the Catholike Priests or Bishops, pretending that they can not preach as they do, vvith meritricious and painted eloquence.

19. Against a Priest.) Here the Apostle vvil not haue euery light slovv to be heard against a priest. so S. Augustin for the like reuerence of priesthod, admonisheth Pancarius that in no vvise he admitte any testimonies or accusations of Heretikes against a Catholike priest. ep. 212.

22. Impose hands on noe man lightly.) Bishops must haue great care that they giue not orders to any that is not vvel tried for his faith, learning, and good behauiour.

23. VVater.) You see hovv lavvful and hovv holy a thing it is, to fast from some meates or drinkes, either certaine daies, or alvvaies, as this Bishop Timothee did: vvho vvas hardly induced by the Apostle to drinke a little vvine vvith his vvater in respect of his infirmities And marke vvith vvhat a calumnious and stale cauillation it is, that to abstaine from certain meates and drinkes for punishment of the body or deuotion, is to contemne Gods creatures. See an homilie of S. Chrysostom vpon these vvordes, tom.

CHAP. VI.

3. If any may teach .) See the annotation before cap. 1. ℣. 4.

4. Languiſhing) Euen theſe be the good diſputes of our newv ſect-maiſters, and the vvorld hath to long proued theſe inconueniences here named, to be the fruites of ſuch endles altercations in religion as theſe vnhappie ſectes haue brought forth.

10. Is couetouſnes.) As in the 1. chap. lacke of faith and good conſcience, ſo here couetouſnes or deſire of theſe temporal things, & in the end of this chap. preſumption and boaſting of knowvledge, are cauſes of falling from the faith: hereſie often being the punishment of former ſinnes.

19. Good foundation .) Almes deedes and good vvorkes laide for a foundation and ground to attaine euerlaſting life. So ſay the doctors vpon this place.

20. The prophane nouelties.) Cænophonias.

20. Depoſitum.) The vvhole doctrine of our Chriſtianitie being taught by the Apoſtles, and deliuered to their ſucceſſors, and comming dovvne from one Bishop to an other, is called the Depoſitum, as it vvere a thing laid into their hands, and committed vnto them to keepe. VVhich becauſe it paſſeth from hand to hand from age to age, from Bishop to Bishop vvithout corruption, change, or alteration, is al one vvith Tradition, and is the truth giuen vnto the holy Bishops to keepe, and not to lay men. See the notable diſcourſe of Vincentius Lirinenſis vpon this text. li. cont. profan. hær. Nouationes. And it is for this great, old, and knovven treaſure committed to the Bishops cuſtodie, that S. Irenæus calleth the Catholike Church Depoſitorum diues, the rich treaſurie of truth. li. 3. c. 4. And as Clemens Alexandrinus vvriteth li. 2. Strom. this place maketh ſo much againſt al Heretikes vvho do al change this Depoſitum, that for it onely ſuch men in his daies denied this Epiſtle. The Heretikes of our daies challenge alſo the truth, and ſay it is the old truth. but they leape 14. or 15 hundreth yeres for it ouer mens heads to the Apoſtles. But vve call for the Depoſitum, and aske them in vvhoſe hands that truth vvhich they pretend, vvas laid vp, and hovv it came dovvne to them. for it can not be Apoſtolical, vnles it vvere Depoſitum in ſome Timothees hand, ſo to continevv from one Bishop to an other vntil our time and to the end.

20. Profane nouelties.) Non dixit antiquitates (ſaith Vincentius Lirinenſis) non dixit veruſtates, ſed prophanas nouitates. Nam ſi vitanda eſt nouitas, tenenda eſt antiquitas, ſi prophana eſt nouitas, ſacrata eſt veruſtas. that is, He ſaid not, ANTIQVITIES: he ſaid not, AVNCIENTNES: but PROFANE NOVELTIES. For if noueltie is to be auoided, antiquitie is to be kept: if noueltie be profane, auncientnes is holy and ſacred. See his vvhole booke againſt the profane nouelties of hereſies.

VVe may not meaſure eche nevvnes or oldnes of vvordes and termes of ſpeaking in religion, by holy Scriptures only: as though all thoſe or only thoſe vvere nevv and to be reiected, that are not expresly found in holy vvrite: but vve muſt eſteeme them by the agreablenes or diſagreablenes they haue to the true ſenſe of Scriptures, to the forme of Catholike faith and doctrine, to the phraſe of the old Chriſtians, to the Apoſtolike vſe of ſpeache come vnto vs by tradition of all ages and Churches, and to the preſcription of holy Councels and Schooles of the Chriſtian vvorlde: vvhich haue giuen out (according to the time and queſtions raiſed by

heretikes and contentious perſons) very fit, artificiall, and ſignificant vvordes, to diſcerne and defend the truth by, againſt falſhod.

Theſe termes, Catholik, Trinitie, Perſon, Sacrament, Incarnation, Maſſe, and many moe, are not (in that ſenſe vvherein the Church vſeth them) in the Scriptures at all, and diuers of them vvere ſpoken by the Apoſtles before any part of the nevv Teſtament vvas vvritten, ſome of them taken vp ſtraight after the Apoſtles daies in the vvrittings and preachings of holy Doctors, and in the ſpeach of all faithfull people, and therfore can not be counted Nouelties of vvordes. Others beſide theſe, as, Conſubſtantial, Deipara, Tranſſubſtantial, and the like, vvhich are neither in expreſſe termes found in Scriptures, not yet in ſenſe (if vve ſhould folovv the iudgment of the ſpeciall ſectes againſt vvhich the ſaid vvordes vvere firſt inuented, the Arians crying out againſt Nicene Councel, for the firſt: the Neſtorians againſt the Epheſine Councel, for the ſecond: the Lutherans & Caluiniſts againſt the Lateran and the later Councels, for the third) theſe vvordes alſo notvvithſtanding, by the iudgement of holy Church and Councels approued to be conſonant to Gods vvord, and made authenticall among the faithfull, are ſound and true vvordes, and not of thoſe kinde vvhich the Apoſtle calleth Nouelties.

The vvordes then here forbidden vs are the nevv prophane termes and ſpeaches inuented or ſpecially vſed by heretikes, ſuch as S. Irenee recorderth the Valentinians had a number moſt monſtrous: the Manichees had alſo diuers, as may be ſeene in S. Auguſtine: The Arians had their (Homiouſion.) Similis ſubſtantiæ, and Chriſt to be ex non exiſtentibus: the other heretikes after thoſe daies had their (Chriſtotocon.) Chriſtiparam, and ſuch like, agreable to their ſectes. But the Proteſtans paſſe in this kinde, as they exceede moſt heretikes in the number of nevv opinions: as their Seruum arbitrium, their ſole faith, their fiduce, their apprehenſion of Chriſtes iuſtice, their imputatiue righteouſnes: their horrible termes of terrors, anguiſhes, diſtreſſes, diſtruſt, feare, and feeling of hell paines in the ſoule of our Sauiour, to expreſſe their blaſphemous fiction of his temporall damnation, vvhich they call his deſcending to hell: their markes, tokens, and badges Sacramentall, their Companation, Impanation, Circumpanation, to auoid the true conuerſion in the Euchariſt: their reſence in figure, in faith, ſigne, ſpirit, pleadge, effect, to auoid the reall preſence of Chriſtes body. Theſe and ſuch like innumerable vvhich they occupie in euery part of their falſe doctrine, and in the ſenſe that they vſe them, all falſe, captious and deceitfull vvordes, and are nouitates vocum here forbidden.

And though ſome of the ſaid termes haue been by ſome occaſion obiter vvithout il meaning ſpoken ov Catholikes before theſe Heretikes aroſe, yet novv knoovving them to be the propre ſpeaches of Heretikes, Chriſtian men are bound to auoid them: vvherein the Church of God hath euer been as diligent to reſiſt Nouelties of vvordes, as her Aduerſaries are buſy to inuent them. for vvhich cauſe she vvil not haue communicate vvith them, nor folovv their fashion and phraſe nevvly inuented, though in the nature of the vvordes ſometime there be no harme. In S. Auguſtines daies vvhen Chriſtian men had any good befallen them, or entered into any mans houſe, or met any frind by the vvay, they vſed alvvaies to ſay, Deo gratias. The Donatiſtes and Circumcellions of that time being neevvfangled, forſooke the old phraſe and vvould alvvaies ſay, Laus Deo: from vvhich the Catholike men did ſo abhorre (as the ſame Doctor vvriteth) that they had as leefe mette a theefe as one that ſaid to them, Laus Deo, in ſtede of Deo gratias. As novv vve

Ladies must not say, The Lord, but, Our Lord: as vve say, Our Lady, for his mother, not, The lady. Let vs keepe our forefathers vvordes, and vve shall easily keepe our old and true faith that vve had of the first Christians. Let them say, Amendement, abstinence, the Lordes Supper, the Communion table, Elders, Ministers, Superintendent, Congregation, so be it, praise ye the Lord, Morning prayer, Euening-prayer, and therest, as they vvill: Let vs auoid those Nouelties of vvordes, according to the Apostles precept, and keepe the old termes, Penance, Fasting, Priest, Church, Bishop, Masse, Mattins, Euensong, the B. Sacrament, Altar, Oblation, Host, Sacrifice, Alleluia, Amen, Lent, Palme-Sunday, Christmas, & the very vvordes vvil bring vs to the faith of our first Apostles, and condemne these nevv apostataes nevv faith and phrases.

20. Falsely called knovvledge.) It is the propertie of al Heretikes to arrogate to them selues great knovvledge, and to condemne the simplicitie of their fathers the holy Doctors and the Church: but the Apostle calleth their pretended skill, a knovvledge falsely so called, being in truth high and deepe blindnes. Such (saith S. Irenæus li. 5. c. 17.) as forsake the preaching of the Church, argue the holy Priests of vnskilfulnes, not considering hovv far more vvorth a religious idiote is, then a blasphemous and impudent sophister, such as al Heretikes be. And againe Vincentius Lirinensis speaking in the person of Heretikes saith, Come o ye folish and miserable men, that are commonly called Catholikes, and learne the true faith vvhich hath been hid many ages heretofore, but is reuealed and shevved of late. &c. See his vvhole booke concerning these matters.

ANNOTATIONS

VPON THE SECOND EPISTLE

OF PAVL TO TIMOTHEE.

CHAP. I.

5. In thy grandmother.) Though God shevv mercie to many that be of increeulous, heretical, or il parets yet it is a goodly benediction of God to haue good education and to haue good faithful progenitors and Catholike parents. And it is a great sinne to forsake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to folovv strange doctrines, abandoning not onely our next natural parents faith, but the auncient faith and beleefe of al our progenitors for many hundred yeres togerher. And if to folovv the faith of mother and grandmother onely, the Christian religion being then but nevvly planted, vvas so commendable euen in a Bishop, hovv much more it is novv laudable to cleaue fast to the faith of so many our progenitors and ages that continued in the same Christian religion vvhich they first receiued?

Our Protestants in their great vvisedom laugh at good simple men vvhen they talke of their fathers faith. but S. Hier. I am a Christian, (saith he, Apol. cont. Ruff. li. 1. c. 8.) and borne of Christian parets, and carie the signe of the crosse in my forehead. And againe ep. 65 c. 3. Vntil this day the Christian vvorld hath bee vvithout this doctrine that faith vvil I hold fast being an old man, vvherein I vvas borne a child. And the holy scriptures set vs ofte to schole to our fathers. Aske thy fathers, and they vvil shevv thee, thy

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auncetours, and they vvil tel thee. And againe, Our fathers haue shewed vnto vs. And commonly the true God is called the God of the faithful and of their forefathers. Dan. 2. 3. And false Gods and newe doctrines or opinions be named, Newe and fresh, such as their fathers vvorshipped not. Deut. 32. Finally S. Paul both here and Act. 24. 2. Cor. 11. often els alleageth for his defense and commendation, that he vvas of faithful progenitors. And it is a case that Heretikes can not lightly bragge of, no one sect commonly during so long vvithout intermission, that they can haue many progenitors of the said sect, VVhich is a demonstration that their faith is not true, and that is impossible our Catholike faith to be false, supposing the Christian religion to be true.

6. The grace of God.) Here againe it is plaine that holy Orders giue grace, & that euen by and in the external ceremonie of imposing the bishops hands. And it is a maner of speach specially vsed in this Apostle and S. Luke, that Orders giue grace to the ordered, & that to take orders or authoritie to minister Sacraments or preach, is, to be giuen or deliuered to Gods grace. Act. 14. 25.

12. Depositum.) A great comfort to al Christians, that euery of their good deedes and sufferings for Christ, and al the vvorldly losses sustained for defense or confession of their faith, be extant vvith God, and kept as depositum, to be repaied or receiued againe in heauen. VVhich if the vvorldlings beleeued or considered, they vvould not so much maruel to see Catholike men so vvillingly to lose land, libertie, credit, life and al for Christes sake and the Churches faith.

13. And in the loue.) Faith and loue coupled commonly together in this Apostles vvritings.

13. A forme.) The Apostles did set dovvne a platforme of faith, doctrine, & phrase of Catholike speach and preaching, & that not so much by vvriting (as here vve see) as by vvord of mouth: to vvhich he referreth Timothee ouer and aboue his Epistles vnto him. And how precisely Christian Doctors ought to keepe the forme of vvordes aunciently appropriated to the mysteries and matters of our religion, S. Augustine expresseth in these vvordes li. 10. de ciuit. c. 23. Philosophers speake vvith freedom of vvordes &c. but vve must speake according to a certaine rule, lest licentious libertie of vvordes breede an impious opinion of the things also that are signified by the same. Trinitie, person, essence, Consubstantial, Transubstantiation, Masse, Sacrament, and such like, be verba fanda (as the Apostle speaketh) sound vvordes, giuen to expresse certaine high trathes in religion, partly by the Apostles and first founders of our religion vnder Christ, and partly very aptly inuented by holy Councels and fathers, to expresse as neere as could be the high ineffable or vnspeakable veritie of some points, and to stoppe the Heretikes audacitie and inuention of newe vvordes and prophane speaches in such things, vvhich the Apostle vvarneth Timothee to auoid 1. epist. c. 6. 20. and 2. ep. 2. 16. See the Annotations there.

16. And hath not beene ashamed.) VVhat a happie & meritorious thing it is to relieue the afflicted for religion, & not to be ashamed of their disgrace, ytons or vvhat miseries so euer.

18. Our Lord.) To haue this praier of an Apostle, or any Priest or poore Cath. man so relieued, giueth the greatest hope at the day of our death or general iudgment, that can be: and it is vvorth al the landes, honours, and riches of the vvorld.

CHAP.

CHAP. II.

4. No man being a ſouldiar.) Firſt of al, the Apoſtle (1. Cor. 7.) maketh mariage & the needful cares, ſolicitude, and diſtractions therevpon euer deading, ſpecial impediments of al ſuch as ſhould employ themſelues vvho ly to Gods ſeruice, as Biſhops & Prieſts are bound to do. He that is vvith a vvife (ſaith he) is careful for the vvorld, hovv to pleaſe his vvife, and is diſtracted or deuined. 1. Cor. 7.

Secondly, the practiſe of Phyſicke, merchandiſe, or any other profane familie and trade of life to gather riches, and much more to be giuen to hunting, hauking, gameming, thevves, enterludes, or the like paſtimes, is hereby forbidden.

Thirdly, the ſeruices of Princes and manifold baſe offices done to them for to obtaine dignities and promotions, are diſagreable to Prieſtly functions, not ſo, to be their chaplens for this purpoſe to preach vnto them, to heare their confeſſions, to miniſter the Sacraments vnto them, to ſay Diuine ſeruice before them, and ſuch other ſpiritual dueties. for, al ſuch ſeruices done to principal perſons both of the Clergie and Laitie, be godly and cõſonant to Prieſtly vocation. As alſo ſeruing of Princes and Commonvveales in ciuil cauſes and matters of ſtate, in making peace and quietnes among the people, by deciding or compounding their controuerſies, and al ſuch like affaires tending to the honour of God and good of men, and to the vpholding of true religion, vvhen they may be done vvithout notorious damage or hinderance of their ſpiritual charge, or vvhen the hurtes thereof be aboundantly recompenſed by the neceſſarie dueties done for the general good of kingdom or Countrie: al ſuch things (I ſay) be lavvful and often very requiſite. And S. Auguſtine, S. Ambroſe, S. Bernard, and other holy biſhops of old vvere much occupied therein, as vve ſee in S. Auguſtines booke de opere Monachorum c. 29. & Poſſid. in vit. c. 19.

10. I ſuſtayne al things for the elect.) Marke here that the elect (though ſure of ſaluation) yet are ſaued by meanes of their preachers & teachers, as alſo by their ovvne endeuours.

15. Rightly.) The Scriptures or chaleage of the vvord of God is common to Catholikes and Heretikes, but al is in the handling of them. the ſe later handle them guilefully, adultering the vvord of God, as els vvhere the Apoſtle ſpeaketh 2. Cor. 2. the other ſincerely after the maner of the Apoſtles and doctors of Gods Church. Vvhich the Greeke expreſſeth by a ſignificant vvord of cutting a thing ſtraight by a line, (Orthotomountа.

16. But prophane and vaine.) See the Annotation before 1. Timothee 6. v. 20.

17. Their ſpeache.) The ſpeaches, preachings, and vvriting of Heretikes be peſtiferous, contagious, and creeping like a canker. therfore Chriſtian men muſt neuer heare their ſermons nor read their bookes. For ſuch men haue a popular vvay of talke vvhereby the vnlearned, and ſpecially vvomen loden vvith ſinne, are eaſily beguiled. Nothing is ſo eaſy (ſaith S. Hierom) as vvith volable and rolling tong to deceiue the rude people, vvhich admire vvhatſoeuer they vnderſtand not. Ep. 2. ad Nepot. c. 10.

20. In a great houſe.) He meaneth not that Hymenæus and Philetus (of vvhom he ſpake immediatly before) or other heretikes, be properly vvithin the Church, as catholike men are, though greuous ſinners: but that euil men vvho for the punishment of their ſinnes become heretikes, vvere before they fell from their faith as veſſels of contumelie, vvhithin the

Church.

Yea and often also after they be seuered in hart and in the sight of God so long as they stand in external profession and vse of the same Sacraments and in the outvvard fellovvship of Catholikes, not yet either separated of themselues, nor cast out by the gouernours of the Church, so long (vve say) they be after a sort in the Church: though properly and in deede they be out of the compasse of Gods house. Mary of those that are openly hindered in Sacraments, Seruice, and communion, there is no question but they are out of the Church.

21. Cleanse him self.) Man then hath free vvil to make him self a vessel of saluation or damnation: though saluation be attributed to Gods mercie principally, the other to his iust iudgement: neither of both being repugnant to our free vvil, but vvorking vvith and by the same, al such effectes in vs as to his prouidence and our deserts be agreable.

25. God giue them repentance.) Conuersion from sinne and hereſie is the gift of God and of his special grace: yet here vve see, good exhortations and praier and such other helpes of man be profitable thereunto. VVhich could not be, if vve had not free vvil.

CHAP. III.

2. Men shal be.) Al these vvordes S. Cyprian expoundeth of such as by pride and disobedience resist Gods Priests. Let no faithful man, saith he that keepeth in minde our Lordes and the Apostles admonition, maruel if he see in the later times some proud and stubburne fellovves and the enimies of Gods Priests, goe out of the Church, or impugne the same: vvhen both our Lord and the Apostle foretold vs that such should be Cypr. ep. 55. nu. 3.

6. VVomen loden.) VVomen loden vvith sinnes, are for such their deseruings, and through the frailtie of their sexe, more subiect to the heretikes deceites, then men: the enemie attempting (as he did in the fall of our first parents) by them to ouerthrovv men. See S. Hierom vpon the 1. chapter of Ieremie. VVhere he addeth that euery hereſie is first broched propter gulam & ventrem, for gluttonie and belly-cheere.

8. But as Iannes and Mambres.) That those Magicians vvhich resisted Moyses, vvere thus called, it is not vvritten in al the old Testament. therefore it came to the Apostles knovvledge by tradition, as the Church now hath the names of the 3. kings, of the penitent theefe, of the souldiar that pearced Christes side on the Crosse, and of the like.

9. Folly manifest.) Al heretikes in the beginning seeme to haue some shevv of truth, God for iust punishment of mens sinnes permitting them for some vvhile in some persons and places to preuaile: but in short time God detecteth them, and openeth the eies of men to see their deceites: in so much that after the first brunt they be maintained by force onely, al vvise men in maner seing their falshod, though for troubling the state of such common vveales vvhere vnluckely they haue been receiued, they can not be sodenly extirped.

12. Al that vvil liue.) Al holy men suffer one kinde of persecution or other, being greeued and molested by the vvicked, one vvay or an other. But not al that suffer persecution, be holy, as al malefactors. The Church and Catholike Princes persecute heretikes, and be persecuted of them againe, as S. Augustine often declareth. See ep. 48.

13. Prosper.) Though hereſies and the authors of them be after a vvhile discouered, & by litle and litle forsaken generally of the honest, discreete, and men careful of their ovvne saluation, yet their authors and other great sinners proceede from one erreur and hereſie to an other, and finally to plaine Atheisme and al Diuelish disorder.

14. But thou continue.) In al danger and diuersitie of false sects

S. Paul

Paules admonition is, euer to abide in that vvas firſt taught & deliuered. neuer to giue ouer our old faith for a nevv fanſie. This is it vvhich before he calleth depoſitum, 1. Tim. 6. and 2. Tim 1.

16. Al Scripture.) Beſides the Apoſtles teaching and tradition, the reading of holy Scriptures is a great defenſe and helpe of the faithful, and ſpecially of a Biſhop, not onely to auoid and condemne al hereſies, but to the guiding of a man in al iuſtice, good life and vvorkes. VVhich commendation is not here giuen to the bookes of the nevv Teſtament onely (vvhereof he here ſpeaketh not, as being yet for a great part not vvritten) but to the Scripture of the old Teſtament alſo, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforeſaid, if it be red and vnderſtood according to the ſame Spirit vvherevvith it vvas vvritten.

The Heretikes vpon this commendation of holy Scriptures, (pretend very ſimply in good ſooth) that therfore nothing is neceſſarie to iuſtice & ſaluation but Scriptures. As though euery thing that is profitable or neceſſarie to any effect, excluded al other helpe, and vvere onely ynough to attaine the ſame. By vvhich reaſon a man might as vvel prone that the old Teſtament vvere ynough, and ſo exclude the nevv: or any one peece of al the old, and thereby exclude the reſt. For he affirmeth euery Scripture to haue the foreſaid vtilities. and they might ſee in the very next line before, that he requireth his conſtant perſeuerance in the doctrine vvhich he had taught him ouer and abouethat he had learned out of the Scriptures of the old Teſtament, vvhich he had red from his infancie, but could not thereby learne al the myſteries of Chriſtian religion therein. Neither doth the Apoſtle affirme here that he had his knovvledge of Scriptures, by reading onely, vvithout helpe of maiſters and teachers, as the Aduerſaries hereupon (to committe the holy Scriptures to euery mans preſumption) do gather: but affirmeth onely that Timothee knevv the Scriptures and therfore had ſtudied them by hearing good readers and teachers, as S. Paul him ſelf did of Gamaliel and the like, and as al chriſtian ſtudents doe, that be trained vp from their youth in Catholike vniuerſities in the ſtudie of Diuinitie.

CHAP. IV.

3. There shal be a time.) If euer this time come (as needes it muſt that the Apoſtle foreſavv and foretold) novv it is vndoubtedly. for the properties fall ſo iuſt in euery point vpon our nevv Maiſters and their Diſciples, that they mayſeeme to be pourtered out, rather then prophecied of. Neuer vvere there ſuch delicate Doctors that could ſo pleaſantly clavv and ſo ſvveetly rubbe the itching eares of their hearers, as theſe, vvhich haue a doctrine framed for euery mans phanſie, luſt, liking, and deſire, the people not ſo faſt crying, Speake placentia, things that pleaſe: but the Maiſters as faſt vvarranting them to doe placentia.

6. For I am novv.) The martyrdō of ſaincts is ſo acceptable to God, that it is counted as it vvere a ſacrifice in his ſight, and therfore hath many effectes both in the partie that ſuffereth it, and in others that are partakers of the merite as of a ſacrifice: vvhich name it hath by a Metaphore.

8. A crovvne of iuſtice.) This place conuinceth for the Catholikes, that al good vvorkes done by Gods grace after the firſt iuſtification, be truely and properly meritorious, and fully vvorthy of euerlaſting life: and that thereupon heauen is the due and iuſt ſtipend, crovvne, or recompenſe, vvhich God by his iuſtice ovveth to the perſons in vvorking by his grace. for he readreth or repaieth heauen as a iuſt iudge, and not onely as a merciful giuer, and the crovvne vvhich he paieth, is not onely of mercie or fauour or grace, but alſo of iuſtice. It is his merciful fauour and grace, that vve vvorke vvel & merite heauen: it is his iuſtice, for thoſe merites to giue vs a crovvne correſpondent in heauen. S. Auguſt. vpon the ſe vvordes of

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the Apostle, expresseth both breifely thus, How should he repay as a iudge, vnles he had first giuen as a merciful father? Li. de grat. & lib. arbit. c. 6.

And when you heare or read any thing in the Scriptures, that may seeme to derogate from mans vvorkes, in this case, it is alvvaies meant of vvorkes considered in their owne nature and valure, not implying the grace of Christ, by vvhich grace it commeth, & not of the vvorke in it self that vve haue a right to heauen & deserue it vvorthily: vvhich the Apostle in the 6. to the Hebrues more then insinuateth, saying these vvordes, God is not vniust, to forget your vvorke & loue vvhich you haue shevved in his name. &c. As though he vvould say, that he vvere vniust if he did forget to recompense their vvorkes. The parable also of the men sent into the vineyard, Mat. 20. proueth that heauen is our owne right bargained for and vvrought for, & accordingly paid vnto vs as our hire at the day of iudgemēt, for that is merces and misthos, vvhereby the Scripture so oftē calleth it. It is the goale, the marke, the price, the hire, of al striuing, running, labouring, due both by promis and by couenant and right debt. See a notable place in S. Augustine in Psal. 83. in fine: and 100. in initio, & ho. 14. c. 2. li. 50. hom. S. Cyprian also, and namely the later end of his booke de opere & eleemosyna: and thou shalt easily contemne the contrarie falshod, vvhich doth not so much derogate from mans vvorkes, as from Gods grace vvhich is the cause and ground of all vvorthines in mans merites. S. Augustines vvordes be these, In Ps. 100. Make that he to vvhom our Lord gaue grace, hath our Lord also his debter. He found him a giuer, in the time of mercie: he hath him his debter in the time of iudgmēt. See the place and the rest here cited, vvhere he examineth and explicateth the matter at large.

21. And Linus.) This Linus vvas coadiutor vvith & vnder S. Peter, & so counted second in the number of Popes.

THE ANNOTATIONS.

VPON THE EPISTLE OF

PAVL TO TITVS.

CHAP. I.

5. Ordaine Priests.) Though Priests or Bishops may be nominated and elected by the Princes, people, or Patrons of places, according to the vse of the time and diuersitie of Countries and fashions, yet they may not be ordered and consecrated but by a Bishop vvho vvas him self rightly ordered or consecrated before, as this Titus vvas by S. Paul. And here it seemeth that he did not onely consecrate them vvhom the people had elected before, but him self also made choise of the persons, no mention being here made of any other election popular. VVhich though it vvere long vsed in the primitiue Church, yet for diuers causes and specially for continual tumultes, partialities, and disorders vvhich S. Augustine much complaineth of in his time, vvas iustly taken avvay, and other better manes of their designement appointed. See Conc. Laodic. cap. 12. 13. S. Aug. de adult. coniug. li. c. 20. Ep. 140. and Possid. in vita Aug. c. 8.

And that the ordering of Priests or imposition of hands to that purpose, belongeth onely to Bishops, and to no inferior Priests or other persos, it is plaine by the Apostolike practise set dovvne in the Scriptures, namelyin the Actes, and in the Epistles to Timothee and Titus. And S. Hierom, vvho seemeth sometimes to say that in the primitiue Church there vvas no great differance betvvixt a Bishop and Priest, yet he euer excepteth giuing holy Orders, vvhich preeminence he attributeth to Bishops onely. ep. 85. as he doth also Confirming the Baptized by giuing them the holy Ghost through imposition of hand and holy Chrisme. Dial. cont. Lucifer c.4. Note also that Aerius vvas of old condemned of heresie, for holding that there vvas no difference betvvixt a Priest and a Bishop. Epiph. hær. 75. August. hær. 53. Note lastly the fraudulent translation of the Heretikes alvvaies, turning for Priests (vvhich here is euident to be a calling of Order and office) elders, saying, That thou ordaine Elders, vvhich in our vulgar tonge signifieth the age, and not the Office properly: and all this for hatred of Priests.

6. Of one vvife.) To that vvhich is said vpon the like vvordes 1. Tim. 3. adde this testimonie of S. Epiphanius li. 3. to 2. cont. hæreses in fine. Holy Priesthod, saith he, for the most part procedeth of Virgins: and if not of virgins, yet of them that liue a sole or single life: but and if the single and sole persons suffice not to the Ministerie, of such as conteine from their vviues, or after once marying remaine vvidovves. For, him that hath been maried tvvise, it is not lavvful to take to Priesthod &c. If you list to see the causes vvhy bigamie is forbidden them that are to be Priests, and continencie required of the Clergie, see the same author li. 2. to. 1. hæres. 59. S. Amb. li. 1. Offic. c. 50. and vpon 1. Tim. 3. S. Augustine de bono Coniug. c. 18. S. Hie. ep. 50. c. 5. and against Iouinian li. 1. c. 19. S. Leo ed. 87. and other auncient authors.

And if the studious reader peruse al antiquitie, he shal finde al notable Bishops and Priests of Gods Church to haue been single, or continent from their vviues, if any vvere maried before they came to the Clergie. So vvas S. Paul, and exhorteth al men to the like. 1. Cor. 7. 7. So vvere al the Apostles after they folovved Christ, as S. Hierom vvitnesseth, affirming that our Lord loued Iohn specially for his virginitie. Apol. ad Pammach. c. 8. & li. 1. cont. Iouin. c. 14. S. Ignatius ep. 6. ad Philadelph. saith of the said Iohn, and of Timothee, Titus, Euodius, Clement, that they liued and died in chastitie, reckening vp of the old Testament diuers notable personages that did the same, as Elias, Iesus Naue (otherwise called Iosue) Melchisedec, Eliseus, Hieremie, Iohn Baptist. No man is ignorant that al the notable fathers of the Greeke and Latin Church liued chast: Athanasius, Basil, Nazianzene, Chrysostom, Cyprian, Hilarie (vvho entred into holy Orders after his vviues death) Ambrose, Hierom, Augustine, Leo, Gregorie the great. Certaine other notable fathers had once vviues, but no holy men euer vsed them, much lesse maried, after they vvere in holy Orders. A maruelous thing, that so many heretofore should haue the gift of chastitie then, and novv so fevv, if the Protestants say true, that skarse one among them in our age of al their sectes, euen of their principal Superintendents, hath had it.

15. Al things are cleane to the cleane.) He speaketh not of the Churches abstaining from meates some times, vvhich is not for any vncleannes in the creatures, but for chastening their bodies: but he meaneth the Iewish superstition, vvho novv being Christians, vvould not cease to put difference of cleane according to their old lavv. See S. Augustine Cont Faust. li. 31. c. 4.

CHAP.

CHAP. II.

15. And rebuke vvith.) Bishops must be stout and commaund in Gods cause, and the people must in no vvise disobey or contemne them.

CHAP. III.

4. And kindenes.) Philanthropia

5. He hath saued vs.) As before in the Sacrament of holy Orders (1.Tim.4. and 2.Tim.1.) so here it is plaine that Baptisme giueth grace, & that by it as by an instrumental cause vve be saued.

10. Second admonition.) These admonitions or correptions must be giuen to such as erre, by our Spirituall Gouernours and Pastors: to vvhom if they yeld not, Christian men must auoid them.

11. A man that is an Heretike.) Not euery one that erreth in religion, is an Heretike, but he onely that after the Churches determinatio, vvilfully and stubburnely standeth in his false opinion, not yelding to decree of Councel or the cheefe Pastors of the Church therein. They (saith S. Aug. ep. 162.) that defend their sentence (though false and peruerse) vvith no stubburne stomake or obstinate hart, specially if it be such as them selues by bold presumption broched not, but receiued it of their deceiued parents, and do seeke the truth vvarily and carefully, being ready to be reformed if they finde it, such are not to be reputed among Heretikes. And againe, li. 18. de Ciuit. c. 51. They that in the Church of Christ haue any erased or peruerse opinion, if being admonished to be of a sound and right opinion, they resist obstinatly, and vvil not amend their pestiferous opinions, but persist in defense of them, are thereby become Heretikes, and going forth out of the Church, are counted for enimies that exercise vs. Againe li. 4. de Bapt: cont. Donat. c 16. He is an Heretike that, vvhen the doctrine of the Catholike faith is made plaine and manifest vnto him, had rather resist it, and choose that vvhich him self held &c. And in diuers places he declareth that S. Cyprian, though he held an errour, yet vvas no Heretike, because he vvould not haue defended it after a general Councel had declared it to be an errour. li. 2. de bapt. c. 4. So Possidonius in the life of S. Augustine .c. 18. reporteth, hovv, after the determination of the See Apostolike that Pelagius opinion vvas, heretical, al men esteemed Pelagius an Heretike, and the Emperour made lavves against him as against an Heretike. Againe S. August. saith. He is an Heretike in my opinion, that for some temporal commoditie, and specially for his glorie and principalitie, coineth or els folovveth false or nevv opinions, de vtilit. credendi cap. 1.

Let our Protestants behold them selues in this glasse, and vvithal let them marke al other propreties that old Heretikes euer had, and they shal finde al definitions and markes of an Heretike to fall vpon them selues. And therfore they must not maruel if vve vvarne al Catholike men by the vvordes of the Apostle in this place, to take heede of them, and to shunne their preachings, bookes, conuenticles and companie: Neither neede the people be curious to knovv vvhat they say, much lesse to confure them: but they must trust Gods Church, vvhich doth refute and condemne them. And it is ynough for them to knovv that they be condemned, as S. Augustine noteth in the later end of his booke de heresibus, And S. Cyprian saith notably to Antonianus demaunding curiously vvhat heresies Nouatianus did teach: No matter, quod he, VVhat heresies he hath

or

teacheth, vvhen he teacheth vvithout, that is to say, out of the Church.

11. Subuerted.) Heretikes be often incorrigible, yet the Church of God ceaseth not by al meanes possible to reuoke them. therfore S. Augustine saith ep. 162. The Heretike him self though svvelling vvith odious and detestable pride, and madde vvith the frovvardnes of vvicked cõtentiõ, as vve admonish that he be auoided left he deceiue the vveaklings and litle ones, so vve refuse not by al meanes possible to seeke his amendment and reformation.

11. By his ovvne iudgement.) Other greuous offenders be separated by excommunication from the communion of Saincts and the fellovvship of Gods Church, by the sentence of their Superiors in the same Church: but Heretikes more miserable and infortunate, then they, runne out of the Church of their ovvne accord, and so giue sentence against their ovvne soules to damnation.

14. Learne to excel.) Profit hasthe.

ANNOTATIONS.

VPON THE EPISTLE OF PAVL TO PHILEMON.

5. Hearing thy charity.) Faith and charitie commended alvvais together, both necessarie to make a complete Christian man, and to iustification & saluation.

5. Tovvard al the saincts.) The Apostle sticketh not to say, Charitie and faith in Christ and al his Saincts, vvhich our captious Aduersaries count in Catholike mens speaches and vvritings, very absurd, feining that in al such vve make no difference betvvixt the loue vve beare to Christ, and the loue vve ovve to our neighbours: betvvixt the trust or beleefe vve haue in God, and that vvhich vve haue in holy Saincts. Malice and contention doth so blinde al Heretikes.

7. The Saincts haue rested.) The dueties of charitie and mercie done to Christes prisoners, are exceding acceptable to God and al good men.

12. And do thou receiue.) Al Spiritual men ought to be exceding propense and ready to procure mens pardon, and reconciliation to al penitents.

19. Not to say to thee.) The great debt & duetie that vve ovve to such as be our spiritual parents in Christ.

ANNO-

ANNOTATIONS.

VPON THE EPISTLE OF

PAVL THE APOSTLE TO THE HEBREVVES.

Heretical corruption.) Let the Christian Reader note the corruption and impudent boldnes of our Aduersaries, that vpon a false priuate persuasion of their owne, that S. Paul vvas not the author of this Epistle, (In the Englis Bible of the yere 1579.) leaue out his name in the title of the same, contrarie to the authentical copies both Greeke and Latin. In old time there vvas some doubt vvho should be the vvriter of it, but then, vvhen it vvas no lesse doubted vvhether it vvere Canonical Scripture at al. Aftervvard the vvhole Church (by vvhich onely vve knovv the true Scripture from other vvritings) held it and deliuered it, as novv she doth, to the faithful, for Canonical, and for S. Paules Epistle. Notvvithstanding the Aduersaries vvould haue refused the Epistle, as vvel as they do the Author, but that they falsely imagine certaine places thereof to make against the Sacrifice of the Masse.

CHAP. I.

3. The brightnes.) Charantin yposasmos.

5. The figure.) The excellencie of Christ aboue Angels.

3. The figure.) To be the figure of his substance, signifieth nothing els but that vvhich S. Paul speaketh in other vvordes to the Philippians c. 2. v. 6. Morphi charactir. that he is the forme and most expresse resemblance of his fathers substance. So S. Ambrose and others expound it, and the Greeke vvord Character is very significant to that purpose. Note also by this place, that the Sonne, though he be a figure of his Fathers substance is notvvithstanding of the same substance. So Christes body in the Sacrament and his mystical death and sacrifice in the same, though called a figure, image, or representation of Christes visible body and sacrifice vpon the Crosse, yet may be and is the self same in substance.

6. Let al the Angels adore.) The Heretikes maruel that vve adore Christ in the B. Sacrament, vvhen they might learne by this place, that vvhersoeuer his person is, there it ought to be adored both of men and Angels. And vvhere they say it vvas not made present in the Sacrament nor inst ituted to be adored, vve answer that no more vvas he incarnate purposely to be adored: but yet straight vpon his descending from heauen it vvas the duety both of Angels and al other creatures to adore him.

14. Are they not al ministring spirits.) The holy Angels (saith S. Augustine) to the societie of vvhom vve aspire in this our peregrination

they haue eternitie to continue, so also facilitie to knovv, and felicitie to rest: for they do helpe vs vvithout al difficultie, because vvith their spiritual motions pure and free, they labour or trauel not. De Ciuit. li. 22. c. 31.

CHAP. II.

1. Least perhaps vve runne out.) As that vvhich runneth out of a broken vessel, or that runneth by, is lost.

9. VVe see Iesus because of the passion.) This proueth against the Caluinists, that Christ by his Passion merited his ovvne glorification. vvhich they vvould not for shame deny of Christ, but that they are at a point to deny al meritorious vvorkes, yea euen in Christ also, and therfore they translate also this sentence heretically, by transposing the vvordes. In the Bible printed the yere 1579.

16. But the seede of Abraham.) The dignitie of man, in that Christ tooke our nature vnto his person in Deitie, and not the nature of Angels.

CHAP. III.

14. If vve keepe the beginninge.) Faith is the ground vvorke of our creation in Christ, vvhich if vve hold not fast, al the building is lost.

CHAP. IIII.

4. The seuenth day.) If the Apostle had not euidently here shevved that the Sabboths rest vvas a figure of the eternal repose in heauen, vvho durst to haue applied that Scripture of Gods rest the seuenth day, to that purpose? Or hovv can Aduersaries novv reprehend the like application manifoldly vsed in al holy auncient vvriters to the like end?

12. For the vvord.) VVhatsoeuer God threateneth by his vvord concerning the punishment of sinne and incredulitie, shal be executed, be the offense neuer so secrete, deepe, or hidden in our harts. because Gods speach passeth easily and searcheth throughly euery part, povver, and facultie of mans soul.

16. Let vs go vvith confidence.) The Aduersaries go about to proue by these vvordes that vve neede no helpe of Saincts to obtaine any thing, Christ him self being so readie, and vve being admonished to come to him vvith confidence as to a most merciful Mediator and Bishop. But by that argument they may as vvel take avvay the helpes and praiers of the liuing one for an other. And vve do not require the helpe either of the Saincts in heauen, or of our brethren in earth, for any mistrust of Gods mercie, but for our ovvne vnvvorthines: being assured that the praier of a iust man auaileth more vvith him, then the desire of a greuous sinner: and of a number making intercession together, rather then of a man alone. vvhich the Heretikes can not deny except they reproue the plaine Scriptures. Neither do vve come lesse to him, or vvith lesse confidence, vvhen vve come accompained vvith the praiers of Angels, Saincts, Priests, or iust men ioyning vvith vs, as they fondly imagine and pretend: but vvith much more affiance in his grace, mercie, and merites, then if vve praied our selues alone.

CHAP. V.

1. Euery high Priest.) By the description of a Priest or high Priest (for so this purpose al is one matter) he proueth Christ to be one in most excellent sort. First then, a Priest must not be an Angel, or of any other nature but man. Secondly, euery man is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the community, seuered, assumpted, and exalted into a higher state and dignitie then the vulgar. Thirdly, the cause and purpose vvhy he is so sequestred and piked out from the residue, is to take charge of Diuine things, to deale as a mediator betvvixt God and the people, to be the Deputie of mē in such things as they haue to craue or to receiue of God, and to present or giue to him againe. Fourthly, the most proper and principall part of a Priests office is, to offer oblations, giftes, and sacrifices to God for the sinnes of the people: vvithout vvhich kind of most soueraine dueties, no person, people, or Commonvvealth can appertaine to God: and vvhich can be done by none, of vvhat other dignitie or calling soeuer he be in the vvorld, that is not a Priest: diuers Princes (as vve read in the Scriptures) punished by God, and king Saul deposed from his kingdom, specially for attempting the same.

And generally vve may learne here, that in ijs quæ sunt ad Deum, in all matters touching God, his seruice, and religion, the Priest hath onely charge and authority: as the Prince temporal is the peoples gouernour, guider, and soueraine, in the things touching their vvorldly affaires: VVhich must for al that by him be directed and manneged no othervvise, but as is agreable to the due vvorship and seruice of God. against vvhich if the temporal Povvers commit any thing, the Priests ought to admonish them from God.

VVe learne also hereby, that euery one is not a Priest, and that the people must alvvaies haue certaine persons chosen out from among them, to deale in their sutes and causes vvith God, to pray, to minister Sacramēts, and to sacrifice for them. And vvhereas the Protestants vvil haue no Priest, Priesthod, nor sacrifice, but Christ and his death, pretending these vvordes of the Apostle to be verified onely in the Priesthod and Seruice of the old lavv, and Christes person alone, after him of no moe: therein they shevv them selues to be ignorant of the Scriptures, and of the state of the nevv Testament, and induce a plaine Atheisme and Godlessnesse into the vvorld, for, so long as man hath to doe vvith God, there must needes be some deputed, and chosen out from among the rest, to deale according to this declaration of the Apostle, in things pertaining to God, and those must be Priests: for els, if men neede to deale no more, but immediatly vvith Christ, vvhat doe they vvith their Ministers? VVhy let they euery man pray, and minister for him self, and to him self? VVhat doe they vvith Sacraments, seing Christes death is as vvel sufficient vvithout them, as vvithout sacrifice? VVhy standeth not his death as vvel vvith Sacrifice, as vvith Sacraments: as vvel vvith Priesthod, as vvith other Ecclesiastical function? There is no other cause in the vvorld, but that (Sacrifice being the most principal act of religion that mā oweth to God, both by his Lavv, & by the lavv of nature) the Diuel by these his ministers, vnder pretence of deferring or attributing the more to Christes death, vvould abolish it.

This definition of a Priest and his function, vvith al the properties thereto belonging holdeth not onely in the lavv of Moyses, and order of Aarons Priesthod, but it vvas true before, in the lavv of nature, in the Patriarches, in Melchisedec, and nevv in Christ, and all his Apostles, and Priests of the nevv Testament: saving that it is a peculiar excellencie in Chri-

Christ, that he onely offered for other mens sinnes, and not at all for his owne, as all other doe.

4. Taketh to him self.) A special proui so for all Priests, preachers, and such as haue to deale for the people in things pertaining to God, that they take not that honour or office at their owne hands, but by lawful calling and consecration, euen as Aaron did. By which clause if you examine Luther, Caluin, Beza, and the like, or if al such as now a daies intrude them selues into sacred functions, looke into their consciences, great and foul matter of damnation will appeare.

5. Did not glorifie him self.) The dignity of Priesthod must needes be passing high and soueraine, when it was a promotion and preferm̃et in the sonne of God him self according to his manhod, and when he would not vsurpe, nor take vpon him the same, without his fathers expresse commission and calling thereunto. An eternal example of humility, and an argument of condemnation to al mortal men, that arrogate vniustly any function of power spiritual, that is not giuen them from aboue, and by lawful calling, and commission of their superiors.

6. A Priest for euer.) In the 109. Psalme, from whence this testimonie is taken, both Christes kingdom and Priesthod are set fourth. but the Apostle vrgeth specially his Priesthod, as the more excellent and preeminent state in him, our Redemption being wrought & atchieued by sacrifice, which was an act of his Priesthod, and not of his kingly power. though he was properly a king also, as Melchisedec was both Priest, and king, being a resemblance of Christ in both, but much more in his Priesthod. And our Lord had this excellent double dignitie (as appeareth by the discourse of S. Paul, and his allegations here out of the Psalmes) at the very first moment of his conception or incarnation. for you must beware of the wicked heresie of the Arians and Caluinists (except in these later it be rather an errour proceding of ignorance) that sticke not to say, that Christ was a Priest or dis sacrifice, according to his Godhead. Which is to make Christ, God the fathers Priest, and not his sonne, and to doe sacrifice and homage to him as his Lord, and not as his equal in dignity and nature. Therfore S. Aug. saith in Psal. 109. That as he was man, he was Priest: as God, he was not Priest. And Theod. in Psal. 109. As man, he did offer sacrifice: but as God, he did receiue sacrifice. And againe, Christ touching his humanity was called a Priest. and he offered no other host but his owne body. &c. Dialo. 1. circa med. Some of our new Maisters not knowing so much, did let fall out of their pennes the contrarie, and being admonished of the errour, and that it was very Arianisme, yet they persist in it of mere ignorance in the groundes of Diuinitie.

7. With a strong crie.) Though our Sauiour make intercession for vs according to his humane nature, continually in heauen also: yet he doth not in any external creatures make sacrifice, nor vse the praiers sacrificall, by which our redemption was atchieued, as he did in the time of his mortal life, and in the act of his Passion, and most principally, when with a loud voice, and with this prayer, In manus tuas commendo spiritum meũ Luc. 23. he voluntarily deposed his soul, yelding it in most proper sort for a sacrifice. for in that last point of his death, cõsisteth specially his high Priestly office, and the very worke and consummation of our redemption.

Obserue more ouer, that though commonly euery faithful person pray both for him self and others, and offer his praiers to God, yet none offereth by office, and special deputation, and appointment, in the person of the whole Church and people, saue the Priest. Whose praiers therfore be more effectual in them selues, for that they be the voice of all faithful men together, made by him that is appointed and receiued of God for the peoples legate. And of this kind were all Christes praiers, in all his life & death, as all his other actions were: his fasting, watching, preaching, instituting,

turning, ministring, or receiuing Sacraments: euery one being done as Priestly actions.

7. For his reuerence.) These vvordes haue our English Translators perniciously and most presumptuously corrupted, turning them thus, In that vvhich he feared, contrarie to the version and sense of al antiquity, and to Erasmus also, and contrarie to the ordinarie vse of the Greeke vvord (apo eflaueias.) as Beza him self defineth it Luc. 2. v. 25. and contrarie to the propriety of the Greeke phraise, as not onely the Catholikes, but the best learned Lutherans do shevv and proue by many examples. They folovv herein the singular presūption of Caluin, vvho vvas the first (as his fellovv Beza confesseth) that euer found out this interpretation. VVhich neither S. Chrysostom, nor any other, as perfect Graecians as they vvere, could euer espie. VVhere, onely to haue made choise of that impious and arrogant Sectaries sense, before the said fathers and all the Churches besides, had been shameful ynough: but to set the same dovvne for very Scripture of Gods blessed vvord, that is intolerable, and passeth al impiety. And vve see plainely that they haue no conscience, indifferencie, nor other purpose, but to make the poore Readers beleeue, that their opinions be Gods ovvne vvord, and to dravv the Scriptures to sound after the fantasie of their heresies. But if the good Reader knevv, for vvhat point of doctrine they haue thus framed their translation, they vvould abhorre them to the depth of Hel. forsooth it is thus: they vvould haue this Scripture meane, that Christ vvas in horrible feare of damnation, and that he vvas not onely in paines corporal vpon the Crosse (vvhich they hold, not to haue been sufficient for mans redemption) but that he vvas in the very sorovvs & distresses of the damned, vvithout any difference, but that it vvas not euerlasting, as theirs is.

For this horrible blasphemie (vvhich is their interpretation of Christes descending into Hel) Gods holy vvord must be corrupted, and the sacrifice of Christes death (vvhereof they talke so presumptuously) must not be ynough for our redemption, except he be damned for vs also to the paines of Hel. VVo be to our poore Countrie, that must haue such bookes, and read such translations. See Caluin and Beza in their Commentaries and Annotations vpon this place, and you shal see, that for defense of the said blasphemies they haue thus translated this text. See the Annotations before. Act. 2. 27. and Mat. 27. 46.

9. Consummate.) The ful vvorke of his sacrifice by vvhich vve vvere redeemed, vvas vvholy consummate and accomplished, at the yelding vp of his spirit to God the Father, vvhen he said, Consūmatum est. Io. 19. 30. though for to make the same effectual to the saluation of particular men, he him self did diuers things, and novv doth in heauen, and our selues also must vse mans meanes, for the application thereof to our particular necessities. See the next Annotation.

9. VVas made to all.) The Protestants vpon pretence of the sufficiencie of Christes Passion, and his onely redemption, oppose them selues guilefully in the sight of the simple, against the inuocation of Sancts, and their intercession, and help of vs, against our penitential vvorkes or suffering for our ovvne sinnes, either in this life or the next: against the merites of fasting, praying, almes, and other things commended to vs in holy VVrite, and against most things done in the Church, in sacrifice, Sacrament, and ceremonie. But this place and many other shevv, that Christes Passion, though it be of it self far more sufficient and forcible, then the Protestants in their baseneſſe of vnderstanding can consider, yet profiteth none but such as both doe his commaundements, and vse such remedies and meanes to apply the benefite thereof to them selues, as he appointeth in his vvord, or by the Holy Ghost in his Church. And the Heretikes that say, faith only is the thing required to apply Christes benefites vnto vs, are hereby al-

so easily refuted for vve do not obey him onely by beleeuing, but by doing vvhatsoeuer he commaundeth. Lastly, vve note in the same vvordes, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruite of his redemption, vvithout any condition or respect of their ovvne vvorkes, obedience, or free vvil: but vvith this condition alvvaies, if men vvil obey him, and do that vvhich he appointeth. See S. Augustine (or Prosper) to 7. Respons. Prosperi li. 2. articulo 1. ad obiectiones Vincentij, vvhere he saith of the cup of Christes passion, It hath in deede in it self, to profite al: but if it be not drunken, it healeth not.

11. Inexplicable.) Intending to treate more largely and particularly of Christes or Melchisedeks Priesthod, he forvvarneth them that the mysterie thereof is far passing their capacitie, and that through their feeblenes in faith and vveakenes of vnderstanding, he is forced to omit diuers deepe points concerning the Priesthod of the nevv lavv. Amõg vvhich (no donbt) the mysterie of the Sacrament and Sacrifice of the altar, called MASSE, vvas a principal & pertinent matter: vvhich the Apostles and Fathers of the primitiue Church vsed not to treate of so largely and particularly in their vvritings, vvhich might come to the hands of the vnfaithful, vvho of al things tooke soonest scandal of the B. Sacrament, as vve see Io. 6. He spake to the Hebrues (saith S. Hierom ep. 126) that is, to the Ievves, and not to faithful men, to vvhom he might haue been bold to vtter the Sacramẽt. And in deede it vvas not reasonable to talke much to them of that sacrifice vvhich vvas the resemblance of Christes death, vvhen they thought not right of Christes death it self. VVhich the Apostles vvisedom and silence our Aduersaries vvickedly abuse against the holy Masse.

CHAP. VI.

1. The foundation of penance.) VVe see hereby, vvhat the first grounde of Christian institution or Catechisme vvere in the primitiue Church, and that there vvas euer a necessarie instruction and beleefe of certaine points had by vvord of mouth and tradition, before men came to the Scriptures: vvhich could not treate of things so particularly, as vvas requisite for the teaching of al necessarie grounde. Among these poinrs vvere the 12. Articles conteined in the Apostles Creede: the doctrine of penance before Baptisme: the maner and necessitie of Baptisme: the Sacrament of Imposition of hands after Baptisme, called Confirmation: the articles of the Resurrection, Iudgement, and such like. VVithout vvhich things first laid, if one should be sent to picke his faith out of the Scripture, there vvould be madde rule quickly. See S. Aug. in expos. inchoat. ep. ad Ro. versus finem.

4. Impossible.) Hovv hard the holy Scriptures be, and hovv dangerously they be read of the vnlearned, or of the proud be they neuer so vvel learned, this one place might teach vs. (Amb. de pœnit. li. 2, c. 2.) VVhereas the Nouatians of old did so stũble, that they thought, and heretically taught that none falling into any mortal sinne after Baptisme, could be receiued to mercie or penance in the Church: and so to a contentious man, that vvould folovv his ovvne sẽse, or the bare vvordes, vvithout regard of the Churches sense and rule of faith (after vvhich euery Scripture must be expounded) the Apostles speach doth here sound. Euen as to the simple, and to the Heretike that submitteth not his sense to the Churches iudgement, certaine places of this same Epistle, seeme at the first sight, to stand against the daily oblation or sacrifice of the Masse: vvhich yet in truth make no more for that purpose, then this text vve nevv stand on, serueth the Nouatians; as vvhen vve come to the places, it shal be declared.

And let the good Readers bevvare here also of the Protestants exposition, for they are herein vvorse then Nouatians, specially such as precisely folovv Caluin: holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becommeth an Apostata or an Heretike, to be receiued to penance or to Gods mercie. To establish vvhich false and damnable sense, these fellovves make nothing of S. Amb. (loco cit. & in ep. ad Heb. ho. 9. in c. 6. ad Hebr.) S. Chrysostome, and the other fathers exposition, vvhich is the holy Churches sense, That the Apostle meaneth of that penance vvhich is done before and in Baptisme. VVhich is no more to say, but that it is impossible to be baptized againe, and thereby to be renouated and illuminated, to die, be buried, and rise againe the second time in Christ, in so easie and perfect penance and cleansing of sinnes, as that first sacrament of generation did yeld: vvhich applieth Christes death in such ample maner to the receiuers, that it taketh avvay al paines due for sinnes before committed: and therfore requireth no further penice aftervvard for the sinnes before committed, al being vvashed avvay by the force of that Sacrament duely taken. S. Augustine called the remission in Baptisme, Magnam indulgentiam, a great pardon. Ench. c. 64.

The Apostle therfore vvarneth them, that if they fall from their faith, and from Christes grace and lavv vvhich they once receiued in their Baptisme, they may not looke to haue any more that first great and large remedie applied vnto them, nor no man els that sinneth after Baptisme Hier. ep. 8. ad Demetriad. c. 6. though the other penance, vvhich is called the Second table after shipvvrake. vvhich is a more painful medicine for sinne then Baptisme, requiring much fasting, praying, & other afflictions corporal, is open not onely to other sinners, but to al once baptized, Heretikes, or oppugners of the truth malitiously and of purpose or vvhat vvay so euer, during this life. See S. Cyprian ep. 52. S. Amb. vpon this place. S. Aug. cont. ep. Parm. li. 2. c. 13. and ep. 50. S. Damasc. li. 4. c. 10.

9. But vve confidently trust of you.) It is euident by these vvordes, against the Nouatians and the Caluinists, that S. Paul meant not precisely, that they had done, or could do any such sinne, vvhereby they should be put out of all hope of saluation, and be sure of damnation, during their life.

10. God is not vniust.) It is a vvorld to see, vvhat vvringing & vvrething the Protestants make, to shift them selues from the euidence of these vvordes, vvhich make it most cleere to all not blinded in pride and contention, that good vvorkes be meritorious, and the very cause of saluation, so far that God should be vniust, if he rendered not heauen for the same. Reuera grandis iniustitia Dei (saith S. Hierom) Si tantum peccata puniret, & bona opera non susciperet. That is, in deede great vvere Gods iniustice, if he vvould onely punish sinnes, and vvould not receiue good vvorkes. Li. 2. cont. Iouin. c. 2.

CHAP. VII.

1. Melchisedec.) The excellencie of this person vvas so great, that some of the antiquity tooke him to be an Angel, and some the holy Ghost. VVhich opinion not onely the Hebrues, that auouch him to be Sem the sone of Noe, but also the cheefe fathers of the Christians do condemne: not doubting but he vvas a mere man and a Priest and a king, vvhosoeuer he vvas, for els he could not in office and order and sacrifice haue been so perfect a type and resemblance of our Sauiour, as in this Chapter and other is shovved.

2. By interpretation.) VVhen the fathers & catholike expositours pike out allegories and mysteries out of the names of men, the Protestants not endued

endued vvith the Spirit vvhereby the scriptures vvere giuen, deride their holy labours in the search of the same: but the Apostle findeth high mysterie in the very names of persons and places, as you see.

3. VVithout father.) Not that he vvas vvithout father and mother, saith S. Hier. ep. 126. for Christ him self vvas not vvithout father, according to his diuinity, nor vvithout mother, in his humanity: but for that his petigree is not set out in the Genesis, as the genealogie of other Patriarches is, but is sodenly induced in the holy historie, no mention made of his stocke, tribe, beginning, or ending, and therfore in that case also resembling in a sort the sonne of God, vvhose generation vvas extraordinarie, miraculous, & ineffable, according to both his natures, lacking a father in the one, and a mother in the other. his person hauing neither beginning nor ending and his kingdom, and Priesthod specially, in him self and in the Church, being eternall, both in respect of the time past, and the time to come: as the said Doctor in the same epistle vvriteth.

4. Behold.) To proue that Christes Priesthod far passeth the Priesthod of Aaron: and the Priesthod of the nevv Testament, the Priesthod of the old lavv: and consequently that the sacrifice of our Sauiour, and the sacrifice of the Church doth much excel the sacrifices of Moyses lavv, he disputeth profoundly of the preeminences of Melchisedec aboue the great Patriarch Abraham, vvho vvas father of the Leuites.

4. Tithes.) The first preeminence, that Abraham paied tithes, and that of the best and most cheefe things that he had, vnto Melchisedec, as a duety and homage, not for him self onely in person, but for Leui, vvho yet vvas not borne, & so for the vvhole Priesthod of Leuies stocke, acknovvledging thereby, Melchisedec not onely to be a Priest but his Priest and Superior, & so of al the Leuitical order. And it is here to be obserued, that vvhereas in the 14. of Genesis, vvhence this holy narration is taken, both in the Hebrue, and in the 70. it standeth indifferent or doubtfull, vvhether Melchisedec paied tithes to Abraham, or tooke tithes of him: the Apostle here putteth al out of controuersie, plainely, declaring that Abraham paied tithes to the other, as the inferiour to his Priest and Superior. And touching paiment of tithes, it is a natural duety, that men ovve to God in al lavves, and to be giuen to his Priests in his behalfe, for their honour and liuelihod. Iacob promised or vovved to pay them, Gen. 28. Moyses appointed them Leuit. 27. Naem. 18. Deu. 12. 14. 26. Christ confirmeth that duety Mat. 23. and Abraham specially here giueth them to Melchisedec: plainely thereby approuing them or their equiualent to be due to Christ and the Priesthod of the nevv Testament, much more then either in the lavv of Moyses, or in the lavv of Nature. Of vvhich tithes due to the Clergie of Christes Church see S. Cyprian ep. 66. S. Hierom ep. 1. c. 7. and ep. 2. c. 5. to Heliodorus, and Nepotianus. S. Aug. ser. 119. de tempore.

7. Is blessed of the better.) The second preeminence is, that Melchisedec did blesse Abraham: vvhich vve see here S. Paul maketh a great and soueraine holy thing, grounding our Sauiours prerogatiue aboue the vvhole order of Aaron therein: and vve see that in this sort it is the proper act of Priesthod: and that vvithout al controuersie as the Apostle saith, he is greater in dignitie, that hath authority to blesse, then the perso that hath not, & therfore the Priests vocation to be in this behalfe far aboue any earthly king, vvho hath not povver to giue benediction in this sacred maner, neither to man, nor other creature. As here Melchisedec, so Christ blessed much more, and so haue the Bishops of his Church done, and do. VVhich no man can maruel that our forefathers haue so highly esteemed and sought for, if he marke the vvonderful mysterie and grace thereof here expressed. This Patriarch also vvhich here taketh blessing of Melchisedec, him self (though in an inferior sort) blessed his sonnes, as the other Patri-

arches did; and fathers do their children by that example.

8. Men that dy receaue tithes.) The tithes giuen to Melchisedech vvere not giuen as to a mere mortal man, as al of the tribe of Leui & Aarons order vvere: but as to one representing the Sonne of God, vvho now liueth and reigneth and holdeth his priesthod & the functions therof for euer.

11. If consummation.) The principal proposition of the vvhole epistle and al the Apostles discourse, is inferred & grounded vpon the former prerogatiues of Melchisedec aboue Abraham and Leui: that is, that the end, perfection, accomplishment, and consummation of al mans dueties and debtes to God, by the general redemption satisfaction, full price and perfect ransom of al mankind, vvas not atchieued by any or al the Priests of Aarons order, nor by any sacrifice or act of that Priesthod, or of al the lavv of Moyses, vvhich vvas grounded vpon the Leuitical Priesthod, but by Christ and his Priesthod, vvhich is of the order and rite of Melchisedech.

11. VVhat necessitie.) This disputation of the preeminence of Christes Priesthod aboue the Leuitical order, is against the erroneous persuasion of the Iewes, that thought their lavv, Priesthod, and sacrifices to be euerlasting, and to be sufficient in them selues, vvithout any other Priest then Aaron and his successors, and vvithout al relation to Christes Passion or any other redemption or remission, then that vvhich their Leuitical offices did procure: not knowing that they vvere all figures of Christes death, and to be ended and accomplished in the same. VVhich point vvell vnderstood and kept in mind, vvill cleere the vvhole controuersie betvvixt the Catholikes and Protestants, concerning the sacrifice of the Church, for the scope of the Apostles disputation being, to auouch the dignity, preeminence, necessitie, and eternal fruite and effect of Christes Passion, he had not to treate at all of the other, vvhich is a sacrifice depending of his Passion, specially vvriting to the Hebrues, that vvere to be instructed and reformed first touching the sacrifice of the Crosse, before they could fruitfully heare any thing of the other: though in couert and by most euident sequele of disputation, the learned and faithfull may easily perceiue vvherevpon the said Sacrifice of the Church (vvhich is the Masse) is grounded. And therfore S. Hierom saith, ep. 126: that al these commendations of Melchisedech are in the type of Christ, cuius profectus Ecclesiæ sacramenta sunt.

12. Translated.) Note vvel this place, and you shal perceiue thereby, that euery lavvful forme and manner of lavv, state, or gouernement of Gods people dependeth on Priesthod, riseth, standeth, falleth or altereth vvith the Priesthod. In the lavv of Nature, the state of the people hanged on one kind of Priesthod: in the lavv of Moyses, of an other: in the state of Christianity, of an other: and therfore in the former sentence the Apostle said, that the Ievvish people or Cõmonvvealth had their lavv vnder the Leuitical Priesthod, and the Greeke menomotherito more properly expresseth the matter, that they vvere legitimated, that is to say, made a lavvful people or communitie vnder God, by the Priesthod. for there is no iust nor lavvful Commonvvealth in the vvorld, that is not made legal and Gods peculiar, and distinguished from vnlavvful Commonvveales that hold of false goddes, or of none at al, by Priesthod. VVherevpon it is cleere, that the nevv lavv, and al Christian peoples holding of the same, is made lavvful by the Priesthod of the nevv testament, and that the Protestants shamefully are deceiued, and deceiue others, that vvould haue Christiã Cõmon vveales to lacke an external Priesthod, or Christes death to abolish the same. For this is a demonstration, that if Christ haue abolished Priesthod, he hath abolished the nevv lavv, vvhich is the nevv Testament and state of Grace, vvhich al Christian Commonvvealths liue vnder. Neither vvere it true, that the Priesthod vvere translated vvith the Lavv, if al external Priesthod ended by Christes death, vvhere the nevv lavv began. for so the lavv

should

should not depend on Priesthod, but dure vvhen al Priesthod were ended: vvhich is against S. Paules doctrine.

Furthermore it is to be noted, that this legitimation or putting Communities vnder lavv, and Priesthod, of vvhat order soeuer, is no otherviſe but by ioyning one vvith an other in one homage of sacrifice external, vvhich is the proper act of Priesthod. for, as no lavvful state can be vvith our priesthod, so no priesthod can be vvithout sacrifice. And vve meane alvvaies of Priesthod & sacrifice taken in their ovvne proper signification, as here S. Paul taketh them. for, the constitution, difference, alteration, or translation of states and lavves riſe not vpon any mutation of spiritual or metaphorically taken Priesthod, or sacrifice: but vpon those things in proper acception, as it is moſt plaine.

Laſtly, it folovveth of this, that though Christ truely sacrificed himself vpon the Crosse (there also a Prieſt according to the order of Melchisedec) and there made the ful redemption of the vvorld, confirmed, and consummated his compact, and Testament, and the lavv and priesthod of this his nevv and eternal state, by his bloud: yet that can not be the forme of sacrifice into vvhich the old Priesthod and sacrifices vvere translated. vvherevpon the Apoſtle inferreth the translation of the Lavv. For they all vvere figures of Christes death, and ended in effect at his death, yet they vvere not altered into that kind of sacrifice, vvhich vvas to be made but once, and vvas executed in such a sort, that peoples and nations Christened could not meete often to vvorship at it, nor have their lavv and Prieſtes constituted in the same. though for the honour and duety, remembrance and representation thereof, not onely vve Christians, but also al peoples faithful both of Ievves & Gentiles, have had their priesthod and sacrifices according to the difference of their states. VVhich kind of Sacrifices vvere translated one into an other: and so no doubt is the Priesthod and sacrifice of the Church, according to Melchisedecks rite, and Christes institution in the formes of bread and vvine. See the next note.

17. A Prieſt for euer.) Christ is not called a Prieſt for ever, onely for that his person is eternal, or for that he sitteth on the right hand of God, and perpetually praieth or maketh intercession for vs, or for that the effect of his death is everlasting: for al this proueth not that in proper signification his Priesthod is perpetual: but according to the iudgement of al the fathers grounded vpon this deepe and diuine discourse of S. Paul: and vpon the very nature, definition, and propriety of Priesthod, and the excellent act and order of Melchisedec, and the state of the nevv lavv, he is a Prieſt for euer according to Melchisedecks order, specially in respect of the sacrifice of his holy body and bloud, instituted at his laſt supper, and executed by his commission, commaundement, and perpetual concurrence vvith his Prieſts, in the formes of bread and vvine: in vvhich things onely the said high Prieſt Melchisedec did sacrifice. For though S. Paul make no expreſſe mention hereof, because of the depth of the mysterie, and their incredulity or feebleneſſe to vvhom he vvrote: yet it is euident in the iudgement of all the learned fathers (vvithout exception) that euer vvrote either vpon this epiſtle, or vpon the 14. of Geneſis, or the Pſalme 109. or by occasiō haue treated of the sacrifice of the altar, that the eternity and proper act of Christes Priesthod, and consequently the immutability of the nevv lavv, consisteth in the perpetual offering of Christes body and bloud to the Church.

VVhich thing is so vvell knovven to the Aduersaries of Christes Church and Priesthod, and so graunted, that they be forced impudently to cauill vpon certaine Hebrue particles, that Melchisedec did not offer in bread and vvine: yea and vvhen that vvill not serue, plainely to deny him

no haue been a Prieſt: vvhich is to giue checkmate to the Apoſtle, and to ouerthrovv all his diſcourſe. Thus vvhiles theſe vvicked men prete nd to defend Chriſtes onely Prieſthod, they in deede abolish as much as in them lieth, the vvhole order, office, and ſtate of his eternall lavv and Prieſthod.

Arnobius faith, By the myſterie of bread and vvine he vvas made a Prieſt for euer. And againe, The eternal memorie, by vvhich he gaue the food of his body to them that feare him, in pſal. 109. 110. Lactantius, In the Church he muſt needes haue his eternal Prieſthod according to the order of Melch. Li. 14. Inſtitut. S. Hierom to Euagrius, Aarons Prieſthod had an end but Melchiſedecks, that is, Chriſtes and the Churches is perpetuall, (That is, from Adam to the end of the vvorld, repreſented by ſacrifice.) both for the time paſt and to come. S. Chryſoſtom therfore hoſtiam inconſumptibilem, an hoſt or ſacrifice that can not be conſumed, ho. 17. in 9. Heb. S. Cyp. hoſtiam qua ſublata, nulla eſſet futura religio, an hoſt vvhich being taken avvay, there could be no religion. de Cœna Domini nu. 2. Emiſſenus, perpetuam oblationem & perpetuo currentem redemptionem, a perpetual oblation that runneth or continueth euerlaſtingly. ho. 5. de Paſch. And our Sauiour expreſſeth ſo much in the very inſtitution of the B. Sacrament of his body and bloud: ſpecially vvhen he calleth the later kind, the nevv Teſtament in his bloud, ſignifying that as the old lavv vvas eſtabliſhed in the bloud of beaſtes, ſo the nevv (vvhich is his eternal Teſtament) ſhould be dedicated and perpetual in his ovvne bloud: not onely as it vvas shed on the Croſſe, but as giuen in the Chalice. And therfore into this ſacrifice of the altar (ſaith S. Auguſtine li. 17. de Ciuit. c. 20. S. Leo ſer. 8. de Paſſione, and the reſt) vvere the old ſacrifices to be tranſlated. See S. Cyprian. ep. 63. ad Cecil. nu. 2. S. Ambroſe de Sacram. li. 5. c. 4. S. Auguſtine in Pſal. 33. Conc. 2. and li. 17. de Ciuit. c. 17. Hierom ep. 17. c. 2. & ep. 126. Epiph. hær. 55. Theodoret in Pſal. 109. Damaſceſſe li. 4. c. 14.

Finally if any of the fathers, or all the fathers, had either vviſedom, grace, or intelligence of Gods vvorde and myſteries, this is the truth. If nothing vvil ſerue our Aduerſaries, Chriſt Ieſus confound them, and defend his eternal Prieſthod, and ſtate of his nevv Teſtament eſtabliſhed in the ſame.

18. Of the former commaundement.) The vvhole lavv of Moyſes conteining al their old Prieſthod, ſacrifice, ſacraments, and ceremonies, is called the Old commaundement: and the nevv Teſtament conteining the ſacrifice of Chriſtes body and bloud, and al the ſacraments and graces giuen by the ſame, is named the Nevv mandatum: for vvhich our forefathers called the Thursday in the holy vveeke, Maundy thursday, becauſe that in it, the nevv lavv and Teſtament vvas dedicated in the Chalice of his bloud: the old mandatum, lavv, Prieſthod, and ſacrifices, for that they vvere inſufficient and vnperfect, being taken avvay: and this nevv ſacrifice, after the order of Melchiſedec, giuen in the place thereof.

19. The introduction.) Euer obſerue, that the abrogation of the old lavv, is not an abolishing of al Prieſthod, but an introduction of a nevv, conteining the hope of eternal things, vvhere the old had but temporal.

21. VVith an othe.) This othe ſignifieth the infallible and abſolute promis of the eternitie of the nevv Prieſthod and ſtate of the Church: Chriſt by his death, and bloud shed in the ſacrifice of the Croſſe, confirming it, ſealing it, and making him ſelf the ſurety and pledge therof. For though the nevv Teſtament vvas inſtituted, giuen, and dedicated in the Supper, yet the vvarrant, confirmation, and eternal operation therof, vvas atchieued vpon the Croſſe, in the one oblation and one general and euerlaſting redemption there made.

23. Being many.) The Proteſtants not vnderſtanding this place, feine very ſolishly, that the Apoſtle should make this difference betvvixt the

old

old ſtate and the newe: that in the old, there were many Prieſts: in the newe, none at all but Chriſt. which is againſt the Prophet Eſay, ſpecially propheceying of the Prieſts of the newe Teſtament (as S. Hierom declareth vpon the ſame place) in theſe wordes, You shal be called the Prieſts of God: the miniſters of our God, shal it be ſaid to you: & it taketh awaye al viſible Prieſthod, & conſequently the lawfull ſtate that the Church and Gods people haue in earth, with al Sacraments and external worſhip.

The Apoſtle then meaneth firſt, that the abſolute ſacrifice of conſummation, perfection, and vniuerſal redemption, was but one, once done, and by one onely Prieſt done, and therfore it could not be any of the ſacrifices, or al the ſacrifices of the Iewes law, or wrought by any or by all of them becauſe they were a number at once, and ſucceding one an other, euery of their offices and functions ending by their death, and could not worke ſuch an eternal redemption as by Chriſt onely was wrought vpon the Croſſe. Secondly, S. Paul inſinuateth therevpon, that Chriſt neuer loſeth the dignitie or practiſe of his eternal Prieſthod, by death nor otherwiſe, neuer yeldeth it vp to any, neuer hath ſucceſſors after him, that may enter into his roome or right of Prieſthod, as Aaron and al other had in the Leuitical Prieſthod, but that him ſelf worketh and concurreth with his miniſters the Prieſts of the newe Teſtament, in al their actes of Prieſthod, as wel of ſacrifice as Sacrament, bleſsing, preaching, praying, and the like whatſoeuer.

This therfore was the fault of the Hebrues, that they did not acknowledge their Leuitical ſacrifices and Prieſthod to be reformed and perfited by Chriſtes ſacrifice on the Croſſe: and againſt them the Apoſtle onely diſputeth, and not againſt our Prieſts of holy Church, or the number of them, who al confeſſe their Prieſthod and al exerciſes of the ſame, to depend vpon Chriſtes onely perpetual Prieſthod.

25. God alwaies liuing.) Chriſt according to his humane nature praieth for vs, & continually repreſenteth his former paſſion and merites to God the Father.

27. This did he once.) This is the ſpecial preeminence of Chriſt, that he offereth for other mens ſinnes onely, hauing none of his owne to offer for, as al other Prieſts both of the old and newe law haue. And this agayne is the ſpecial dignitie of his owne perſon, not cõmunicable to any other of what order of Prieſthod ſo euer, that he by his death (which is the onely oblation that is by the Apoſtle declared to be irreiterable in it ſelf), paied the one full ſufficient ranſom for the redemption of all ſinnes.

CHAP. VIII.

2. A miniſter.) Chriſt liuing and reigning in heauen, continueth his prieſtly function ſtill, and is miniſter not of Moyſes Sancta & tabernacle, but of his owne body & bloud, which be the true holies, and tabernacle, not formed by man, but by Gods owne hand.

3. Neceſſarie that he alſo.) Euen newe being in heauen, becauſe he is a Biſhop and Prieſt, he muſt needes haue ſome what to offer, and wherein to do ſacrifice: and that not in ſpiritual ſort onely, for that could not make him a Prieſt of any certaine order. And it is moſt falſe & wicked, to hold with the Caluiniſts, (Beza in ſchol. Teſt. Græcolat. in c. 7. Heb. num. 8.) that Melchiſedecks Prieſthod was wholy ſpiritual. For then Chriſts death was not a corporal, external, viſible, and truely named ſacrifice: neither could Chriſt or Melchiſedec be any otherwiſe a Prieſt, then euery faithful man is: which to hold (as the Caluiniſts following their owne doctrine muſt needes do) is directly againſt the Scripture,

and

and no lesse against Christes one oblation of his body vpon the Crosse, then it is against the daily sacrifice of his body vpon the altar. Therfore he hath a certaine host in external and proper maner, to make perpetual oblation thereby in the Church: for visible and external act of sacrificing in heauen he doth not exercise.

4. If vpon the earth.) It is by his death, and resurrection to life againe that his body is become apt and fitte in such diuine sort to be sacrificed perpetually. For if he had liued in mortal sort still, that vvay of mystical representation of breaking his body and separating the bloud from the same, could not haue been agreable. and so the Church and Christian people should haue lacked a priesthod and sacrifice, & Christ himself should not haue been a Priest of a peculiar order, but either must haue offered in the things that Aarons Priests did, or els haue been no Priest at all. For, to haue offered onely spiritually, as all faithful men do, that could not be ynough for his vocation, and our redemption, and state of the newv Testament. Howv his flesh vvas made fit to be offered and eaten in the B. Sacrament, by his death, see Isychius li. 1. in leuit. cap. 2.

5. That learne the exampler. Latrefouſi.

5. Heauenly things.) As the Church or state of the newv Testament is commonly called Regnum cœlorum & Dei, in the Scriptures, so these heauenly things be probably taken by learned men, for the mysteries of the newv Testament. And it seemeth that the paterne giuen to Moyses to frame his tabernacle by, vvas the Church, rather then the heauens themselues: al S. Paules discourse tending to shevv the difference betvvixt the newv Testament and the old. and not to make comparison betvvene the state of heauen and the old lavv. Though incidently, because the condition of the newv Testament more neerely resembleth the same, then the old state doth, he sometime may speake some vvhat therof also.

7. For if that former.) The promises and effectes of the Lavv vvere temporal, but the promises and effectes of Christes Sacraments in the Church be eternal.

10. Into their minde.) This also and the rest folovving is fulfilled in the Church, and is the proper effect of the newv Testament, vvhich is the grace and spirit of loue, graffed in the hartes of the faithful by the holy Ghost, vvorking in the Sacraments and sacrifice of the newv lavv to that effecte.

10. Their God.) This mutual couenant made betvvixt God and the faithful, is that vvhich vvas dedicated and established, first in the chalice of his bloud, called therfore the newv Testament in his bloud (Luc. 22.) and vvhich vvas straight after ratified by the death of the testator, vpon the Crosse.

11. Shal not teach.) So it vvas in the primitiue Church, in such specially as vvere the first founders of our newv state in Christ. And that vvhich vvas verefied in the Apostles and other principal men, the Apostle speaketh generally as though it vvere so in the vvhole. as S. Peter (Act. 2. Io. 14. v. 12) applieth the like out of Ioel; and our Sauiour so speaketh, vvhen he saith that such as beleeue in him, shal vvorke miracles of diuers sortes. Christian men then must not abuse this place to make chalenge of newv inspirations and so great knowvledge that they neede no Scriptures or teching in this life, as some Heretikes doe: vvith much like reason and shevv of Scriptures as the Protestants haue to refuse external sacrifice. And it is no lesse phantastical madnesse to deny external sacrifice, sacraments, or Priesthod, then it is to abolish teaching and preaching.

CHAP.

CHAP. IX.

1. Of ſeruice.) Latreias.

4. A golden potte.) The Proteſtants count it ſuperſtitious to keepe with honour and reuerence the holy memories or monuments of Gods benefites and miracles, or the tokens of Chriſtes Paſsion, as his Croſſe, garments, or other things apperteining to him or his Saincts, and thinke it impoſsible that ſuch things ſhould dure ſo long: vvhen they may here ſee the reuerent and long reſeruation of Manna, vvhich of it ſelf vvas moſt apt to putrifie, and of Aarons rodde, onely for that it ſodenly florished by miracle, the tables of the Teſtament &c. See a notable place in S. Cyril li. 6. cont. Iulian. vvhere he defendeth againſt Iulian the Apoſtataes blaſphemie, the keeping and honouring of that Croſſe or vvood vvhich Chriſt died on. See alſo S. Paulinus ep. 11. and vvhat reuerence S. Hierom and the faithful of his time did to the ſepulchres of Chriſt and his Martyrs, and to their relikes. VVe reuereance and vvorſhip (ſaith he ep. 17. c. 5.) euery vvhere Martyrs ſepulchres, and putting the holy ashes to our eies, if vve may, vve touch it vvith our mouth alſo: and do ſome thinke, that the monument vvherein our Lord vvas buried, is to be neglected? But our Proteſtants can not skill of this. they had rather folovv Vigilantius, Iulianus the Apoſtata, and ſuch Maiſters, then the holy Doctors and euident practiſe of the Church in al ages.

5. Cherubins.) You ſee it is a fond thing, to conclude vpon the firſt or ſecond commaundement, that there ſhould be no ſacred images in the Church, vvhen euen among theſe people that vvere moſt prone to idolatrie, and groſſe in imagination of ſpiritual things ſuch as Angels are, and to vvhom the precept vvas ſpecially giuen, the ſame God that forbade them grauen idols, did commaund theſe images of Angels to be made and ſet in the ſoueraine holieſt place of al the Tabernacle or Temple. By vvhich it is plaine, that much more the images of Chriſt and his B. mother and Saincts, that may be more truely pourtered then mere ſpiritual ſubſtances can be, are not contrarie to Gods commaundement, nor againſt his honour, or repugnant to any other Scripture at all, vvhich condemne onely the Idols or pourtraitures of the Heathen made for adoration of falſe Gods.

8. VVas not yet manifeſt.) The vvay to heauen vvas not open before Chriſts paſsion. & therfore the Patriarches and good men of the old Teſtament vvere in ſome other place of reſt vntil then.

9. As a parable.) Al things done in the old Teſtament and prieſthod vvere figures of Chriſtes actions.

9. Perfect him.) Ton latrefondi.

10. Vntil the time of correction.) Al thoſe groſſe and carnal ſacrifices, ceremonies, and obſeruations inſtituted to cleanſe and purifie the flesh from legal irregularities and impurities onely, and not reaching to the purging of the ſoules & conſciences of men, being commaunded not for euer, but till Chriſtes comming, ceaſed then: and better, more forcible, and more ſpiritual Sacraments vvere inſtituted in their place. For vve may not imagine Chriſt to haue taken avvay the old, and put none in their place: or to alter the ſacraments onely into other ſacraments external, and not alſo to translate the ſacrifices to ſome other more excellent. for it is called, tempus correctionis, non abolitionis ſacrificij aut legis: the time of correction not of abolishing ſacrifice or lavv. Neither haue they more reaſon to affirme Chriſtes one oblation vpon the Croſſe to haue rather taken avvay al kind of ſacrifice then al manner of Sacraments. The time and ſtate of the nevv Teſtament is not made lavvleſſe, hoſtleſſe, or vvithout ſacrifice, but is in the time of correction or reformation and abettering al the foreſaid things.

12. Eternal redemption.) No one of the sacrifices, nor al the sacrifices of the old lavv, could make that one general price, ransom, and redemption of all mankind, and of al sinnes, sauing this one highest Priest Christ, and the one sacrifice of his bloud once offered vpon the Crosse. VVhich sacrifice of redemption can not be often done, because Christ could not die but once. though the figures also thereof in the lavv of nature and of Moyses, vvere truely called sacrifices, as specially this high and marvelous commemoration of the same in the holy Sacrament of the altar, according to the rite of the nevv Testament, is most truely and singularly (as S. Augustine calleth it Li. de Sp. & lit. c. 11.) a sacrifice. But neither this sort, nor the other of the old lavv, being often repeated and done by many Priests (al vvhich vvere and are sinners them selues) could be the general redeeming and consummating sacrifice: nor any one of those Priests, nor al the Priests together, either of the lavv of Nature, or of Aarons, or Melchisedecks order (except Christ alone) coulde be the general redeemers of the vvorld.

And this is the Apostles meaning in al this comparison and opposition of Christes death to the old sacrifices, and of Christ to their Priests: and not that Christes death or sacrifice of the Crosse should take avvay al sacrifices, or proue that those Aaronical offices vvere no true sacrifices at al, nor those Priests, verily Priests. They vvere true Priests & true sacrifices, though none of those sacrifices vvere the high, capital, and general sacrifice of our price and redemption: nor none of them, or of those Priests, could vvithout respect to this one sacrifice of Christes death, vvorke any thing to Gods honour, or remission of sinnes, as the Ievves did falsely imagine, not referring them at al to this general redemption and remission by Christ, but thinking them to be absolute sacrifices in them selues. And that to haue been the errour of the Hebrues, you may read in S. Augustine li. 3. doct. Christ. c. 6. And this. vve tel the Protestants, is the onely purpose of the Apostle.

But they be so grosse, or ignorant in the Scriptures, and so malitiously set against Gods and the Churches truth, that they peruersely and falshly turne the vvhole disputation against the sacrifice of the B. Masse, and the Priests of the nevv Testament: as though vve held, that the sacrifice of the altar vvere the general redemption or redeeming sacrifice, or that it had no relation to Christes death, or that it vvere not the representation and most liuely resemblance of the same, or vvere not instituted and done, to apply in particular to the vse of the partakers, that other general benefite of Christes one oblation vpon the Crosse. Against the Ievves then onely S. Paul disputeth, and against the false opinion they had of their Priests and sacrifices, to vvhich they attributed al remission and redemption, vvithout respect of Christes death.

15. Of those preuarications.) The Protestants do vnlearnedly imagine, that because al sinnes be remitted by the force of Christes passion, that therfore there should be no other sacrifice after his death. VVhereas in deede they might as vvel say, there ought neuer to haue been sacrifice appointed by God, either in the lavv of Nature, or of Moyses: as al their arguments made against the Sacrifice of the Church vpon the Apostles discourse, proue as vvel, or rather onely, that there vvere no sacrifices of Aarons order or Leuitical lavv at all. For against the Ievves false opinion concerning them, doth he dispute, and not a vvord, touching the sacrifice of the Church, vnto vvhich in al this discourse he neuer opposeth Christes sacrifice vpon the Crosse: al Christian men vvel knovving that the host & oblation of those tvvo, though they differ in maner and external forme, yet be in deede al one.

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The Apoſtle then ſhevveth here plainely, that al the ſinnes that euer vvere remitted ſince the beginning of the vvorld, vvere no othervviſe forgiuen, but by the force and in reſpect of Chriſtes Paſsion. Yet it folovveth not therevpon, that the oblations of Abel, Abraham, Aaron, &c. vvere no ſacrifices, as by the Heretikes fooliſh deduction it ſhould do: S. Paul not oppoſing Chriſtes Paſsion to them, for the intent to proue them to haue been no ſacrifices, but to proue, that they vvere not abſolute ſacrifices, nor the redeeming or conſummating Sacrifice, vvhich could not be many, nor done by many Prieſts, but by one, and at one time, by a more excellent Prieſt then any of them, or any other mere mortal man.

And that you may ſee the blaſphemous pride and ignorance of Caluin, and in him, of al his fellovves: read (ſo many as may read Heretical bookes) his commentarie vpon this place, and there you ſhal ſee him gather vpon this that Chriſtes death had force from the beginning & vvas the remedie for al ſinnes ſince the creation of the vvorld, therfore there muſt be no moe but that one ſacrifice of Chriſtes death. Vvhich muſt needes by his deduction hold (as it doth in deede) no leſſe againſt the old ſacrifices then the nevv ſacrifice of the Church, and ſo take avvay al, vvhich is againſt the Apoſtles meaning and al religion.

19. VVith vvater.) Here vve may learne that the Scriptures conteine not al neceſſarie rites or truthes, vvhen neither the place to vvhich the Apoſtle alludeth, nor any other, mentioneth half theſe ceremonies, but he had them by tradition.

20. This is the bloud.) Chriſtes death vvas neceſſarie for the full confirmation, ratification, and accomplishement of the nevv Teſtament, though it vvas begonne to be dedicated in the ſacrifice of his laſt ſupper, being alſo vvithin the compaſſe of his Paſsion. VVhich is euident by the vvordes pronounced by Chriſt ouerthe holy chalice, vvhich be correſpondent to the vvordes that vvere ſpoken (as the Apoſtle here declareth) in the firſt ſacrifice of the dedication of the old lavv, having alſo expreſſe mention of remiſsion of ſinnes thereby, as by the bloud of the nevv Teſtament. VVhereby it is plaine, that the B. Chalice of the altar hath the very ſacrificall bloud in it that vvas ſhed vpon the Croſſe, in & by vvhich, the nevv Teſtament (vvhich is the lavv of ſpirit, grace, and remiſsion) vvas dedicated, and doth conſiſt. And therfore it is alſo cleere, that many diuine things, vvhich to the Heretikes or ignorant may ſeeme to be ſpoken onely of Chriſtes ſacrifice vpon the Croſſe, be in deede verified & fulfilled in the ſacrifice of the altar. VVhereof S. Paul for the cauſes aforeſaid vvould not treate in plaine termes See Iſychius li. 1. in Leuit. c. 4. paulo poſt initium, applying al theſe things to the immolation of Chriſt alſo in the Sacrament.

23. The examplers.) Al the offices, places, veſſels, and inſtruments of the old lavv, vvere but figures and reſemblances of the ſtate and ſacraments of the nevv Teſtament, vvhich are here called celeſtials, for that they are the liuely image of the heauenly ſtate next enſuing: vvhich be therfore ſpecially dedicated and ſanctified in Chriſtes bloud, ſacrifice on the altar and ſprinkled vpon the faithful, as the old figures and people vvere cleanſed by the bloud of beaſts. And therfore by a tranſition vſual in the holy Scriptures, the Apoſtle ſodenly paſſeth in the ſentence immediatly folovving, and turneth his talke to Chriſtes entrance into heauen, the ſtate vvhereof, both by the Sacraments of the old lavv, and alſo more ſpecially by them of the nevv, is prefigured.

25. Offer him ſelf often.) As Chriſt neuer died but once, nor neuer ſhal die againe, ſo in that violent, painful, and blouddy ſort he can neuer be offered againe, neither needeth he ſo to be offered any more: hauing by that one action of ſacrifice vpon the Croſſe, made the full ranſom, redemption, and remedie for the ſinnes of the vvhole vvorld. Neuertheleſſe, as

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Christ died and vvas offered after a sort in all the sacrifices of the Lavv and Nature, since the beginning of the vvorld (al vvhich vvere figures of this one oblation vpon the Crosse) so is he much rather offered in the sacrifice of the altar of the nevv Testament, incomparably more neerely, diuinely, and truely expressing his death, his body broken, his bloud shed, then did any figure of the old lavv, or other sacrifice that euer vvas: as being in deede (though in hidden, sacramental, and mysticall, and vnbloudy maner (the very self same B. body and bloud, the self same hoste, oblation and sacrifice, that vvas done vpon the Crosse.

And this truth is most euident by the very forme of vvordes vsed by our Sauiour in the Institution and consecration of the holy Sacrament, and by the profession of all the holy Doctors. Our sacrifice, saith S. Cyprian, is correspondent to the Passion of Christ. And. The sacrifice that vve offer, is the Passion of Christ. ep. 63. nu. 4. & nu. 7. S. Augustine de fid. ad Pet. c. 19. In those carnal sacrifices vvas the prefiguring of the flesh of Christ, vvhich he vvas to offer for sinnes, and of the bloud, vvhich he vvas to sheade. but in this Sacrifice is the commemoration of the flesh of Christ vvhich he hath nevv giuen, and of the bloud vvhich he hath shed: in illis prænuntiabatur occidendus, in hoc annuntiatur occisus. In them he vvas forshevved as to be killed: in these he is shevved, as killed. And S. Gregorie Nazianzene saith, orat. in morbum, that the Priest in this sacrifice, immiscet se magnis Christi Passionibus. S. Ambrose li. 1. Offic. c. 48. Offertur Christus in imagine quasi recipiens passionem. Alexander the first, ep. ad omnes Orthodox. in. 4. to. 1. Conc. Cuius corpus & sanguis conficitur, passio etiam celebratur. S. Gregorie, ho. 37. in Euang. So often as vve offer the hoste of his Passion, so often vve renevve his Passion. And, He suffereth for vs againe in mysterie. And Isychius, li 2. c. 8. in Leuit. post med. By the sacrifice of the onely-begotten many thinges are giuen vnto vs, to vvitte, the remission of pardoning of al mankinde, and the singular introduction or bringing in of the mysteries of the nevv Testament.

And the said fathers and others, by reason of the difference in the maner of Christes presence and oblation in respect of that on the Crosse, called this the vnbloudy sacrifice, as Caluin him self confesseth Comment. in 9. Hebr. but answereth them in the pride of heretical spirit, vvith these vvordes: Nihil moror quod sic loquantur vetusti scriptores. that is, I passe not for it that the auncient vvriters do so speake: calling the distinction of bloudy and vnbloudy sacrifice, scholastical and friuolous, and diabolicum commentum, a diuelish deuise. VVith such ignorant and blasphemous men vve haue to do, that thinke they vnderstand the Scriptures better then all the fathers.

.28. To exhaust.) By this vvord vvhich signifieth to emptie or drav out euen to the botom, is declared the plentiful and perfect redemption of sinne by Christ.

CHAP. X.

1. Ashadovv.) The sacrifices and ceremonies of the old lavv, vvere so far from the truth of Christs Sacraments, and from giuing spirit, grace, remission, redemption, and iustification, and there vpon the entrance into heauen and ioyes celestiall, that they vvere but mere shadovves, vnperfectly and obscurely representing the graces of the nevv Testament and of Christes death; vvhereas all the holy Churches rites and actions instituted by Christ in the Priesthod of the nevv lavv, conteine and giue grace, iustification, and life euerlasting to the faithful and vvorthy receiuers: and therfore they be not shades or darke resemblances of Christes passion, vvhich is the fountaine of all grace and mercie, but perfect images and most liuely representations of the same

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speciallly the sacrifice of the altar vvhich because it is the same oblation, the same hoste, and offered by the same Priest Christ IESVS (though by the ministerie of man and in mysterie) is the most pure and neere image, character, and correspondence to the sacrifice of Christes passion, both in substance, force, and effect, that can be.

2. They should haue ceased) If the hostes and offerings of the old lavv had been of them selues perfect to all effectes of redemption and remission, as the Hebrues (against vvhom the Apostle disputeth) did think, and had had no relation to Christes sacrifice on the Crosse or any other absolute and vniuersal oblation or remedie for sinne, but by and of their ovvne efficacie could haue generally purged and cleansed man of all sinne and damnation: then they should neuer haue needed to be so often repeated and reiterated. For being both, generally auailable for all, by their opinion, and particularly applied (in as ample sort as they could be) to the seueral infirmities of euery offender, there had been no sinnes left. But sinnes did remaine, euen those sinnes for vvhich they had offered sacrifices before, notvvithstanding their sacrifices vvere particularly applied vnto them. For, offering yerely they did not onely offer sacrifices for the nevv committed crimes, but euen for the old, for vvhich they had often sacrificed before: the sacrifices being rather recordes and attestations of their sinnes, then a redemption or full remission, as Christes death is. VVhich being once applied to man by Baptisme, vvipeth avvay all sinnes past, God neuer remembring then any more, nor euer any sacrifice or sacrament or ceremonie being made or done for them any more, though for nevv sinnes other remedies be daily requisite. Their sacrifices then could not of them selues remitte sinnes, much lesse make the general redemption vvithout relation to Christes Passion. And so you see it is plaine enery vvhere, that the Apostle proueth not by the often repetition of the Ievvish sacrifices, that they vvere no sacrifices at all, but that they vvere not of that absolute force or efficacie, to make redemption or any remission, vvithout dependance of the one vniuersal redemption by Christ: his vvhole purpose being, to inculcate vnto them the necessitie of Christes death, and the oblation of the nevv Testament. As for the Churches holy sacrifice, it is cleane of an other kinde then those of the Ievves, and therfore he maketh no opposition betvvixt it, and Christes death or sacrifice on the Crosse, in all this Epistle: but rather as a sequele of that one general oblation, couertly alvvaies inferreth the same: as being in a different maner the very self same hoste and offering that vvas done vpon the Crosse, and continually is vvrought by the self same Priest.

4. Impossible.) The hostes and sacrifices of the old lavv, vvhich the carnal Ievves made all the count of, vvithout relation to Christes death, vvere not onely not perfect and absolute sufficient in them selues, but they did not, nor could not remit any sinnes at all, being but onely signes therof, referring the offenders for remission in deede, to Christes Passion. For the bloud of bruit beastes could haue no other effect, nor any other element or creature, before Christes death the fruite vvhereof, before it vvas extant, could be no othervvise properly applied vnto them, but by beleefe in him.

5. Hoste and oblation.) He meaneth not that God vvould no hoste nor sacrifice any more, as the Protestants falsely imagin: for that vvere to take avvay not onely the sacrifice of Christes body vpon the altar, but the sacrifice of the same body vpon the Crosse also. Therfore the Prophet speaketh onely of the legal and carnal sacrifices of the Ievves, signifying that they did neuer of them selues please God, but in respect of Christ, by vvhose oblation of his ovvne body they should please.

5. But a body.) If Christ had not had a body, he could not haue had any vvorthy matter or any matter at all to sacrifice in visible maner, other then the hostes of the old lavv. Neither could he either haue made the general redemption by his one oblation vpon the Crosse, nor the daily sacrifice of the Church: for both vvhich, his body vvas fitted by the diuine vvisedom. vvhich is an high conclusion, not vnderstood of Ievves, Pagans, nor the Heretikes of our time, that Christes humane nature vvas taken to make the Sonne of God (vvho in his diuine nature could not be either Prieft or host) fitte to be the sacrifice and Prieft of his father, in a more vvorthy sort, then all the Priests or oblations of the old lavv. And that this body vvas giuen him, not onely to be the sacrifice vpon the Crosse, but also vpon the altar, S. Augustine affirmeth in these vvordes. The table vvhich the Prieft of the nevv Testament doth exhibit, is of his body and bloud: for that is the sacrifice vvhich succeded al those sacrifices that vvere offered in shadovv of that to come. For the vvhich also vve acknovvledge that voice of the same Mediatour in the psalme, BVT A BODY THOV HAST FITTED TO ME, because in stede of all those sacrifices and oblations his body is offered, and is ministred to the partakers or receiuers. Li. 17. Ciuit. Dei. c. 20. And againe li. 4. de Trin. c. 14. VVho so iust and holy a Prieft, as the onely sonne of God? VVhat might so conueniently be offered for men, of men, as mans flesh? and vvhat so fitte for this immolation or offering, as mortal flesh? vvhat so cleane for cleansing the vices of mortal men, as the flesh borne of the virgins vvombe? and vvhat can be offered and receiued so gratefully, as the flesh of our sacrifice, made the body of our Prieft?

8. Neither did they please thee.) By that he saith, the things offered in the Lavv, did not please God, and likevvise by that he saith, the former to be taken avvay, that the second may haue place, it is euident, that all hostes and sacrifices be not taken avvay by Christ, as the Heretikes foolishly conceiue: but that the old hostes of brute beastes be abrogated to giue place to that vvhich is the proper host of the nevv lavv, that is, Christes ovvne body.

11. Often offering the same hostes.) As S. Paul is forced often to inculcate that one principle of the efficacie and sufficiencie of Christes death, because of the Hebrues to much attributing to their legal sacrifices, and for that they did not referre them to Christes onely oblation: so vve, through the intolerable ignorance and importunity of the Heretikes of this time (abusing the vvordes of the Apostle spoken in the devve defence and declaration of the value and efficacie of Christes passion aboue the sacrifices of the Lavv) are forced to repeat often, that the Apostles reason of many Priests and often repetition of the self same sacrifices, concerneth the sacrifices of the Lavv onely, vnto vvhich he opposeth Christes sacrifice and Priesthod: and speaketh no vvord of or against the Sacrifice of the nevv Testament, vvhich is the sacrifice of Christes ovvne Priesthod, Lavv, and institution, yea the same sacrifice done daily vnbloudily, that once vvas done blouddily: made by the same Prieft Christ Iesus, though by his ministers hands: and not many hostes, as those of the old lavv vvere, but the very self same in number, euen Christes ovvne body that vvas crucified. And that you may see that this is the iudgement of all antiquity, and their exposition of these and the like vvordes of this Epistle, and that they seeing the very same arguments that the Protestants novv make so much a doe vvithall among the simple and vnlearned, yet vvel perceiued that they made nothing against the daily oblation or sacrifice of the altar, and therfore answvered them before the Protestants vvere extant, 1200. yeres: vve vvil set doyvne some of their vvordes, vvhose author

authoritie and expoſition of the Scriptures muſt preuaile in all that haue vvisedom or the feare of God, aboue the falſe and vaine gloſes of Caluin and his folovvers.

Thus then firſt ſaith S. Ambroſe in 10. cap. Heb. Quid ergo nos &c. VVhat vve then? do not vve offer euery day? vve offer ſurely: but this ſacrifice is an exampler of that: for vve offer alvvaies the ſelf ſame, and not novv one lambe, to morovv an other, but alvvaies the ſelf ſame thing: therfore it is one ſacrifice, othervviſe, by this reaſon becauſe it is offered in many places, there ſhould be many Chriſtes, not ſo, but it is one Chriſt in euery place, here vvhole, and there vvhole, one body. But this vvhich vve doe, is done for a commemoration of that vvich vvas done. for vve offer not an other ſacrifice, as the high Prieſt of the old lavv, but alvvaies the ſelf ſame. &c. Primaſius S. Auguſtines ſcholer doth alſo preoccupate theſe Proteſtantes obiections thus: VVhat ſhal vve ſay then? do not our Prieſts daily offer ſacrifice? they offer ſurely, becauſe vve ſinne daily, and daily haue neede to be cleanſed: and becauſe he can not die, he hath giuen vs the ſacrament of his body and bloud: that as his Paſſion vvas the redemption and abſolution of the vvorld, ſo alſo this oblation may be redemption and cleanſing to all that offer it in truth and veritie. So ſaith this holy father, to vvitte, that as the ſacrifice of the Croſſe vvas a generall redemption, ſo this of the altar is, to all that vſe it, a particular redemption or application of Chriſtes redemption to them. In vvhich ſenſe alſo V. Bede calleth the holy Maſſe, redemptionem corporis & animæ ſempiternam, the euerlaſting redemption of body and ſoul. li. 4. c. 22 hiſtor. Againe the ſame Primaſius, The diuinity of the VVord of God vvhich is euery vvhere, maketh that there are not many ſacrifices, but one, although it be offered of many, and that as it is one body vvhich he tooke of the Virgins vvombe, not many bodies, euen ſo alſo one ſacrifice, not diuers, as thoſe of the Ievves vvere.

S. Chryſoſtom alſo, ho. 17. in ep. ad Heb. and after him Theophylacte, and Oecumenius, and of the Latines Haimo, Paſchaſius, Remigius, and others, obiect to them ſelues thus: do not vve alſo offer euery day? vve offer ſurely. but this ſacrifice is an exampler of that, for vve offer alvvais the ſelf ſame: and not novv one lambe, to morovv an other, but the ſelf ſame: therfore this is one ſacrifice. Otherviſe, becauſe it is offered in many places, there ſhould be many Chriſtes. And a litle after, Not an other ſacrifice, as the high Prieſt of the old Lavv, but the ſelf ſame vve do alvvaies offer, rather vvorking a remẽbrance or cõmemoration of the ſacrifice. See the Annot. Luke 22. 19. vpon theſe vvordes, A commemoration. Thus did al the auncient fathers Greeke and Latin treate of theſe matters, and ſo they ſaid Maſſe, and offered daily, and many of them made ſuch formes of celebrating the diuine ſacrifice, as the Greekes and Latines do vſe in their Liturgies and Maſſes, and yet they ſavv theſe places of the Apoſtle and made commentaries vpõ them, and vnderſtood them (I trovv) as vvel as the Proteſtans.

He that for his further confirmation or comfort liſt ſee vvhat the auncient Councels and Doctors beleeued, taught, and practiſed in this thing, let him read the firſt holy Councel of Niee cap. 14. & in fine Conc. ex Græco. the Councel of Epheſus Anathematiſ. 11. the Chaledon Councel act. 3. pag 112. Conc. Ancyran. c. 1. 4. & 5. Neocæſar, can. 13. Laodic. can. 19. Carthag. 2. cap. 8. Carthag. 3. cap. 24. & Carthag. 4. cap. 33. & c. 41. S. Denys cap. 3. Eccl. hier. S. Andrevve in hiſtoria Paſſionis S. Ign. ep. ad Smyrnenſes. S. Martialis ep. ad Burdgalenſes. 5. Iuſtine Dialog. cum Triphone. S. Ireneus li. 4. cap. 32. 34. Tertulliande cultu fœminarum, & de corona milit. Origen homil. 13. in Leuit. S. Cyp. ep. ad Cecilium, nu. 2. & de Cœna Domini. nu. 14. & Euſebius demonſt. Euang. li. 1. cap. 10. and the reſt vvhich vve haue cited by occaſiõ before, & might cite but for tediouſnes: a truth moſt knovven and agreed vpon in the Chriſtian religion,

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18. Nowe there is not.) Christes death can not be applied vnto vs that full and ample sort as it is in baptisme, but once: Christ appoin that large remission and application to be made but once in euery man Christ died but once. for it is not meant that all sinne shal cease after Christes sacrifice vpon the Crosse, nor that there should be no oblation for sinnes committed after Baptisme, or that a man could not sinne at al after Baptisme, or that if he sinned afterward, he could haue no remedie or remission by Gods ordinance in the Church, which diuers falsehods sundry Heretikes gather of this and such like places: but onely the Apostle telleth the Hebrues, as he did before chap. 6. and as he doth straight afterward that if they fall nowe (whereunto they seemed very prone) to their old lewdnes and voluntarily after the knowledge and profession of the Christian faith by Baptisme, commit this sinne of incredulitie and apostasie, they can neuer haue that abundant remission applied vnto them by Baptisme, which can neuer be ministred to them againe. And that general full pardon he calleth here, oblation, and afterward in the 26. verse, hostiam pro peccatis, host for sinne.

20. Which he hath dedicated.) To dedicat, is to be authour & beginner of a thing. The Protestants traslate, he hath prepared, for their heresie that Christ was not the first man that entered into heauen.

26. If we sinne vwillingly.) As the Caluinists abuse other like places against the holy sacrifice of the Masse, so they abuse this as the Nouatians did before them, to proue that an Heretike, Apostata, or any that wilfully forsaketh the truth, can neuer be forgiuen. Which (as is before declared in the 6. chapter) is most wicked blasphemie: the meaning hereof being (as is there said, onely to terrifie the Hebrues, that falling from Christ they can not so easily haue the host of Christes death applied vnto them, because they can not be baptized any more, but must passe by sacrament of penance, and satisfaction, and other hard remedies which Christ hath prescribed after Baptisme in the Churches discipline. Therfore S. Cyril saith li. 5. in Io. cap. 17. Penance is not excluded by these wordes of Paul, but the renewing by the lauer of regeneration. He doth not here take away the second or third remission of sinnes (for he is not such an enemy to our saluation) but the host which is Christ he denieth that it is to be offered againe vpon the Crosse. So saith this holy Doctor. And by this place & the like you see, how perilous a thing it is for Heretikes & ignorant persons to read the Scriptures. Which by folowing their owne fantasie 2. Pet. 3. they peruert to their damnation.

29. Howe much more.) Heresie and Apostasie from the Catholike faith, punishable by death.

29. The bloud of the Testament.) Whosoeuer maketh no more account of the bloud of Christes sacrifice, either as shed vpon the Crosse, or as in the holy Chalice of the altar (for our Sauiour calleth that also Luc. 22. the bloud of the newe Testament) then he doth of the bloud of calues and goates, or of other common drinkes, is worthy death, and God will in the next life, if it be not punished here, reuenge it with grieuous punishment.

31. It is horrible.) Let al Christian people do satisfaction and penance for their sinnes in this life. for the iudgements of God in the next life done by God him self, of what sort soeuer, whether temporall as in Purgatorie, or eternal as in Hell, be exceding greuous.

34. You had compassion.) To be merciful to the afflicted for religion & to be partakers of their miseries, is a very meritorious worke, and giueth great confidence before God in the day of repaiment or remuneration for the same.

34. With ioy.) If all Christian men would consider this, they would not thinke it so great a matter to lose their land or goods for defence

the Catholike faith.

35. Youre confidence.) Good vvorkes make great confidence of ſaluation, & haue great revvard.

38. Lingth of faith.) Faithful men afflicted in this life, haue their comfort in their aſſured faith and hope of Chriſtes comming to deliuer them once from all theſe miſeries: & ſo by that faith and comfort they liue, vvhereas othervviſe this miſerable life vvere a death.

CHAP. XI.

1. Faith is.) By this deſcription of faith, and by all the commendation therof through the vvhole chapter, you may vvell perceiue that the Apoſtle knevve not the forged ſpecial faith of the Proteſtants, vvhereby euery one of theſe nevv Sectmaſters & their folovvers beleeue their ſinnes are remitted, and that them ſelues ſhal be ſaued, though their ſectes be cleane contrarie one to an other.

1. The ſubſtance.) By this vvord ſubſtance is meant, that faith is the ground of our hope.

1. The argument of thinges.) Elenchos.

1. Not appearing.) This is the praiſe of faith, ſaith S. Auguſtine, if that vvhich is beleeved, be not ſeen. For vvhat great thing is it, if that be beleeued vvhich is ſeen? according to that ſentence of our Lord vvhen he rebuked his diſciple, ſaying: Becauſe thou haſt ſeen me Thomas, thou haſt beleeued: bleſſed are they that haue not ſeen and haue beleeued. Aug. in euang. Io. tract. 79. VVhich may be a rebuke alſo and a checke to al theſe faithles ſpeaches, I vvould ſee him, taſt him, touch him and feele his very fleſh in the Sacrament, othervviſe I vvil not beleeue.

5. By fayth Henoch.) Here it appeareth that Henoch yet liueth and is not dead: againſt the Caluiniſts. See the annot. Apocal. chap. 11.

6. He that commeth.) Faith is the foundation and ground of all other vertues and vvorship of God, vvithout vvhich no man can pleaſe God. Therfore if one be a Ievve, a Heathen, or an heretike, that is to ſay, be vvithout the Catholike faith, al his vvorkes ſhal profit him no vvhit to ſaluation.

6. Is a revvarder.) VVe muſt beleeue that God vvill revvard all our good vvorkes: for he is a revvarder of true iuſtice, not an accepter or imputer of that that is not.

19 For a parable.) That is, in figure and myſterie of Chriſt dead, & aliue againe.

21. Adored the toppe of his rod.) The learned may ſee here that the Apoſtle doth not tie him ſelf to the Hebrue in the place of Geneſis 47. v. 31. vvhence it is alleaged, but folovved the Septuaginta, though it differ from the Hebrue, as alſo the other Apoſtles and Euangeliſts and our Sauiour him ſelf did: neither vvere they curious (as men novva daies) to examine all by the Hebrue only, becauſe they vvriting and ſpeaking by the holy Ghoſt, knevve very vvell that this translatiō (Aug. de ciu. Dei li. 15. c. 14.) is the ſenſe of the holy Ghoſt alſo, and as true, and as directly intended as the other: and therfore alſo that translation continued alvvaies authentical in the Greeke Church, notvvithſtanding the diuerſitie therof from the Hebrue. Euen ſo vve that be Catholikes, folovv vvith al the Latin fathers the authentical Latin translation, though it be not alvvaies agreable to the Hebrue or Greeke that novv is. But Caluin is not onely very ſaucie, but very ignorant, vvhen he ſaith that the Septuaginta vvere deceiued, and yet that the Apoſtle vvithout curioſity vvas content to folovv them: becauſe it is euident, that the Hebrue being then vvithout pointes, might be translated the one vvay as vvel as the other. VVhich they vnderſtood ſo vvel (and therfore

therfore vvere not deceiued)that vvithin three lines after, in the begin of the next chapter, they translate the ſame vvord, as he vvould haue this place.

Againe obſerue in thoſe vvordes, He adored the toppe of his rod, adoration(as the Scripture vſeth this vvord) may be done to creature to God at and before a creature: as, at or before the Arke of the Teſta in old time, novv at or before the crucifixe, relikes, images: and in the P mes 98.131. Adore ye his footeſtoole. Adore ye tovvard his holy mount. vvil adore tovvard the place vvhere his feete ſtoode: or (vvhich by the brue phraſe is al one) Adore ye his holy mount. VVe vvill adore the p vvhere his feete ſtood. as alſo the Greeke fathers, S. Damaſcene li.1. de ginibus, and Leontius cited of him, yea S. Chryſoſtom alſo do handel places, and namely that of the Apoſtle vvhich vve novv ſpeake of, interp ting the Greeke as our Latin hath, and as vve do, He adored the rod or toppe of his rod, that is, the ſcepter of Ioſeph novv Prince of AEgypt, fo filling Ioſephs dreames vvhich foretold the ſame Gen. 37: and vvithal ſig fying as it vvere by this propheticall fact, the kingdom of Iſrael or of the tribes that vvas to come of Ioſeph by Ephraim his yonger ſonne in the king Ieroboam. thus the Greeke fathers. VVherevnto may be added, that this vvas done in type and figure of Chriſtes ſcepter and kingdom, vvho he adored by and in his Croſſe, as he did Ioſeph by or in his rod and ſcepter and therfore the Apoſtle ſaith, he did it by faith, as hauing reſpect tov things to come. By al vvhich it is euident, that it is falſe vvhich the Ca niſts teach, that vve may not adore image, crucifixe, or any viſible creatur that is, vve may not adore God at or by ſuch creatures, nor kneele bef them: and therfore their corrupt translation of this place for the ſame pur poſe is intolerable, ſaying thus, (LEANING) vpon his ſtaffe he adore (GOD). adding no leſſe then tvvo vvordes more then is in the Greeke VVhich though it might be the ſenſe of the place, and S. Auguſtine ſo ex pouudeth it, yet they ſhould not make his expoſition the text of holy Scrip ture, ſpecially vvhereas he only of al the auncient fathers (as Beza confeſ ſeth) ſo expoundeth it.

22. Concerning his bones.) The translation of Relikes or Saints bo dies, & the due regard and honour vve ought to haue to the ſame, are pro ued hereby.

26. For he looked vnto the remuneration) The Proteſtants that deny vve may or ought to doe good in reſpect or for revvard in heauen, are here by confuted.

33. VVrought iuſtice.) Men are not iuſt by beleefe onely, as the Pro teſtants affirme, but by vvorking iuſtice. And vve may note that in all this long commendation of faith in the fathers and holy perſons, their good vvorkes are alſo ſpecially recounted, as Rahabs harbouring the ſpies, Abra hams offering his ſonne (vvhich their vvorkes S. Iames 2. doth inculcate:) Noes making the Arke Gen. 6. Abels better oblation then Cains Gen. 4. & Hebr. 11. v. 4. and ſo forth. therfore S. Clement Alexandrinus ſaith, Li. 4 Stro pag. 240. that the ſaid perſons and others vvere iuſt by faith and obedience, by faith and hoſpitality, by faith and patience, by faith and humility.

The Apoſtles purpoſe then is nothing els, but to proue to the Hebrues (vvho made ſo great account of their Patriarches and foreſathers and their famous actes) that all theſe glorious perſonages and their vvorkes vvere commendable and acceptable onely through the faith they had of Chriſt, vvithout vvhich faith, none of all their liues and vvorkes ſhould haue profited them any vvhit: the Gentiles doing many noble actes) as He retikes may alſo doe) vvhich are of no eſtimation before God, becauſe they lacke faith. And that is the ſcope of S. Paules Epiſtle to the Romanes, and of al other paſſages vvhere he commendeth faith, further prouing ſpecially in this Epiſtle to the Hebrues, that all their ſacrifices vvere nothing els but figu

tes and atteſtations of the Chriſtian faith in Chriſt and his death. Al which high reſolution & concluſion againſt the Ievves and Gentiles, that the Chriſtian faith is the true faith & religion, the Heretikes of our time ignorantly and brutiſhly abuſe againſt Chriſtian vvorkes, ſacrifice, and Sacraments, vvhich the Apoſtle meant ſpecially to commend and eſtablish by his high commendation of the faith in Chriſt.

40. VVithout vs ſhould not.) The fathers before Chriſt could not be accomplished, that is, not admitted to the heauenly ioyes, viſion, and fruition of God, till the Apoſtles and other of the nevv lavv vvere aſſociate to them, and the vvay to euerlaſting glorie opened by our Lordes death and Aſcenſion. Neither ſhal either they or vve be fully perfected in glorie both of body and ſoul, till the general reſurrection: Gods prouidence being ſo, that vve ſhould not one be conſummated vvithout an other, all being of one faith, and redeemed by one Lord Chriſt.

CHAP. XII.

6. He ſcourgeth.) By this vve proue that God often punisheth the ſinnes euen of his louing children, though not vvith eternal damnation, yet vvith temporall chaſtiſement and correction: & that he doth not alvvaies together vvith the remiſsion of deadly ſinnes & eternal punishment, exempt the offender rescued to his grace, from al fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reaſon or ſcripture in the vvorld, vvhy they ſhould take avvay Gods chaſtiſement of his children in the next life, more then in this vvorld.

15. Leaſt any man be vvanting.) That vve be not good, there is no lacke on Gods part, vvho offereth his grace to vs: but the defect is in our ſelues that are not anſvverable to Gods calling of vs and grace towards vs.

16. Perſon as Eſau.) Such as forſake their ſaluation and religion to ſaue their lands and goods, are like Eſau.

17. He found not.) It is not meant, that Eſau could not find remiſsion of his ſinne at Gods hand: but that, hauing once ſold and yelded vp the right of his firſt-birth to his yōger brother, it vvas to late to be ſorie for his vnadviſed bargaine.

22. But you are come to mount Sion.) The faithful are made fellovves of Angels & of al the perfect ſoules departed ſince the beginning of the vvorld, and of Chriſt him ſelf.

23. Made perfect.) Teteleiomenon.

28. By the vvhich let vs ſeaue.) Latrefomem.

CHAP. XIII.

1. Let the charity.) Hi philadelphia.

2. Hoſpitality.) Hoſpitality, that is, receiuing and harbouring of poore pilgrimes, perſecuted and deſolate perſons, is ſo acceptable to God and ſo honorable, that oftentimes it hath been mens good happe to harbour Angels in ſteede of poore folke vnavvares. VVhich muſt needes be euer a great benediction to them and their families, as vve ſee by Abraham and Lot Gen. 18. & 19. (and the like fell alſo to S. Gregorie, as Io. Diaconus vvriteth, to vvhoſe ordinarie table of poore men, not onely Angels but Chriſt alſo came in Pilgrimes vveede. In vit. li. 1. c. 10. & li. 2. c. 22. 23.) vvhereof if vve had not example and vvarrant by S. Paules vvordes in this place, and many other expreſſe Scriptures of the old Teſtament, theſe ſcorneful miſcreants of this time making ſo litle account both of good vvorkes and ſuch miraculous entertainment of Chriſt and his Angels into holy mens harbour, vvould make this alſo ſeeme fabulous, as they do other like things.

4 Mariage

4. Mariage honorable.) The Apoſtle (ſaith a holy Doctor) ſaith, Mariage honorable in all, and the bed vndefiled. And therfore the ſeruants of God in that they are not maried, thinke not the good of mariage to be a fault, but yet they doubt not perpetual continencie to be better then good mariage, ſpecially in this time vvhen it is ſaid of continencie, He that can take. De fid. ad Pet. c. 3. apud Aug in fine. Marke the doctrine of the fathers and of the Catholike Church concerning matrimonie, that it is honorable, and ſo honorable, that it is a holy ſacrament, but yet 1. Cor. 7. 1. 38 inferiour to virginity and perpetual continencie: honorable in all, that is, all ſuch as may lavvfully marie and are lavvfully maried: not in brother and ſiſter, nor in perſons that haue vovved the contrarie, to vvhom the ſame Apoſtle ſaith it is damnable. 1. Tim. 5. v. 11. And this vvere the meaning of this place, if it vvere to be read thus, Mariage is honorable.

But to ſee hovv the Proteſtants in all their translations, to abuſe the ſimple, do falſifie this ſentence of the Apoſtle, to make it ſerue for the mariage of Votaries, it is notorious. Firſt, they vſe deceit in ſupplying the verbe ſubſtantiue that vvanteth, making it the Indicatiue moode thus, Mariage is honorable &c. as though the Apoſtle affirmed al mariage to be honorable or lavvful, vvhere the verbe to be ſupplied ought rather to be the Imperatiue moode, Let mariage be honorable, that ſo the ſpeache may be an exhortation or commaundement to them that be or vvil be maried, to vſe them ſelues in that ſtate in al fidelity, cleanlineſſe, and coniugal continencie one tovvard an other: as vvhen S. Peter (1. Pet. 5.) alſo and this Apoſtle 1. Theſ. 4. exhorte maried men to giue honour to their vviues as to the vveaker veſſels, and to poſſeſſe their veſſel in honour, not in the paſſion of ignominie and vncleanlineſſe: this is honorable or chaſt mariage, to vvhich he here exhorteth. And that it is rather an exhortation, then an affirmation, it is euident by the other partes and circumſtances of this place both before & after: al vvhich are exhortations in their ovvne translations. this only being in the middes, and as indifferent to be an exhortation as the reſt (by their ovvne confeſsion) they reſtraine of purpoſe. Our text therfore and al Catholike translations leaue the ſentence indifferent as it is in the Greeke, timios hogamos enpaſi and as true translatours ought to do, not preſuming to addict it to one ſide, leſt they ſhould reſtraine the ſenſe of the holy Ghoſt to their ovvne particular fantaſie.

Againe, in The Eng. Bib. 1577. our nevv Translatours corrupt the text in that they translate, in omnibus, among al men, becauſe ſo they think it vvould ſound better to the ignorant, that Prieſts, Religious, and al vvhoſoeuer, may marie: vvhere they can not tell either by the Greeke or Latin, that in omnibus ſhould be the maſculine gendre, rather then the neutre (as not only Eraſmus, but the Greeke doctors alſo take it) to ſignifie that mariage ſhould be honorably kept betvveene man and vvife in al pointes and in al reſpectes. See S. Chryſ. and Theophyl. in hunc locum. For there may be many filthy abuſes in vvedlocke, vvhich the Apoſtle vvarneth them to take heede of, and to keepe their mariage-bed vndefiled. But the third corruption for their purpoſe aforeſaid, and moſt impudent, is, Beza in no. Teſt. Graeco-lat. an. 1565. that ſome of the Caluiniſtes for, in omnibus, translate, inter quoſuis, vvith a marginal interpretation to ſignifie al orders, conditions, ſtates, and qualities of men. So boldly they take avvay al indifferencie of ſenſes, and make Gods vvord to ſpeake iuſt that vvhich them ſelues vvould, and their hereſie requireth, in vvhich kind they paſſe al impudencie and al heretikes that euer vvere.

7. Remember your Prelates.) VVe be here vvarned to haue great regard in our life and beleefe, to the holy fathers, Doctors, & glorious Biſhops gone before vs in Gods Church, not doubting but they being our lavvful Paſtors, had and taught the truth: of vvhom S. Auguſtine ſaid, That vvhat

found in the Church, they holde nothing which they learned, they other vvhich they receiued of their fathers, the same they deliuered children. Cont. Iulian. li. 2. c. 10. Vvhich respecte to our holy fore- in faith, is nevv in this vvicked contempt of the Heretikes, so much more to be had. See the said holy Doctors second booke against Iulian throughout, vvher great account he maketh of them in the question of heresies, and hovv far he preferreth them above the prowd sophisters of that time: as vve must nowe doe against our nevv doctors. Place also is rightly vsed to proue that the Church of God should kee- the memories of Saincts deported, by solemne holidaies and other de- vvaies of honour.

VVith variouse and strange doctrines.) Nevv, diuers, changeable, & strange doctrines to be auoided, for such be heretikall. Against vvhich the remedie or preseruatiue is, alvvaies to looke backe to our first Apos- tles and holy fathers doctrine.

Not vvith meates.) He speaketh not of Christian fastes, but of the difference of meates, vvhich the Hebrues vvere yet prone vnto: not knowing that by Christes faith they vvere made free from al such obser- uances of the Lavv.

We haue an altar.) He putteth them in minde by these vvordes, how allowing to much their old Iewish rites, they deprined them sel- ues of a more excellent sacrifice and meate: meaning, by altar, and Christes ovvne blessed body offered and eaten there. And, they that continue in the figures of the old Lavv, could not be partakers. This altar (saith Isychius) is the altar of Christes body, vvhich the Iewes for their incredulity must not behold. Li. 6. c. 21. in Leuit. And the Greke vvord thysiastirion (as also the Hebrue answering thereunto in the Testament) signifieth properly an altar to sacrifice on, and not a meta- phorical and spiritual altar. VVhereby vve proue against the Heretikes, that this is not a common table or profane communion borde, to eate mere bread and wine, but a very altar in the proper sense, to sacrifice Christes body and blood, so called of the fathers in respect of the said body sacrificed. Greg. Nyssen. in orat. de sorore Gorgonia. Chrys. demonst. quod Christus sit Deus. tom. 1. c. 20. 25. Aug. ep 86. De ciu. Dei li. 8 c. 27. & li. 22. c. 10. Confess. li. 10. c. 43. Cont. Faust. Manich. li. 20. c. 21. Theophyl. in 23. Mat. And vvhen it is called a table, it is in respect of the heauenly foode of Christs body and blood receiued.

15. The hoste of praise.) Though it may signifie the spiritual sacrifices of praise and thankes-giuing of vvhat sort soeuer: yet it specially may be thought to sig nifie the great Sacrifice of the B. body and blood of Christ: not as vpon the Crosse, vvhich vvas but once done in bloudy sort, but as in the Church, and nevv Testament, vvhere it is daily done vnbloudily, being the proper host of laude and thankes giuing, and therfore called the Eucharist, and being the fruite and effecte of Christ and his Priests lippes or vvordes, that is, of consecration: because this sacrifice is made by the force of holy vvordes. And vvhen vve reade in the psalme and other places of the olde Testament, of the host of praise; it may be thought to be a speecie of the nevv Sacrifice, & not of euery vulgar thankes giuing, as the old fathers in the primitiue Church to hide the mysteries from the vnvvorthy or heathen, often speake. VVhat is (saith S. Augu- stine) a more holy sacrifice of praise, then that vvhich consisteth in thanks- giuing, all vvhich the faithful do knovvin the sacrifice of the Church Cont. aduers. leg. & proph. c. 18. Againe, c. 20. The Church from the times of the Apostles by the most certaine successions of Bishops, offereth to God in the body of Christ the Sacrifice of praise. And a little aftervvard, Novv Israel according to the spirit, that is, the Church

offereth a singular Sacrifice according to the spirit of vvhose house he ... not take calues nor goates, but vvil take the Sacrifice of ... not according to the order of Aaron, but according to the order of Mel... &c. See ep. 120. c. 19. & ep. 57. ad q. 1. in fine. Thus you see, vvhen the ... fathers handle the Scriptures, they finde Masse and Sacrifice in many place... vvhere the ignorant heretikes or the simple might thinke they speake ... of a common thankes giuing.

16. Gods is promerited.) This latin vvord promeretur, cannot be ex... pressed effectually in any one English vvord. It signifieth, Gods fauour to be procured by the foresaid vvorkes of almes and charitie, as by the deser... and merites of the doers. vvhich doctrine and vvord of merites the Aduer... saries like so ill, that they flee both here and els vvhere from the vvord ... translating here for, promeretur Deus, God is pleased, more neere to the Greeke, as they pretend. vvhich in deede maketh no more for them then the latin, vvhich is agreable to most auncient copies, as vve see by Primasius ... Augustines scholer. For if God be pleased vvith good vvorkes and shevv ... fauour for them, then are they meritorious, and then only faith is not the cause of Gods fauour to men.

17. Obey your Prelates.) There is nothing more inculcated in the ho... Scriptures, then obedience of the lay people to the Priests and Prelates ... Gods Church, in matters of soule, conscience, and religion. VVhereof ... Apostle giueth this reason, because they haue the charge of mens soul... and must answer for them: vvhich is an infinite preeminence and su... eriority, ioyned vvith burden, and requireth maruelous submission ... most obedient subiection of al that be vnder them and their gouerne... From this obedience there is no exception nor exemption of kings ... Princes, be they neuer so great. If they haue soules, and be Christ... men, they must be subiect to some Bishop, Priest, or other Prelate. And vvhatsoeuer he be (though Emperour of all the vvorld) if he ta... vpon him to prescribe and giue lavves of religion to the Bishops ... Priests, vvhom he ought to obey and be subiect vnto in religion, he ... be damned vndoubtedly, except he repent, because he doth against ... expresse vvord of God and lavv of nature. And by this you may see ... difference of an hereticall and a disordered time, from other Catholi... Christian daies. For heresie and the like damnable reuolts from the Church of God, is no more but a rebellion and disobedience to the Prie... of Gods Church, vvhen men refuse to be vnder their discipline, to hea... their doctrine, and interpretation of Scriptures, to obey their lavves ... counsels. This disobedience and rebellion from the Spiritual Gouernou... vnder pretence of obedience to the Temporal, is the bane of our daies, and specially of our Countrie, vvhere these nevv Sectes are properly main... teined by this false principle, That the Prince in matters of soule and reli... gion may commaund the Prelate: vvhich is directly and euidently against this Scripture and all other, that commaund the sheepe of Christes fold to obey their spiritual Officers.

21. Fit you in al goodnes.) Catartisæ, that is, make you perfect and ab... solute in al goodnes.

ANNO

ANNOTATIONS.
VPON THE CATHOLIKE EPISTLE OF IAMES THE APOSTLE.

Catholike Epistle.) The vvord Catholike though in the title of this Epistle & the rest folovving (called The Catholike Epistles) it be not vvholy in the same sense, as it is in the Creede: yet the Protestants so feare and abhorre the vvord altogether, that in some of their Bibles they leaue it cleane out, although it be in the Greeke, and in some they had rather translate ridiculously thus, The general Epistle &c. vvhereas these are famously knowen and Euseb. li. 2 hist. c. 22. specified in antiquitie, by the name of Catholike Epistles, for that they are vvritten to the vvhole Church, not to any peculiar people or person, as S. Paules are.

CHAP. I.

6 Aske in faith nothing doubting.) The Protestants vvould proue by this, that no man ought to pray vvithout assurance that he shal obtaine that vvhich he asketh. vvhere the Apostle meaneth nothing els, but that the asker of lavvful things may not either mistrust Gods povver and habilitie, or be in dissidence and despaire of his mercie: but that our doubt be onely in our ovvne vnvvorthinesse or vndue asking.

13. Let no man say that he is tempted of God.) VVe see by this, that vvhen the Scriptures (as in the Pater noster and other places) seeme to say, that God doth sometimes tempt vs, or leade vs into tentation: they meane not, that God is any vvaies the author, causer, or mouer of any man to sinne, but onely by permission, and because by his gratious povver he keepeth not the offender from tentations. Therfore the blasphemie of Heretikes, making God the author of sinne, is intolerable. See S. August. ser. 9. de diuers. c. 9.

13. God is not a tempter of euils.) The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute their euil tentations to God (for other tentations God doth send to exercise patience and proue their faith) take and translate the vvord passiuely in this sense, that God is not tempted by our euils. VVhere more conformably to the letter and circumstance of the vvordes before & after, & as agreably to the Greeke, apeirastos eacon it should be taken actiuely as it is in the Latin. that God is no tempter to euil. for being taken passiuely, there is no coherence of sense to the other vvordes of the Apostle.

14. But euery one is tempted.) The ground of tentation to sinne, is our concupiscence, & not God.

15. Concupiscence vvhen it hath conceiued.) Concupiscence (vve see here) of it self is not sinne, as Heretikes falsely teach: but vvhen by any consent of the minde vve do obey or yeld to it, then is sinne ingendred and forth vvith vs.

15. Sinne consummate ingendreth death.) Here vve see that not al sinne nor al consent vnto concupiscence is mortal or damnable, but vvhen it is consummate, that is, vvhen the consent of mans minde fully and perfectly yeldeth to the committing or liking of the acte or motion vvhereunto concupiscence moueth or inciteth vs.

25. The lavv of perfect libertie.) The lavv of the Gospel and grace of Christ, is called the lavv of libertie, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his bloud of the new Testament deliuered all that obey him, from the seruitute of sinne and the Diuel. But not as the Libertines and other Heretikes of this time vvould haue it, that in the nevv Testament euery man may follovv his ovvne liking and conscience, & may choose vvhether he vvil be vnder the lavves and obedience of Spiritual or Temporal Rulers, or no.

25. Shal be blessed.) Beatitude or saluation consisteth in vvel vvorking.

27. Religion cleane.) True religion standeth not onely in talking of the Scriptures, or onely faith, or Christes iustice: but in puritie of life, and good vvorkes, specially of charitie and mercie done by the grace of Christ. This is the Apostolical doctrine, and far from the Heretical vanitie of this time.

CHAP. II.

1. In acception of persons.) The Apostle meaneth not, as the Anabaptists and other seditious persons sometime gather hereof, that there should be no difference in Common vveales or assemblies, betvvixt the Magistrate and the subiect, the free man and the bond, the riche and the poore, betvvixt degree and an other: for, God and nature, and the necessitie of man, haue made such distinctions, and men are bound to obserue then. But it is meant onely, or specially, that in spiritual giftes and graces, in matters of faith, Sacraments, and saluation, and bestovving the spiritual functions and charges of soule, vve must esteeme of a poore man or a bond man, no lesse then of the rich man and the free, then of the Prince or the Gentleman: because as Christ him self calleth all, and endueth al sorts vvith his graces: so in faith and the like things vve must not be partial, but count al to be fellovves, brethren, and members of one head. And therfore the Apostle saith vvith a special clause, That vve should not hold or haue the Christian faith vvith or in such differences or partialities.

10. Is made guilty of al.) He meaneth not, that vvhosoeuer is a thief, is also a murderer, or that euery murderer is an aduouterer also: or that al sinnes be equal, according to the Stoikes & the Heresie of Iouinian: nor by reason, that he shal haue as great damnation that transgresseth one commandement, as if he had offended against euery precept. but the sense is, that he shal not auaile him to saluation, that he seemeth to haue kept certaine and not broken al the commaundements: seeing that any one transgression of the Lavv, proueth that he hath not obserued the vvhole, vvhich he vvas bound to do, so far as is required, and as it is possible for a man in this life. Augustine disputing profoundly in his 29. Epistle to S. Hierom, of this place of S. Iames, expounded it thus: that he vvhich offendeth in one, that is, against the general and great commaundement of loue or charitie (because it is in maner al, as being the summe of al, the plenitude of the lavv, and the perfection of the rest) breaketh after a sort and transgresseth al, no sinne being commited but either against the loue of God, or our neighbour.

13. Iudgement vvithout mercie.) Nothing giueth more hope of saluation in the next life, then the vvorkes of almes, charitie, and mercie, done to our neighbours in this life. Neither shal any be vsed vvith extremitie in the next vvorld, but such as vsed not mercie in this vvorld. Aug. de pec. merit. li. 2. c. 3. VVhich is true, not onely in respect of the iudge-

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of euerlasting damnation, but also of the temporal chastisement in Purgatorie, as S. Augustine signifieth, declaring that our venial sinnes be washed away in this vvorld vvith daily vvorkes of mercie, vvhich otherwise should be chastised in the next. See epist. 29. aforesaid in fine. and li. 21. de Ciu. Dei cap. in fine.

14. VVhat shal it profite, if a man say he hath faith?) This vvhole passage of the Apostle is so cleere against iustification or saluation by onely faith, manifestly defended by the Protestants, and so euident for the necessitie, merite, & concurrence of good vvorkes, that their first author Luther and such as exactly folovv him, boldly (after the maner of Heretikes) vvhen they can make no shift nor false glose for the text, deny the booke to be Canonical Scripture. But Caluin and his companions disagreing vvith their Maisters, confesse it to be holy Scripture. but their shiftes and fond glose for answver of so plaine places, be as impudent as the denying of the Epistle vvas in the other. vvho vvould neuer haue denied the booke, the-rby to shevv themselues Heretikes, if they had thought those vulgar euasions that the Zuinglians and Caluinists do vse (vvhereof they vvere not ignorant) could haue serued. In both sortes the Christian Reader may see, that al the Heretikes vaunting of expresse Scriptures & the vvord of God, is no more but to delude the vvorld. vvhereas in deede, be the Scriptures neuer so plaine against them, they must either be vvrested to sound as they say, or els they must be no Scriptures at all. And to see Luther, Caluin, Beza, & their fellovves, sitte as it vvere in iudgement of the Scriptures, to allovv or disallovv at their pleasures, it is the most notorious example of Heretical pride & miserie that can be. See their prefaces and censures vpon this Canonical Epistle, the Apocalypse, the Machabees, and other.

20. Knovv o vaine man.) He speaketh to al heretikes that say, faith onely vvithout vvorkes doth iustifie, calling them vaine men, and comparing them to Diuels.

21. Abraham vvas he not iustified by vvorkes?) It is much to be noted that S. Augustine in his booke de fide & operibus c. 14. vvriteth, that the heresie of onely faith iustifying or sauing, vvas an old Heresie euen in the Apostles time, gathered by the false interpretation of some of S. Paules profound disputation in the Epistle to the Romans, vvherein he commended so highly the faith in Christ, that they thought good vvorkes vvere not auailable: adding further, that the other three Apostles, Iames, Iohn, and Iude, did of purpose vvrite so much of good vvorkes, to correct the said error of onely faith, gathered by the misconstruction of S. Paules vvordes. Yea vvhen S. Peter (Ep. 2. c. 3.) vvarneth the faithful that many things be hard in S. Paules vvritings, and of light vnlearned men mistaken to their perdition: the said S. Augustine affirmeth, that he meant of his disputation concerning faith, vvhich so many Heretikes did mistake to condemne good vvorkes. And in the preface of his commentarie vpon the 31. Psalme, he vvarneth al men, that this deduction vpon S. Paules speache, Abraham vvas iustified by faith, therfore vvorkes be not necessarie to saluation: is the right vvay to the gulfe of Hel and damnation.

And lastly (vvhich is in it self very plaine) that vve may see this Apostle did purposely thus commend vnto vs the necessitie of good vvorkes, and the inanity and insufficiencie of onely faith, to correct the errour of such as misconstrued S. Paules vvordes for the same: the said holy Doctor noteth that of purpose he tooke the very same example of Abraham, vvhom S. Paul said to be iustified by faith, and declareth that he vvas iustified by good vvorkes, specifying the good vvorke for vvhich he vvas iustified and blessed of God, to vvitte, his obedience and immolation of his onely sonne. But knovv S. Paul saith that Abraham vvas iustified by faith, see the Annotations vpon that place, Ro. 4. v. 2.

22. Faith did vvorke vvith.) Some Heretikes hold, that good vvorkes are pernicious to ſaluation and iuſtification: other, that though they be not hurtful but required, yet they be no cauſes or vvorkers of ſaluation, much leſſe meritorious, but are as effectes and fruites iſſuing neceſſarily out of faith. Both vvhich fictions, falshods, and ſlightes from the plaine truth of Gods vvord, are refuted by theſe vvordes, vvhen the Apoſtle ſaith, That faith vvorketh together vvith good vvorkes: making faith to be a coadiutor or cooperator vvith vvorkes, and ſo both ioyntly concurring as cauſes and vvorkers of iuſtification: yea aftervvard he maketh vvorkes the more principal cauſe, vvhen he reſembleth faith to the body, and vvorkes to the ſpirit or life of man.

23. The friend of God.) By this alſo an other falſe and friuolous euaſion of the Heretikes is ouertaken, vvhen they feine, that the Apoſtle here vvhen he ſaith, vvorkes do iuſtifie, meaneth that they shevv vs iuſt before men, and auaile not to our iuſtice before God. For the Apoſtle euidently declareth that Abraham by his vvorkes vvas made or truely called the friend of God, and therfore vvas not (as the Heretikes ſay) by his vvorkes approued iuſt before man onely.

24. Not by faith onely.) This propoſition or ſpeache is directly oppoſite or contradictorie to that vvhich the Heretikes hold. For the Apoſtle ſaith, Man is iuſtified by good vvorkes, and not by faith only. but the Heretikes ſay, Man is not iuſtified by good vvorkes, but by faith only. Neither can they pretend that there is the like contradiction or contrarietie betvvixt S. Iames ſpeache and S. Paules. for though S. Paul ſay, man is iuſtified by faith, yet he neuer ſaith, by faith onely, nor euer meaneth by that faith vvhich is alone, but alvvaies by that faith vvhich vvorketh by charitie, Gal. 5. as he expoundeth him ſelf. Though concerning vvorkes alſo, there is a difference betvvixt the firſt iuſtification, vvhereof S. Paul ſpecially ſpeaketh: and the ſecond iuſtification, vvhereof S. Iames doth more ſpecially treate. Of vvhich thing (See the annot. vpon the epiſtle to the Romans c. 4. v. 13.) vvhere there is ynough ſaid.

The fathers in deede vſe ſometimes this excluſiue, ſola, onely: but in far other ſenſe then the Proteſtants. For ſome of them there by exclude only the vvorkes of Moyſes lavv, againſt the Ievves: ſome, the vvorkes of nature and moral vertues vvithout the grace or knovvledge of Chriſt, againſt the Gentiles: ſome, the neceſſitie of external good vvorkes vvhere the parties lacke time and meanes to doe them, as in the caſe of the penitent theefe: ſome, the falſe opinions, ſectes, and religions contrarie to the Catholike faith, againſt Heretikes and miſcreants: ſome exclude reaſon, ſenſe, and arguing in matters of faith and myſterie, againſt ſuch as vvil beleeue nothing but that they ſee or vnderſtand: ſome, the merite of vvorkes done in ſinne before the firſt iuſtification: ſome, the arrogant Phariſaical vaunting of mans ovvne proper vvorkes and iuſtice, againſt ſuch as referre not their actions and good deedes to Gods grace. To theſe purpoſes the holy Doctors ſay ſometimes, that only faith ſaueth and ſeueth: but neuer (as the Proteſtants vvould haue it) to exclude from iuſtification and ſaluation, the cooperation of mans free vvil, diſpoſitions and preparations of our hartes by praiers, penance, and ſacraments, the vertues of hope and charitie, the purpoſe of vvel vvorking and of the obſeruation of Gods commaundements: much leſſe, the vvorkes and merites of the children of God, proceeding of grace and charitie, after they be iuſtified and are novv in his fauour: vvhich are not only diſpoſitions and preparations to iuſtice, but the meritorious cauſe of greater iuſtice, and of ſaluation.

25. Rahab.) This Apoſtle alleageth the good vvorkes of Rahab by vvhich ſhe vvas iuſtified, and S. Paul (11. Heb.) ſaith ſhe vvas iuſtified by fa-

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which are not cõtrarie one to the other for both is true, that she vvas saued by faith, as one saith: and that she vvas saued by her vvorkes, as the other saith. But is vvere vutruely said, that she vvas saued either by onely faith, as the Heretikes say: or by onely good vvorkes, as no Catholike man euer said. But because some Iewes and Gentil Philosophers did affirme: they, that they should be saued by the vvorkes of Moyses lavv: these, by their moral vvorkes: therfore S. Paul to the Romãs disputed specially against both, proving that no vvorkes done vvithout or before the faith of Christ, can serue to iustification or saluation.

26. Faith vvithout vvorkes is dead.) S. Iames (as the Protestants feine) saith that faith vvithout good vvorkes is no faith, and that therfore it iustifieth not, because it is no faith for he saith that it is dead vvithout vvorkes, as the body is dead vvithout the soule, and therfore being dead hath no vitality or efficacie to iustifie or saue. But it is a great difference, to say that the body is dead, and to say that faith vvithout vvorkes is no faith. And if a dead body be notvvithstanding a true body, then according to S. Iames comparison here, a dead faith is notvvithstanding a true faith, but yet not available to iustification, because it is dead, that is, because it is onely faith vvithout good vvorkes.

And therfore it is a great impudencie in Heretikes, and a hard shift, to say that the faith of vvhich the Apostle disputeth al this vvhile, is no true or properly called faith at all. It is the same faith that S. Paul defined and commended in al the 11. chapter to the Hebrues, and the same vvhich is called the Catholike faith, and the same vvhich being formed & made aliue by charitie, iustifieth. Mary true it is, that it is not that special faith vvhich the Heretikes feine onely to iustifie, to vvit, vvhen a man doth firmely beleeue as an article of his faith, that him self shal be saued. this special faith it is not vvhereof the Apostle here speaketh. for neither he, nor S. Paul, nor any other sacred vvriter in al the holy Scriptures euer speake or knovve of any such forged faith.

CHAP. III.

1. Many maisters.) He meaneth principally Sect-maisters that make them selues seueral Ringleaders in sundry sortes of nevv deuised doctrines: euery one arrogating to him self to be maister, and none so humble as to be a scholer, either to Gods Church and true Pastors, or to other guides and authors of the said sectes. So did Zuinglius disdaine to be Luther scholer, & Caluin to be the folovver of Zuinglius.

5. And vaunteth greate things.) Megalaschei.

15 For this not vvisedom.) The difference betvvixt the humane vvisedom specially of heretikes: and the vvisedom of the Catholike Church & her children.

CHAP. IIII.

6. And giueth greater grace.) The boldnes of Heretikes adding here the vvord Scripture to the text thus, And the Scripture giueth greater grace.

8. A proach toe God.) Free vvil & mans ovvne endeuour necessarie in comming to God.

8. Purifie your hartes.) Man (vve see here) maketh him self cleane and purgeth his ovvne hart. VVhich derogateth nothing to the grace of God being he principal cause of the same. Yet Protestants thinke vve derogate from Christs Passion, vvhen vve attribute such effects

to our owne vvorkes, or to other secundarie helpes and causes.

11. Detract not.) He forbiddeth detraction, euil speaking, slaundering.

15. If oure Lorde vvill.) Al promises and purposes of our vvorldly affaires are to be made vnder condition of Gods good liking & pleasure, and it becommeth a Christian man to haue vsually this forme of speache in that case, If God vvil, if God otherwise dispose not.

CHAP. V.

1. VVeepe howlinge,) A feareful description of the miseries that shal befall in the next life to the vnmerciful couetous men.

4. The hire.) To withhold from the poore or labourer the hire or vvages that is due or promised to him for his seruice or vvorke done, is a great iniquitie, and one of those fiue sinnes vvhich in holy Vvrite be said to call for vengeance at Gods hand, as vve see here. They be called in the Catechisme, Sinnes crying to heauen. The other foure be, Murder, Gen. 4. v. 10. Vsurie, Exod. 22. v. 25. The sinne against nature, Gen. 18. v. 20. The oppression and vexation of vvidowes, pupilles, strangers, and such like. Ib. & Exod 3. v. 9.

7. Receiue the timely.) He meaneth either fruite or raine.

12. Sweare not.) He forbiddeth not al othes, as the Anabaptists falsely say for iniustice and iudgement vve may be by our lavvful Magistrate put to sweare, & may lavvfully take an othe, as also for the aduantaging of any necessarie truth vvhen time and place require. but the custom of sweering, and al vaine, light, and vnnecessarie othes in our daily speache do displease God highly, and are here forbidden by the Apostle, as also by our Sauiour Mat. 5.

14. Let him bring in the Priests.) The Protestants for their sperial hatred of the holy order of Priesthod, as els vvhere often, so here they corrupt the text euidently, translating Presbyteros, elders. As though the Apostle had meant men of age, and not such as vvere by holy office, Priests. S. Chrysostom vvho knevv the sense and signification of the Greeke vvord according to the Ecclesiastical vse and the vvhole Churches iudgement, better then any Protestant aliue, taketh it plainely for Sacerdotes, that is, Priests. li. 3. de Sacerdotio propè initium. And if they confesse that it is a vvord of office vvith them also, though they call them Elders, and not Priests: then vve demaund vvhether the Apostle meane here mē of that function vvhich they in their nevv Churches call Elders. If they say no, as they must needes (for Elders vvith them are not deputed specially to publike prayinges administration of the Sacraments, such as the Apostle here requireth to be sent for) then they must needes graunt, that their Elders answer not to the function of those vvhich in the nevv Testament are called Presbyteri in Greeke and Latin, and therfore both their translation to be false and fraudulent, and also their naming of their nevv degrees or orders to be fond and incongruous.

If they say their Ministers be correspondent to such as vvere called Presbyteri in holy vvrite and in the Primitiue Church, and that they are the men vvhom the Apostle willeth to be called for to anoile the sicke & to pray for him, vvhy do they not then translate Presbyteros, Ministers? vvhich they might doe vvith as good reasō, as call such as they haue take in steede of our Catholike Priests, Ministers. VVhich vvord being in large acception common to al that haue to doe about the celebratiō of diuine things, vvas neuer appropriated by the vse either of Scripture or of the holy Church to that higher function of publike administration of the Sacraments

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ſeruice, vvhich is Prieſthod: but to the order next vnder it, vvhich is ...ſhip. And therfore if any ſhould be called Miniſters, their Dea... properly ſhould be ſo termed. And the Proteſtants haue no more ...e to keepe the auncient Greeke vvord of Deacon, appropriated to that ... by the vſe of antiquity, then to keepe the vvord Prieſt, being made ... peculiar to the ſtate of ſuch onely as miniſter the holy Sacraments, ... after the Sacrifice of the Altar. But theſe fellovves folovv neither Gods ... nor Eccleſiaſtical vſe, nor any reaſon, but mere phantaſie, noueltie, ... hatred of Gods Church. And hovv litle they folovv any good rule or ...ſon in theſe things may appeare by this, that here they auoid to tranſla... Prieſts, and yet in their Communion booke, in their order of viſiting the ..., they commonly name the Miniſter, Prieſt.

14. Anoiling vvith oile.) Here is the Sacrament of extreme Vnction ſo plainely promulgated (for it vvas inſtituted, as al other Sacraments of the new Teſtament, by our Sauiour Chriſt him ſelf, and, as Venerable Bede thinketh and other auncient vvriters, the anoiling of the ſicke vvith oile Marc. 6. pertaineth thereunto) that ſome Heretikes, for the euidence of this place alſo (as of the other for good vvorkes) deny the Epiſtle. Other (as the Caluiniſts) through their confidence of cunning ſhiftes and gloſes, confeſsing that S. Iames is the author, yet condemne the Church of God for vſing and taking it for a Sacrament. But vvhat dishonour to God is it (we pray them) that a Sacrament ſhould be inſtituted in the matter of oile, more then in the element of vvater? vvhy may not grace & remiſsion of ſinnes be annexed to the one as vvelas to the other, vvithout derogation to God?

But they ſay, Sacraments endure for euer in the Church, this but for a ſeaſon in the Primitiue Church. VVhat Scripture telleth them that this general and abſolute preſcription of the Apoſtle in this caſe, ſhould endure but for a ſeaſon? vvhen vvas it taken avvay, abrogated, or altered? They ſee the Church of God hath alvvaies vſed it vpon this vvarrant of the Apoſtle, vvho knevve Chriſts meaning and inſtitution of it better then theſe diſtrued men, vvho make more of their ovvne fond gheſſes and coniecture, grounded neither on Scripture nor vpon any circumſtance of the text, nor any one authentical author that euer vvrote, then of the expreſſe vvord of God. It vvas (ſay they) a miraculous practiſe of healing the ſicke, during onely in the Apoſtles time, and not long after. VVe aske them vvhether Chriſt appointed any certaine creature or external element vnto the Apoſtles generally to vvorke miracles by. Him ſelf vſed ſometimes clay and ſpittle, ſometimes he ſent them that vvere diſeaſed, to vvash them ſelues in vvaters. but that he appointed any of theſe or the like things for a generall medicine or miraculous healing onely, that vve reade not. for in the beginning, for the better inducing of the people to faith and deuotion, Chriſt vvould haue miracles to be vvrought by ſundry of the Sacraments alſo. VVhich miraculous vvorkes ceaſing, yet the Sacraments remaine ſtill vnto the vvorldes end.

Againe vve demaund, vvhether euer they read or heard that men vvere ſo generally commaunded to ſeeke for their health by miraculous meanes? Thirdly, vvhether al Prieſts, or (as they call them) Elders, had the gift of miracles in the primitiue Church? No, it can not be, for though ſome had, yet al theſe indifferently of vvhom the Apoſtle ſpeaketh, had not the gift: and many that vvere no Prieſts, had it, both men and vvomen, vvhich yet could not be called for, as Prieſts vvere in this caſe. And though the Apoſtles and others could both cure men and reuiue them againe, yet there vvas no ſuch general precept for ſicke or dead men, as this, to call for the Apoſtles to healc or reſtore them to life againe. Laſtly, had any external element or miraculous practiſe, vnles it vvere a Sacrament, the promiſe of remiſsion of alkinde of actual ſinnes ioyned vnto it? or could S. Iames haue

take such a ceremonie him self, that could saue both body and soule, by giuing health to the one, and grace & remission to the other? At other time these contentious vvranglers raile at Gods Church, for annexing only the remissiō of venial sinnes to the element of vvater, made holy by the Priests blessing thereof in the name of Christ, & his vvord: & loe here they are driuē to hold that S. Iames prescribed a miraculous oile or creature vvhich had much more povver & efficacie. Into these straites are such miscreāts brought that vvil not beleeue the expresse vvord of God, interpreted by the practise of Gods vniuersal Church.

Venerable Bede in 9. Luc. saith thus. It is cleere that this custome vvas deliuered to the holy Church by the Apostles themselues, that the sicke should be anointed vvith oile consecrated by the Bishops blessing. See for this, and for the assertion & vse of this Sacrament, S. Innocentius ep. 1. ad Decentium Eugubinum cap. 8. 10. 1. Conc. & Lib. 2. de visitatione infirmorum in S. Augustine cap. 4. Concil. Cabilonense 2 cap. 48. Conc. VVormatiense cap. 72. to. 3 Conc. Aquisgra. c. 8. Florentinum, and other later Councels. S. Bernard in the life of Malachie in fine. This holy oile because the faithful savv so haue such vertue in the primitiue Church, diuers caried it home and occupied it in their infirmities, not vsing it in the Sacramental sort vvhich the Apostle prescribeth, as the Aduersaries vnlearnedly obiect vnto vs: but as Christians novv do (and then also did) concerning the vvater of Baptisme, vvhich they vsed to take home vvith them after it vvas hallovved and to giue it their diseaded to drinke.

15. The praier of faith.) He meaneth the forme of the Sacrament, that is, the vvordes spoken at the same time vvhen the partie is anoiled, vvhich no doubt are most auncient and Apostolike. Not that the vvord or praier alone should haue that great effect here mentioned, but ioyned vvith the foresaid vnction, as is plaine.

15. Shal saue.) The first effect of this Sacrament is, to saue the soule, by giuing grace and comfort to vvithstand the terrours and tentations of the enemie, going about (specially in that extremitie of death) to driue men to desperation or distresse of minde and other damnable inconueniences. the vvhich effect is signified in the matter of this Sacrament specially.

15. Shal lift him vp.) VVhen it shal be good for the saluation of the partie, or agreable to Gods honour, this Sacrament restoreth also a man to bodily health againe, as experience often, teacheth vs. VVhich yet not done by vvay of miracle, to make the partie sodenly vvhole, but by Gods ordinarie prouidence and vse of second causes, vvhich othervvise should not haue had that effect, but for the said Sacrament. This is the second effect.

15. They shal be remitted him.) VVhat sinnes soeuer remaine vnremitted, they shal in this Sacrament and by the grace thereof be remitted, if the persons vvorthely receiue it. this is the third effect. S. Chrysostom of this effect saith thus: They (speaking of Priests) do not onely remit sinnes in baptisme, but aftervvard also, according to the saying of S. Iames. If any be sicke, let him bring in the Priests &c. Li. 3. de Sacerd. prope initū. Let the Protestants marke that he calleth Presbyteros, sacerdotes: that is, Priests, and maketh them the onely ministers of this Sacrament, and not elders or other lay men. By al vvhich you see this Sacrament of al other to be maruelous plainely set forth by the Apostle. Onely sicke men and (as the Greeke vvord Asthenei tis giueth) mē very vveake must receiue it: onely Priests must be the ministers of it: the matter of it is holy oile: the forme is praier, in such sort as vve see novv vsed: the effects be as is foresaid. Yet this so plaine a matter and so profitable a Sacrament, the enemie by Heretikes vvould vvholy abolish.

16. Confesse therefore youre sinnes.) The heretikes translate, Acknowledge your sinnes. &c. So litle they can abide the very vvord of confession.

16. Con-

16. Confesse therfore.) It is not certaine that he speaketh here of sacramental Confession: yet the circumstance of the letter vvel beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it hom. 2. in Leuit. & Venerable Bede vvriteth thus, In this sentence (saith he) there must be this discretion, that our daily and litle sinnes vve confesse one to an other, vnto our equals, and beleeue to be saued by their daily praier. but the vncleannes of the greater leprosie, let vs according to the lavv open to the Priest, and at his pleasure in vvhat maner and hovv long time he shal commaund, lervs be careful to be purified. But the Protestants fleing from the very vvord confession in despite of the Sacrament, translate thus, Acknovvledge your faultes one to an other. They do not vvel like to haue in one sentence, Priests, praying ouer the sicke, anoiling them, forgiuing them their sinnes, confession, and the like.

17. Ho praied.) The Scriptures to vvhich the Apostle alludeth, make no mention of Elias praier. therfore he knevv it by tradition or reuelation. VVhereby vve see that many things vnvvritten be of equal truth vvith the things vvritten.

20. Maketh to be conuerted.) Here vve see the great revvard of such as seeke to conuert Heretikes or other sinners from errour and vvickednes: and hovv necessarie an office it is, specially for a Priest.

20. Shal saue.) VVe see, it derogateth not from God, to attribute our saluation to any man or Angel in heauen or earth, as to the vvorkers thereof vnder God, by their praiers, preaching, correction, counsel, or other vvise. Yet the Heretikes are so tolish and captious in this kinde, that they can not heare patiently, that our B. Lady or others should be counted meanes or vvorkers of our saluation.

20. And couereth a multitude of sinnes.) He that hath the zeale of conuerting sinners, procureth there by mercie and remission to him self vvhich is a singular grace.

ANNOTATIONS VPON THE FIRST EPISTLE OF PETER THE APOSTLE.

CHAP. I.

13. Of youre minde.) Chastitie not onely of body but also of minde is required. S. Bede vpon this place.

17. Toe euery ons vvorke.) God vvil iudge men according to euery ones vvorkes, and not by faith onely.

18. Youre fathers tradition.) He meaneth the errours of Gentility. or if he vvrite to the Ievves dispersed, he meaneth the yoke of the Lavv vvith the fond and heauy additions of their later Maisters, called Deuteroses. The Heretikes, to make it sound to the simple against the traditions of the Churche, corrupt the text thus, VVhich you haue receiued by tradition of the fathers.

CHAP. II.

5. Spiritual hostes.) Here vve see, that as he speaketh of spiritual hostes, vvhich euery Christian man offereth, so he speaketh not properly of priesthod, vvhen he maketh al Priests, but of a spiritual priesthod. Vvhich spiritual priesthod vvas also in al the Iewes: but the priesthod (properly so called) vvas onely in the sonnes of Aaron, and they offered the sacrifices (properly so called) vvhich none besides might offer.

9. A kingly priesthod.) The Protestants can no more gather of this, that al Christians be Priests: then, that al be kings: as is most plaine Ap. 1. 6. & 5. 10. Thou hast made vs a kingdom (or kings) & priests.

13. Be subiect.) Not onely our Maister Christ, but the Apostles and al Christians vvere euer charged by such as thought to bring them in hatred vvith Princes, vvith disobedience to kings and temporal Magistrates. therfore both S. Paul (Ro. 13.) and this Apostle do specially vvarne the faithful that they giue no occasion by their il demeanure to secular Princes, that the Heathen should count them disobedient or seditious vvorkers against the States of the vvorld.

13. To euery humane creature.) So he calleth the temporal Magistrate elected by the people, or holding their Soueraignty by birth & carnal propagation, ordained for the vvordly vvealth, peace, and prosperitie of the subiects: to put a difference betvvixt that humane Superiority, and the spiritual Rulers and regiment, guiding and gouerning the people to an higher end, and instituted by God him self immediatly. for Christ did expresly constitute the forme of regiment vsed euer since in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apostles and Disciples, giuing them their seueral authorities. Aftervvard Act. 1. God guided the lot for choise of S. Mathias in Iudas place: and the Holy Ghost expresly and namely seuered and chose Paul and Barnabas vnto their Apostolical function: and generally the Apostle saith of al spiritual Rulers, The holy Ghost hath placed you to rule the Church of God.

13. To euery humane creature for God.) So is the Greeke, but the Protest. in fauour of temporal lavves made against the Cath. religion, translate it very falsely thus, to al maner ordinance of man: them selues boldly forcing Ecclesiastical decrees as meas ordinances.

And although al povver be of God, and kings rule by him, yet that is no othervvise, but by his ordinarie concurrence, and prouidence, vvhereby he procureth the earthly cõmodity or vvealth of men, by maintaining of due superiority and subiection one tovvards an other, and by giuing povver to the people and Commonvvealth to choose to them selues some kinde or forme of Regiment, vnder vvhich they be content to liue for their preseruation in peace and tranquillity. But Spiritual superiority is far more excellent, as in more excellent sort depending, not of mans ordinance, election, or (as this Apostle speaketh) creation, but of the Holy Ghost, vvho is alvvaies resident in the Church (vvhich is Christs body mystical) and therfore an other manner of Commonvvealth then the earthly) concurring in singular sort to the creation of al necessarie Officers in the said Church, euen to the vvorlds end, as S. Paul vvriteth to the Ephesians.

Lest therfore the people, being then in so presise sort alvvaies vvarned of the excellencie of their Spiritual gouernours (Heb. 13.) and of their obedience tovvard them, might neglect their dueties to Temporal Magistrates, specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other vvere then: therfore S. Peter here vvarneth them to be subiect, for their bodies and goods and other temporal things, euen to the vvorldly Princes both Infidels and Christians, vvhom he calleth humane creatures.

13. To

13. To the king as excelling.) Some simple heretikes & others also vnlearned, at the beginning, for lacke of better places, vvould haue proued by this, that the king vvas head of the Church, and aboue al spiritual rulers: and to make it sound better that vvay, they falsely translated it, To the king as to the cheefe head, in the Bible of the yere 1562. But it is euident that he calleth the king, the precellent or more excellent, in respect of his Vicegerents vvhich he calleth Dukes or Gouernours that be at his appointment: and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens soules: vvho could not in that charge be vnder such Kings or Emperours as the Apostle speaketh of: no more then the kings or Emperours then, could be heads of the Church, being Heathē men and no members thereof, much lesse the cheefe members. See a notable place in S. Ignatius ep. ad Smyrnenses, vvhere he exhorteth them first to honour God, next the Bishop, then the king.

This is an inuincible demonstration, that this text maketh not for any spiritual claime of earthly kings, because it giueth no more to any Prince then may and ought to be done and graunted to a Heathen Magistrate. Neither is there any thing in al the nevv Testament that proueth the Prince to be head or cheefe gouernour of of the Church in spiritual or Ecclesiastical causes, more thē it proueth any heathen Emperour of Rome to haue been, for they vvere bound in temporal things to obey the heathen being lavvful kings, to be subiect to them euen for conscience, to kepe their temporal lavves, to pay them tribute, to pray for them, and to doe al other natural duties: and more no scriptures binde vs to doe to Christian kinges.

16. Not as hauing.) There vvere some Libertines in those daies, as there be nevv, that vnder pretence of libertie of the Gospel, sought to be free from subiection and lavves of men as nevv vnder the like vvicked pretence, Heretikes refuse to obey their spiritual rulers & to obserue their lavves.

17. Loue the fraternity.) In this speache is often commended the vnitie of al Christians among them selues.

18. But also the vvaivvard.) The VVieleffistes and their folovvers in these daies, sometimes to moue the people vnto sedition, hold and teach that maisters and magistrates lose their authoritie ouer their seruants and subiects, if they be once in deadly sinne, and that the people in that case neede not in conscience obey them. VVhich is a pernicious and false doctrine, as is plaine by this place, vvhere vve be expresly commaunded to obey euen the il conditioned. VVhich must be alvvaies vnderstood, if they commaund nothing against God. for then this rule is euer to be folovved. VVe must obey God rather then men. Act. 5. 29.

23. Did not reuile.) Oue antelidorei.

CHAP. III.

19. To them that vvere in prison.) S. Aug. in his 99. Epistle in principio, confesseth this place to be exceding hard to vnderstand, & to haue many difficulties vvhich he could neuer explicate to his ovvne satisfactiō. Yet vnto Heretikes this and al other textes be easie, not doubting but that is the sense vvhich them selues imagin, vvhatsoeuer other mendeeme thereof. S. Augustine onely findeth him self sure of this, that Christs descending into Hell in soule after his death, is plainely proued hereby. VVhich thing he declareth there, to be conformable to diuers other expresse vvordes of holy VVrite, and namely to this same Apostles sermon Act. 2. And at length he concludeth thus, Quis ergo nisi infidelis negauerit fuisse apud inferos Christum? that is, Therfore vvho but an infidel, vvil deny that Christ vvas in Hell? Calvin then (you see) vvith al his folovvers are infidels, vvho

in deede of this deſcending of Chriſt in ſoule after his death, haue inuented an other deſperate kinde of Chriſts being in Hel, vvhen he vvas yet aliue on the Croſſe. S. Athanaſius alſo in his epiſtle cited by S. Epiphanius hær. 77. in principio, and in his booke de Incarnatione Verbi propius initio, S. Cyril de recta fide ad Theodoſium, Oecumenius, and diuers others vpon this place, proue Chriſts deſcending to Hel. As they likevviſe declare vpon the vvordes folovving, that he preached to the ſpirites or ſoules of men deteined in Hel or in Priſon.

But vvhether this vvord Priſon or Hel be meant of the inferiour place of the damned, or of Limbus patrum called Abrahams boſome, or ſome other place of temporal chaſtiſement: and, to vvhom he preached there, and vvho by his preaching or preſence there vvere deliuered, and vvho they vvere that are called, Incredulous in the daies of Noe: al theſe things S. Auguſtine calleth great profundities, confeſſing him ſelf to be vnable to reache vnto it: onely holding faſt and aſſured this article of our faith, that he deliuered none deputed to damnation in the lovveſt hel, and yet not doubting but that he releaſed diuers out of places of paines there. vvhich can not be out of any other place then Purgatorie. See the ſaid Epiſtle, vvhere alſo he inſinuateth other expoſitions for explication of the manifold difficulties of this hard text, vvhich vvere to long to reherſe, our ſpecial purpoſe being onely to note briefely the things that touche the controuerſies of this time.

20. Incredulous ſometime.) They that take the former vvordes, of Chriſts deſcending to Hel, and deliuering ſomaine there deteined, do expound this, not of ſuch as died in their infidelitie or vvithout al faith in God, for ſuch vvere not deliuered: but either of ſome that once vvere incredulous and aftervvard repented before their death: or rather and ſpecially of ſuch as othervviſe vvere faithful, but yet truſted not Noes preaching by his vvorke and vvord, that God vvould deſtroy the vvorld by vvater. VVho yet being othervviſe good men, vvhen the matter came to paſſe, vvere ſorie for their errour, and died by the floud corporally, but yet in ſtate of ſaluation, and being chaſtiſed for their fault in the next life, vvere deliuered by Chriſts deſcending thither, and not they onely, but others in the like condition. For the Apoſtle giueth theſe of Noes time but for an example.

21. Of the like forme.) The vvater bearing vp the Arke from ſinking, and the perſons in it from drovvning, vvas a figure of Baptiſme, that likevviſe ſaueth the vvorthie receiuers from euerlaſting perishing. As Noe (ſaith S. Auguſtine) vvith his, vvas deliuered by the vvater and the vvood, ſo the familie of Chriſt by Baptiſme ſigned vvith Chriſts Paſſion on the Croſſe. Li. 12. Cont. Fauſtum c. 14. Againe he ſaith, that as the vvater ſaued none out of the Arke, but vvas rather their deſtruction: ſo the Sacrament of Baptiſme receiued out of the Catholike Church at Heretikes or Schiſmatikes hands, though it be the ſame vvater and Sacrament that the Catholike Church hath, yet profiteth none to ſaluation, but rather vvorketh perdition. VVhich yet is not meant in caſe of extreme neceſsitie, vvhen the partie ſhould die vvithout the ſaid Sacrament, except he tooke it at an Heretikes or Schiſmatikes hand. Neither is it meant in the caſe of infants, to vvhom the Sacrament is cauſe of ſaluation, they being in no fault for receiuing it at the hands of the vnfaithful, though their parents and frendes that offer them vnto ſuch to be baptized, be in no ſmall fault. S. Hierom to Damaſus Pope of Rome, compareth the See to the Arke, them that communicate vvith it, to them that vvere ſaued in the Arke, al other Schiſmatikes and Heretikes, to the reſt that vvere drovvned.

21. The examination of a good conſcience.) The Apoſtle ſeemeth allude here to the very forme of Catholike Baptiſme, conteining ce-

interrogatories and solemne promises made of the articles of the Christian faith, and of good life, and renouncing Satan and al his pompes and vvorkes. vvhich (no doubt) howsoeuer the Caluinists esteeme of them, are the very Apostolike ceremonies vsed in the ministration of this Sacrament. See S. Denys in fine Ec. hierarchiæ. S. Cyril li. 12. in Io. c. 64. S. Augustine ep. 23. S. Basil de Sp. sancto c. 12. and 15. S. Ambrose de ijs qui mysterijs initiantur c. 2. 3. 4.

CHAP. IIII.

6. VVas it euangelized to the dead.) It hath the same difficulty and sense that the other like vvordes haue before, Chap. 3. See the annotation there v. 19. and S. Aug. ep 69 & Oecumenius vpon this place.

9. Charitie couereth.) Faith onely cannot iustifie, seeing that charitie also doth cause remission of sinnes. And saying charitie, he meaneth loue and charitable vvorkes towvard our neighbours, vnto vvhich vvorkes of mercie the Scriptures do specially attribute the force to extinguish al sinnes. See S. Augustine c. 69. Enchiridij and tract. 1. in ep. 1. Io. c. 1. and venerable Bede vpon this place. And in the like sense the holy Scriptures commonly commend vnto vs almes and deedes of mercie for redemption of our sinnes. Prouerb. c. 10. Ecclesiastici 12. v. 2. Danielis c. 4. v. 24.

17. That iudgement begin.) In this time of the new Testament, the faithful and al those that meane to liue godly (specially of the Clergie) must first and principally be subiect to Gods chastisement and temporal afflictions, vvhich are here called iudgement. VVhich the Apostle recordeth for the comfort and confirmation of the Catholike Christians, vvho vvere at the time of the vvriting hereof, exceedingly persecuted by the heathen Princes & people.

18. If the iust.) Not that a man dying iust and in the fauour of God, can aftervvard be in doubt of his saluation, or may be reiected of God: but that the iust being both in this life subiect to assaults, tentations, troubles, and dangers of falling from God and losing their state of iustice, & also oftentimes to make a straite count, & to be temporally chastised in the next life, cannot be saued vvithout great vvatch, feare, and trembling, and much labouring and chastisement. And this is far contrarie to the Protestants doctrine, that putteth no iustice but in faith alone, maketh none iust in deede and in truth, teacheth men to be so secure and assured of their saluation, that liued vvickedly al his life, if he onely haue their faith at his death, that is, if he beleeue stedfastly that he is one of the elect, he shal be as sure of his saluation immediatly after his departure, as the best liuer in the vvorld.

CHAP. V.

1. Seniors.) Though the Latin, Senior, be not appropriated to holy order by vse of speache, neither in the Latin nor in our language: yet it is plaine that the Greeke vvord Presbyter, vvhich the Apostle here vseth, is here also (as commonly in other places of the new Testament) a vvord of Ecclesiastical office, and not of age, and is as much to say as Priest or Bishop. For the Apostle him self being of that order, speaketh (as by his vvordes it is plaine) to such as had charge of soules, saying, Feede the flocke of God vvhich is among you. Because vve folovv the vulgar latin translation, vve say Seniors and Senior: vvhereas otherwise vve might and should

say

ly according to the Greeke. The Prieſts therfore I beſeech, my ſelfe fellow-prieſt vvith them. So doth S. Hierom read (Preſbyteros compresbyteros) and expound ep. 65. So translateth Eraſmus, and Beza him ſelf.

2. Prouiding.) Epiſcopoundes.

2. Neither for filthy lucre ſake) Deſire of lucre, or to exerciſe holy functions for gaine, is a filthy fault in the Clergie, and therfore much to be auoided.

3. Ouerruling.) Not ſuperiority, preeminence, ſouereinty, or rule on the one ſide, nor obedience, ſubiection, and inferiority on the other ſide, be forbidden in the Clergie: but tyrannie, pride and ambitious domination be forbidden, and humility, meekenes, moderation are commended in Eccleſiaſtical Officers. the Greeke vvord cata kyrieuontes here of ruling or ouerruling, being the ſame that our Sauiour vſeth in the Goſpel of the tyrannical rule of ſecular Heathen Princes, ſaying to his Apoſtles, Mat. 20. v. 25. that it ſhal not be ſo among them: according as here the prince of the Apoſtles teacheth his brethren the Eccleſiaſtical rulers.

3. The Clergie.) Some of the English newv translations turne it corruptly, Parishes: others, heritages: both, to auoid the moſt knowen, true and common vvord in al Chriſtian languages, to vvit, Clergie, a vvord, by vſe of al antiquity, & agreably to the holy Scriptures, made proper to the Spiritualty or Clergie. though in an other more vulgar acception it may agree to al Chriſts choſen heritage, as vvel of lay people as Prieſts. VVhich the Proteſtants had rather folovv, becauſe they vvill haue no difference betvvene the laity & the Clergie. But the holy fathers far othervviſe euen from the beginning. VVhereof ſee S. Cyprian ep. 4. 5. 6. &c. And S. Hierom ep. 2. to Nepotianus c. 5. vvhere he interpreted this vvord. Therfore (ſaith he) Clericus, that is, a Clergie man, vvhich ſerueth the Church of Chriſt, let him firſt interprete his name, and the ſignification of the name being declared, let him endeuour to be that vvhich he is called. If cliros (Clerus) in Greeke, be called in Latin, Sors, therfore are they called Clerici, that is, Clergie men, becauſe they are of the lot of our Lord, or becauſe our Lord him ſelf is the lot or portion of Clergie men &c.

VVhich calling no doubt vvas taken out of the holy Scriptures, Num. 18. and Deutero. 18. vvhere God is called the inheritance, lot, and portion of the Prieſts and Leuites: and newv vvhen men be made of the Clergie, they ſay, Dominus pars hæreditatis meæ. that is, Our Lord is the portion of mine inheritance, but ſpecially out of the newv Teſtament. Act. 1. 17. 25. and 8. 21. VVhere the lot or office of the Eccleſiaſtical miniſterie is called by this vvord cliros, Clerus. See in Venerable Bede the cauſes vvhy this holy ſtate being ſeuered by name from the Laity, doth vveare alſo a crovvne on their head for diſtinction. Lib. 5. hiſt. Angl. c. 22.

4. Crovvne of glorie.) As life euerlaſting ſhal be the revvard of al the iuſt, ſo the preachers & Paſtors that doe vvel, for their doing ſhal haue that revvard in a more excellent degree, expreſſed here by theſe vvordes Crovvne of glorie. according to the ſaying of Daniel c. 12. They that ſleepe in the duſt of the earth, ſhal avvake, one ſort to life euerlaſting, others to euerlaſting rebuke. but ſuch as be learned ſhal ſhine as the brightnes of the firmament: and ſuch as inſtruct many to iuſtice, ſhal be as ſtarres, during al eternitie.

31. That is in Babylon.) The Proteſtants ſhevv them ſelues here (as in al places vvhere any controuerſie is, or that maketh againſt them) to be moſt vnhoneſt and partial handlers of Gods vvord. The auncient fathers, namely S. Hierom in Catalogo de ſcriptoribus Eccleſiaſticis, verbo Marcus: Euſebius li. 2. c. 14. hiſt. Oecumenius vpon this place: and many moe agree, that Rome is meant by the vvord Babylon, here alſo as in the 16 and 17 of the Apocalypſe: ſaying plainely, that S. Peter vvrote this Epiſtle at Rome, vvhich is called Babylon for the reſemblance it had to Babylon that great

great citie in Chaldæa (vvhere the Iewes vvere captiues) for magnificence, Monarchie, resort and confusion of al peoples and tongues, and for that it vvas before Christ and long after, the feate of al Ethnike superstition & idolatrie, & the slaughter house of the Apostles & other Christian men, the Heathen Emperours then keeping their cheefe residence there. See S. Leo Ser. 1. in Nati. Petri & Pauli.

This being most plaine, and consonant to that vvhich folovveth of S. Marke, vvhom al the Ecclesiastical histories agree to haue been Peters scholer at Rome, and that he there vvrote his Gospel: yet our Aduersaries fearing hereby the sequele of Peters or the Popes supremacie at Rome, deny that euer he vvas there, or that this Epistle vvas vvriten there, or that Babylon doth here signifie Rome: but they say that Peter vvrote this Epistle at Babylon in Chaldæa, though they neuer reade either in Scriptures or other holy or profane historie, that this Apostle vvas euer in that tovvne, but see their shame'es partiality: here Babylon (say they) is not taken for Rome, because it vvould folovv that Peter vvas at Rome, &c. but in the Apocalypse vvhere al euil is spoken of Babylon, there they vvil haue it signifie nothing els but Rome, and the Romane Church also, not (as the fathers interprete it) the temporal state of the Heathen Empire there. So do they folovv in euery vvord no other thing but the aduantage of their ovvne heresie. See the Annotacion vpon the last of the Romans v. 16. and vpon the 17. of the Apocalypse v. 5.

And as for their vvrangling vpon the supputation of the time of of his going thither, and the number of yeres that he vvas there, & the diuersitie that seemeth to be in the Ecclesiastical vvriters concerning the same, read B. Fisher and other that substantially answer al such auils. And if such contentious reasoning might take place, vve should hardly beleeue the principal things recorded either in Ecclesiastical histories, or in the Scriptures them selues. Concerning the time of Christs fleing into AEgypt, of the comming of the Sages to adore him, yea of the yeres of his age, & time of his death, al auncient vvriters do not agree. and concerning the day of his last supper and institution of the holy Sacrament, there is diuersitie of opinions. Shal vve therfore inferre that he neuer died, and that the other things neuer vvere? Can the Heretikes accord al the histories that seeme euen in holy Scripture to haue contradiction? Can they tel vs certainely, vvhen Dauid first came to Saul, and the like? doubt they vvhether the vvorld vvas euer created, becaufe the count of the yeres is diuers? Do they not beleeue that Paradise euer vvas, because no man knovveth vvhere it is? and such other like things infinite to rehearse? VVhich vvhen they vvere done, vvere plaine and knovven things in the vvorld: and novv for vs to call them to an account, after so many yeres, ages, and vvorldes, is but sophistication and plaine infidelitie. And this sect of the Protestants standing onely vpon distruction, and negatiues, & dealing vvith our religiõ euen as Iulian, Porphyrie, and Lucian did, it is an easie thing for them to beste vv their time in picking of quarels.

ANNO-

ANNOTATIONS VPON THE SECOND EPISTLE OF PETER THE APOSTLE.

CHAP. I.

10. By good vvorkes). Here vve see, that Gods eternal predestination and election consisteth vvith good vvorkes: yea that the certainty and effect thereof is procured by mans free vvill and good vvorkes, and that our vvel doing is a meane for vs to attaine to the effect of Gods predestination, that is, to life euerlasting, and therfore it is a desperate folly and a great signe of reprobate persons, to say, If I be predestinate, doe vvhat I vvil, I shal be saued. Nay, the Apostle saith, If thou hope to be one of the predestinate (for knovv it thou canst not) do vvel, that thou maist be the more assured to attaine to that thou hopest: or, make it sure by good vvorkes. The Protestants in such cases not much liking these vvordes, by good vvorkes, though the latin haue it vniuersally, and some Greeke copies also, as Beza confesseth, leaue them out in their translations, by their vvonted pollicie.

15. After my decease also.) These vvordes though they may be easily altered by construction into diuers senses not vntrue, yet the correspondence of the partes of the sentence going before and folovving, giue most plaine this meaning, that, as during his life he vvould not omit to put them in memorie of the things he taught them, so after his death (vvhich he knevv should be shortly) he vvould not faile to endeuour that they might be mindeful of the same. Signifying that his care ouer them should not cease by death, & that by his intercession before God after his departure, he vvould doe the same thing for them, that he did before in his life by teaching and preaching. This is the sense that the Greeke Scholies speake of, and this is most proper to the text, and consonant to the old vse of this Apostle and other Apostolike Saincts and fathers of the primitiue Church.

S. Clement in his Epistle to S Iames our Lordes brother, vvitnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Romane See, promised that after his departure he vvould not cease to pray for him & his flocke, thereby to ease him of his Pastoral burden. To. 1. Concil. ep. 1. S. Clem in initio. And S. Leo the Great one of his successors in the said See, often attributeth the good administration and gouernement thereof to S. Peters praiers and assistance: namely in these goodly vvorkes Ser. 3. in anniuers. die assumpt ad Pontif. VVe are much bound (saith he) to giue thankes to our Lord and Redeemer Iesus Christ, that hath giuen so great povver to him vvhom he made the Prince of the vvhole Church: that if in our time also any thing be done vvel & be rightly ordered by vs, it is to be imputed to his vvorkes and his gouernement, to vvhom it vvas said, (Luc. 22. 10. 21.) And thou being conuerted, confirme thy brethren: and to vvhom our Lord after his resurrection said

thrise

thrise. Feede my sheepe. VVhich now also vvithout doubt the godly Pastor doth execute, confirming vs vvith his exhortations, and not ceasing to pray for vs, that vve be ouercome vvith no tentation. &c.

Yea it vvas a common thing in the primitiue Church among the auncient Christians, and alvvaies since among the faithful, to make couenant in their life time, that vvhether of them vvent to heauen before the other, he should pray for his frende and fellovv yet aliue. See the Ecclesiastical historie of the holy virgin and Martyr Potamiæna, promising at the houre of her Martyrdom, that after her death she vvould procure mercie of God to Basilides one of the souldiars that ledde her to execution, and so she did, Euseb. li. 6. c. 4. Also S. Cyprian ep. 57. in fine. Let vs, (saith he) pray mutually one for an other, and vvhether of vs tvvo shal by Gods clemencie be first called for, let his loue continue, and his praier not cease for his brethren and sisters in the vvorld. So said this holy Martyr at that time vvhen Christians vvere so far from Caluinisme (vvhich abhorreth the praiers of Saincts & praying to them) that to be sure, they bargained before hand to haue the martyrs & other Saincts to pray for them. The same S. Cyprian also in his booke De disciplina & habitu virginum, in fine, after a godly exhortation made to the holy Virgins or Nonnes in his time, speaketh thus vnto them: Tantum tunc mementote nostri, cum incipiet in vobis virginitas honorari. that is, Onely then haue vs in remembrance, vvhen your virginitie shal begin to be honoured. that is, after their departure. VVhere he insinuateth the vse of the Catholike Church in keeping the festiual daies and other dueties tovvard the holy Virgins in heauen: S. Hier. also in the same manner speaketh to Heliodorus, saying, that vvhen he is once in heauen, then he vvil pray for him that exhorted and incited him to the blessed state of the Monastical life. Ep. 1. c. 1.

And so doth he speake to the vertuous matrone Paula after her death desiring her to pray for him, in his old age, affirming that she shal the more easily obtaine, the neerer she is novv ioyned to Christ in heauen, in Epitaph. Paulæ in fine. It vvere to long to report, hovv S. Augustine desireth to be holpen by S. Cyprians praiers (then and long before a Saint in heauen) to the vnderstanding of the truth concerning the peace and regiment of the Church li. 5. de Bapt. cont. Donatistas c. 17. And in an other place the same holy Doctor alleageth the said S. Cyprian saying, that great numbers of our parents, brethren, children, frendes, and other, expect vs in great solicitude & carefulnes of our saluation, being sure of their ovvne. li. 1. de prædest. Sanctorum c. 14. S. Gregorie Nazianzene in his orations of the praise of S. Cyprian in fine, and of S. Basil also in fine, declareth hovv they pray for the people. vvhich tvvo Saincts he there inuocateth, as al the auncient fathers did, both generally al Saincts, and (as occasion serued) particularly their special Patrones. Among the rest see hovv holy Ephrem (in orat. de laud. S. Deiparæ) praied to our B. Ladie vvith the same termes of Aduocatt. Hope, Reconciliatrix, that the faithful yet vse, and the Protestats can not abide. S. Basil ho. de 40. Martyribus in fine. S. Athanasius Ser. in Euang. de S. Deipara in fine. S. Hilarie in Psal. 124. S. Chrysostom ho. 66. ad po. Antiochenum in fine. Theodorete de curat. Græcorum affectuum li. 8. in fine. Finally al the fathers are ful of these things: vvho better knevv the meaning of the Scripture and the sense of the Holy Ghost, then these nevv interpreters doe.

16. But made beholders.) By this it is plaine, that either Iohn, Iames or Peter must be the author of this epistle. for these three onely vvere present at the Transfiguration. Mat. 17. 1.

18. Holy mount.) You see that places are made holy by Christs presence, & that al paces be not alike holy. See Annot. Act. 7. 33.

20. Priuate.) The Scriptures can not be rightly expounded of euery priuate

priuate spirit or phantasie of the vulgar reader: but by the same spirit vvher-
vvith they vvere vvritten, vvhich is resident in the Church.

CHAP. II.

2. And many shal folovv their riotousnes.) Heretikes (of vvhom he
prophecieth here) do gaine scholers, by preaching libertie, and by their o-
vvne licentious life, vvhich is specially ioyned to the heresie of these
daies.

3. Shal they vvith feined vvordes.) Al these svveete vvordes of hereti-
kes, speaking much of the vvord of the Lord, the Gospel, Iesus Christ &c.
are but termes of art to bie and sel poore mens soules.

12. Into distruction in those things.) So heretikes blaspheme the high-
est mysteries of our faith through ignorance.

19. Promising them liberty.) Vvho euer promised more libertie to
their followers then Luther, Caluin & the like, taking avvay penance,
fasting, continencie or chastitie, keeping of vovves, necessitie of good vvor-
kes (because faith doeth al) obedience to Ecclesiastical pastors and Coun-
cels, and such like?

CHAP. III.

16. Certaine things hard.) This is a plaine text to conuince the Pro-
testants, vvho (as al heretikes lightly doe and did from the beginning) say
the Scriptures be easie to vnderstand, and therfore may be not onely read
safely, but also expounded boldly of al the people, as vvel vnlearned as le-
arned: and consequently euery one by him self and his priuate spirit, vvi-
thout respect of the expositiõs of the learned fathers, or expectations of
the Churches, their Pastors and Prelates iudgment, may determine and
make choise of such sense as him self liketh or thinketh agreable. For this
is partly their saying, partly the necessarie sequele of their folish opinion,
vvhich admitteth nothing but the bare Scriptures. And Luther said that
the Scriptures vvere more plaine then al the fathers commentaries: and so
al to be superfluous but the Bible. Præfat. affert. art. damnat.

Against al vvhich Diuelish & seditious arrogancie, tending to make the
people esteeme them selues learned or sufficient vvithout their Pastors
and spiritual rulers helpe, to guide them selues in al matters of doctrine &
doubtes in religion: the holy Apostle here telleth and forevvarneth the
faithful, that the Scriptures be ful of difficultie, & specially S. Paules epistles
of al other partes of holy vvrite, and that ignorant men ad vnstable or
phantastical fellovves puffed to & fro vvith euery blast of doctrine and he-
resie, abuse, peruert, and misconster them to their ovvne damnation. And
S. Augustine saith, that the special dificulty in S. Paules epistles, vvhich ig-
norant and euil men do so peruert and vvhich S. Peter meaneth, is his
hard speache, and much commendation of that faith vvhich he saith doth
iustifie. vvhich the ignorant euen from the Apostles time, and much more
novv, haue and do so misconster, as though he had meant that
onely faith vvithout good vvorkes could iustifie or saue a man. A-
gainst vvhich vvicked collection and abuse of S. Paules vvordes,
the said father saith, al these Canonical or Catholike epistles vvere
vvritten.

But the Heretikes here to shift of the matter, and to creepe out after
their fashion, answer, that S. Peter saith not, S. Paules epistles be hard, but
that

that many things in them are hard. Which may be to the Catholikes an example of their ſophiſtical euaſions from the euidence of Gods word. As though it were not alone to ſay, Such an author or writer is hard: and, There be many things in that writer hard to be vnderſtood. For, whether it be that the argument and matter be high and paſt vulgar capacitie, as that of prædeſtination, reprobation, vocation of the Gentiles, and iuſtyfying faith: or whether his manner of ſtile and writing be obſcure: alwaye one that his epiſtles be hard, and other Scriptures alſo: becauſe S. Peter here affirmeth that by reaſon of the difficulties in them, whether in the ſtyle, or in the depth of the matter, the ignorant and vnſtable (ſuch as Heretikes be) do peruert his writings, as alſo other Scriptures, to their owne damnation. Whereby it is plaine that it is a very dangerous thing for ſuch as be ignorant, or for wilde witted fellowes, to reade the Scriptures. For ſuch conditioned men be they that become Heretikes, & through ignorance, pride, and priuate phantaſie, meeting with hard places of S. Paules epiſtles or other Scriptures, breede Hæreſies.

And that not onely the things treated of in the holy Scriptures, but alſo that the very manner of writing and enditing thereof, is high and hard, and purpoſely by Gods prouidence appointed to be written in ſuch ſort, ſee S. Auguſtine li 2. de doct. Chriſt. c. 6. and ep. 119. S. Ambroſe ep. 44. in principio. S. Hierom to Paulinus ep. 103. c. 5. 6 7. who alſo (ep. 65. c. 1.) ſaith, that in his old age when he ſhould rather haue taught then be taught, he went as far as Alexandria, onely to heare Didymus, and to haue his helpe for the vnderſtanding of the Scriptures, and confeſſeth with great thankes to the ſaid Didymus, that he learned of him that which before he knewe not. Dauid ſaith, Giue me vnderſtanding, and I will ſearche thy lawe. Pſ. 118. The Eunuch in the Acts 8. ſaid, How can I vnderſtand with out an interpreter? The Apoſtles, til Chriſt opened their ſenſe to vnderſtand the ſcriptures, Luc. 24. v. 45. could not vnderſtand them. The holy Doctors by continual ſtudie, watching, faſting, and praying, had much a doe to vnderſtand them: that great clerke S. Auguſtine confeſſing in the foreſaid epiſtle 119. c. 21. that there were many moe things that he vnderſtood not, then that he vnderſtood. The Heretikes ſay the fathers did commonly erre. and how could ſuch great wiſe learned men be deceiued in reading and expounding the Scriptures, if they were not hard? and if they were hard to them, how are they eaſie to theſe newe maiſters the Hæretikes? finally, why do they write ſo many newe gloſſes, ſcholies, commentaries, as a cart cannot carrie? Why do Luther, Zuinglius, Caluin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? whereat ſtumbled al the old heretikes & the newe, Arius Macedonius, Vigilantius, Neſtorius, Eutyches, Berengarius, Wicleffe, Proteſtants, Puritanes, Anabapriſts, and the reſt, but at the hardnes of the Scriptures? They be hard then to vnderſtand, and Heretikes peruert them to their owne damnation.

ANNO-

ANNOTATIONS.

VPON THE FIRST EPISTLE OF IOHN THE APOSTLE.

CHAP. I.

3. You may haue societie.) S. Iohn sheweth manifestly, that whosoeuer desire to be partakers with God, must first be vnited to the Churches societie, learne that faith, and receiue those Sacraments, which the Disciples receiued of the Truth it self, conuersant with them in flesh. So saith Venerable Bede vpon this place. Whereby we see there is no societie with God in sectes or schismes, nor any where but in the vnitie, fellowship, & communion of that Church which can proue it self to descend from the Apostles.

7. The bloud of Iesus.) Whether sinnes be remitted by praiers, by fasting, by almes, by faith, by charitie, by sacrifice, by Sacraments, & by the Priests, (as the holy Scriptures do plainely attribute remission to euery of these) yet none of al these do otherwise remit, but in the force, by the merite & vertue of Christs bloud: these being but the appointed meanes & instruments by which Christ will haue his holy bloud to worke effectually in vs. which meanes whosoeuer contemneth, depriueth him self of the commoditie of Christs owne bloud, & continueth still in sinne and vncleannesse, vaunt he him self neuer so much of Christs death. Which point let the Protestants marke well, and cease to beguile their poore deceiued followers, persuading them, that the Catholikes derogate frō Christs bloud, or seeke remission otherwise then by it, for that they vse humbly the meanes appointed by Christ to apply the benefite of his holy bloud vnto them.

7. From al sinne.) From original and actual, venial and mortal, a culpa & pœna, that is, from the fault and the paine due for the same. V. Bede saith, that Christs Passion doth not onely remit in Baptisme the sinnes before committed, but al other afterward also done by frailtie: yet so, if we vse for the remission of them, such meanes as be requisite and as Christ hath appointed, whereof he reckeneth some. Bede vpon this place. See S. Augustine also vpon this place. to. 9. and S. Hierome li. 2. con. Pelag. c. 3.

8. That we haue no sinne.) We gather by these wordes and the formes, that there be two sortes of sinnes: one mortal, excluding vs from light and the societie of God: an other venial, which is found euen in those that walke in the light, and are in the societie of God. Also we note against the Pelagians, that we be truely called the sonnes of God, and so iust in deede, though we be not without al sinnes, euery one of vs, as well iust as vniust, being taught and bound to confesse our offenses, and to aske pardon daily of God, by this petition of the Pater noster, Forgiue vs our debtes. Therfore S. Augustine li. de natura & grat. c. 36. reckeneth vp al the holy Patriarches, Prophets, and renowned iust persons, to haue

been

haue sinners, euen vvhen they vvere in grace and iustice: excepting alvvaies our B. Ladie, de qua propter honorem Domini, nullam prorsus, cum de peccatis agitur, habere volo quæstionem, of vvhom, saith he, for the honour of our Lord, vvhen vve talke of sinnes, I vvil haue no question. And Pelagius asking vvhat sinnes Abel & such iust men did commit, c. 38. S. Augustine answereth, that they might laugh sometime immoderately, or eate to much, or ouer somevvhat intemperatly, or plucke fruite ouer greedily, or in eating take somevvhat more then aftervvard vvas vvel digested, or haue their intention in time of praier somevvhat distracted, and such like. thus in sense S. Augustine. Vvhereby vve may learne vvhich be venial sinnes, that consist vvith true iustice & (de dono perseuerant. c. 2.) can not alvvaies be auoided euen of holy men in this life. In the booke de fide ad Petrum c. 41. are excepted from this common rule of sinnes, the children vvhich be nevvely baptized and haue not yet vse of reason to sinne either mortally or venially.

CHAP. II.

1. An aduocate.) Paracliton.

1. That you sinne not.) S. Iohn (saith V. Bede vpon this place (is not cõtrarie to him self, in that he seeketh here to make them vvithout sinne, vvhom he said in the last chapter could not be vvithout al sinnes. but in in the former place he vvarned vs only of our frailety, that vve should not arrogate to our selues perfect innocencie: here he prouoketh vs to vvatchfulnes and diligence in resisting and auoiding sinnes, specially the greater, vvhich by Gods grace may more easily be repelled.

1. An aduocate) The calling and office of an Aduocate, is in many things proper to Christ, and in euery condition more singularly and excellently agreing to him then to any Angel, Sainct, or creature liuing. though these also be rightly and truely so called, & that not onely vvithout al derogation, but much to the honour of Christs aduocation. To him holy and onely it agreeth to procure vs mercie before Gods face, by the general ransom, price, & paiment of his bloud for our deliuerie, as is said in the sentence folovving, And he in the propitiation for our sinnes, and not for ours onely, but for the vvhole vvorlds. In vvhich sort he is our onely aduocate, because he is our onely redeemer. and herevpon he alone immediatly, by and through him self and vvithout the aide or assistance of any other, man or Angel, in his ovvne name, right, and merites, confidently dealeth in our causes before God our iudge, & so procureth our pardon, vvhich is the higheft degree of aduocation that can be.

Al vvhich notvvithstanding, yet the Angels, and Saincts, and our fellovves aliue, may and do pray for vs, and in that they deale vvith God by intercession to procure mercie for vs, may iustly be called our aduocates: not so as Christ is, vvho demaundeth al things immediatly by his ovvne merites, but as secondary intercessors, vvho neuer aske not obtaine any thing for vs, but per Christum Dominum nostrum, by and through Christ our common Lord, Aduocate, and Redeemer of mankinde. And behold hovv S. Augustine (tract. 1. in ep. Io. vpon these very vvordes) prevented the Heretikes cauillations. Sed dicit aliquis &c. But some man vvil say, Do not the Saincts then pray for vs? do not Bishops then or Prelates and Pastors pray for the people? Yes, saith he: Marke the Scriptures, and you shal finde that the Apostles praied for the people, and againe desired the people to pray for them, and so the head praieth for al, and the members one for an other. And likevvise (lest the Heretikes should say, there is a difference be-

tvvixt

vvrite the liuing and the dead in this case) thus the same holy father vvriteth vpon the 85. Psalme in fine. Our Lord Iesus Christ doth yet make intercession for vs, al the Martyrs that be vvith him, pray for vs: neither vvil their intercession cease our gronings.

In this sense therfore vvhosoeuer praieth for vs, either aliue or dead, is our aduocate, as S. Augustine (ep. 59. to Paulinus circa med.) calleth Bishops, the peoples aduocates, vvhē they giue them their benediction or blessing. So doth the holy Church call our B. Lady our aduocate, by the very vvordes of S. Irenæus, li. 3. c. 33. & li. 5. post med. that you may see such speaches be no neuv inuentions of the later ages, but Apostolical. The obedient Virgin MARIE (saith he) is made the aduocate of the disobedient virgin Eue. And to confound the Protestants plainely, in that they thinke or pretend that the aduocation or patronage of Saints should be iniurious to Christ, remember that (D. Hiero. in Mat. c. 18.) our Sauiour acknovvledgeth Angels to be deputed for the protection (vvhich is nothing els but aduocation) of infants before the face of God, besides the plaine examples in the old Testament Gen. 48. v. 16 Tob. 5. v. 27. & c. 12. v. 12. Dan. 10. And this not onely the Catholike Church, but the very English Protestants themselues in their seruice booke and in the Collect of Michelmas day professe, and pray for the same protection or aduocation of Angels, and defend the same against their yonger brethren the Puritanes.

2. For the vvhole vvorlds.) S. Augustine gathereth hereof against the Donatistes, and al other Heretikes, that vvould driue the Church into corners or some certaine countries, from the vniuersalitie of al Nations (vvhereof it vvas named by the Apostles, Catholike) that the true religion and Church, and consequently the effect of Christs propitiation, death, and aduocation, pertaineth not to one age, nation, or people, but to the vvhole vvorld. S. Augustine vpon this place to. 9. tract. 1. in ep. Io.

4. He that saith he knovveth.) To knovv God here, signifieth (as it doth often in the Scriptures) to loue, that is, as in the last chapter, to be in societie vvith him, and to haue familiar and experimental knovvledge of his graces. If any vaunt them selues thus to knovv God, and yet keepe not his commaundements, he is a lier, as al Caluinistes and Lutherans, that professe them selues to be in the fauour of God by only faith: affirming, that they neither keepe, nor possibly can keepe his commaundements.

18. Many antichrists.) The holy Apostle S. Iohn (saith S Cyprian) did not put a difference betvvixt one heresie or schisme and an other, nor meant any sort that specially separated them selues, but generally called al vvithout exception, antichristes, that vvere aduersaries to the Church, or vvere gone out from the same. And a litle after, It is euident that al be here called antichristes, that haue seuered them selues from the charitie and vnitie of the Catholike Church. So vvriteth he ep. 76. nu. 1. ad Magnum. Vvhereby vve may learne, that al Heretikes, or rather Arch-heretikes be properly the precursors of that one and special Antichrist, vvhich is to come at the last end of the vvorld, & vvhich is called here immediatly before that peculiar and singular Antichrist.

19. They vvent out from vs.) An euident note and marke, vvherby to conuince al Heretikes and false teachers. to vvit, that being once of the common Catholike Christian fellovvship, they forsooke it, and vvent out from the same. Simon Magus, Nicolas the Deacon, Hymenæus, Alexander Philetus, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Caluin, and the like vvere of the common societie of al vs that be Christian Catholikes, they vvent out from vs vvhom they savv to liue in vnitie of faith, and made them selues neuv conuenticles. therfore they vvere (as the Apostle here sheweth) antichristes, and vve and al that abide in the auncient

olent fellovvship of Christian religion, that vvent not out of their fellovvship, in vvhich vve neuer vvere, nor of any other societie of knovven Christians, can not be Schismatikes or Heretikes, but must needes be true Christian Catholike men. Let our aduersaries tel vs, out of vvhat Church vve euer departed, vvhen, and vvhere, and vnder vvhat persons it vvas that vve reuolted, as vve can tel them the vere, the places, the Ringleaders of their reuolt.

19. They vvere not of vs.) He meaneth not, that Heretikes vvere not, or could not be in or of the Church, before they vvent out or fel into their herehe or schisme: but partly that many of them vvhich aftervvard fal out, though they vvere before vvith the rest, and partakers of al the Sacraments vvith other their fellovves, yet in deede vvere of naughtie life and conscience vvhen they vvere vvithin, and so being rather as il humors and superfluous excrements, then true and liuely partes of the body, after a sort may be said not to haue been of the body at al. So. S. Augustine expounderh these vvordes in his commentarie vpon this place. tract. 3. but els vvhere, more agreably as it seemeth, that the Apostle meaneth, that such as vvil not tarie in the Church, but finally forsake it to the end, in the prescience of God, and in the respect of the small benefite they shal haue by their temporal smal abode there, be not of or in the Church, though according to his present state, they are truely members thereof. Li. de cor. & gr. c. 9. & de dono perseuer. c. 8.

19. They vveare not of vs.) They vvere of vs for the time, that is, of and in the Church: other vvise they could not haue gone out. but they vvere not of the constant sort, or of the elect & predestinat: for then they had taried vvithin, or returned before their death.

19. That they may be manifest.) God permitteth heresie to be, that such as be permanent, constant, and chosen members and children of the Catholike Church, onely knovven to God before, may novv also be made manifest to the vvorld, by their constant remaining in the CHVRCH, vvhen the vvinde and blast of euery heretike or tentation driueth out the other light and vnstable persons.

20. You haue the vnction.) Crisma.

20. Knovv al things.) They that abide in the vnitie of Christes Church haue the vnction, that is, the Holy Ghost, vvho teacheth al truth. not that euery member or man thereof hath al knovvledge in him self personally, but that euery one vvhich is of that happie societie to vvhich Christ promised and gaue the Holy Ghost, is partaker of al other mens giftes and graces in the same holy Spirit, to his saluation. Neither neede any to seeke truth at Heretikes handes or others that be gone out, vvhen it is vvithin them selues and onely vvithin them selues in Gods Church. If thou loue vnitie (saith S. Aug.) for thee also hath he, vvhosoeuer hath any thing in it. take avvay enuie, it is thine vvhich I haue, it is mine vvhich thou hast, &c. Tract. 32. in Euang. Ioan.

24. You haue heard from the beginning.) Keepe that firmely & constantly vvhich you haue heard euen from the beginning, by the mouth of the Apostles: & not that only vvhich you haue receiued by vvriting.

29. VVhich doth iustice, is borne of him.) VVe see it is Apostolical doctrine, that men may do or vvorke iustice, and that so doing they be iust by their vvorkes proceding of Gods grace, & not, by faith or imputation onely.

CHAP. III.

1. And be the ſonnes of God.) Not by nature, as Chriſt is but by grace and adoption.

2. VVe ſhal ſee him as he is.) Hovv vve ſhal ſee God, & be like vnto him in the next life, ſee S. Auguſt. ep. 111. 112. & li. 12. de ciuit. Dei c. 29.

3. Sanctifieth him ſelf.) This teacheth vs that man ſanctifieth him ſelf by his free vvil vvorking together vvith Gods grace S. Auguſtine vpon this place.

4. Sinne is iniquitie.) Iniquitie is not taken here for vvickednes, as it is commonly vſed both in Latin and in our language, as is plaine by the Greeke vvord anomia, ſignifying nothing els but a ſvvaruing or declining from the ſtraight line of the lavv of God or nature. So that the Apoſtle meaneth, that euery ſinne is an obliquitie or defect from the rule of the lavv: but not contrarie, that euery ſuch ſvvaruing from the lavv, ſhould be properly a ſinne, as the Heretikes do vntruely gather, to proue that concupiſcence remaining after Baptiſme is a very ſinne, though vve neuer giue our conſent vnto it. And though in the 5. chapter folovving verſ. 17. the Apoſtle turne the ſpeache, affirming euery iniquitie to be a ſinne, yet there the Greeke vvord is not the ſame as before, anomia, but adicia. By vvhich it is plaine that there he meaneth by iniquitie, mans actual and proper tranſgreſſion vvhich muſt needes be a ſinne. See S. Auguſtine cont. Iulian. li. 5. c. 3. S. Ambr. li. de Apologia Dauid c. 13.

6. Sinneth not.) Iouinian & Pelagius falſely (as Heretikes vſe to do) argued vpon theſe vvordes, and thoſe that folovv verſ. 9. the one, that the baptized could ſinne no more: the other, that no man being or remaining iuſt could ſinne. But among many good ſenſes giuen of this place, this ſeemeth moſt agreable, that the Apoſtle ſhould ſay, that mortal ſinne doth not conſiſt togerher vvith the grace of God, & therfore can not be cõmitted by a man continuing the ſonne of God. and ſo is the like ſpeache in the 9. verſe folovving to be taken. See S. Hierom li. 2. cont. Iouinianum c. 1.

7. He that doeth iuſtice. He doth inculcate this often, that man true iuſtice or righteouſnes conſiſteth in doing or vvorking iuſtice, and that ſo he is iuſt, and biddeth them not to be ſeduced by Heretikes, in this point.

8. Sinneth from the beginning.) The Diuel vvas created holy and in grace, and not in ſinne: but he fel of his ovvne free vvil frõ God. Therfore theſe vvordes, from the beginning, may be interpreted thus, from the beginning of ſinne, and ſo the Apoſtle vvil ſay, The Diuel committed the firſt ſinne. So S. Auguſtine li. 11. de ciu. Dei c. 15. expoundeth it. The moſt ſimple meaning ſeemeth to be, that he ſinned from the beginning of the vvorld, not taking the beginning preciſely for the firſt inſtant or moment of the creation, but ſtraight vpon the beginning, as it muſt needes alſo be taken in S. Iohns Goſpel c. 8. 44.

17. And ſhal ſee his brother.) Euery man is bound to giue almes according to his abilitie, vvhen he ſeeth his brother in great neceſſitie.

22. VVe ſhal receiue, becauſe.) Let the Proteſtants be aſhamed to ſay that vve obtaine al of God by onely faith, the Apoſtle here attributing to the keeping of Gods commaundements. Note here alſo that Gods commaundements are not impoſſible to be kept, but vvere then, and are now obſerued of good men.

23. And loue one an other.) Leſt any man ſhould thinke by the vvordes next before, onely faith in Chriſt to be commaunded or to pleaſe God, he addeth to faith the commaundements of charitie or loue of our neighbour.

CHA

CHAP. IIII.

1. Beleeue not euery ſpirit.) That is, Receiue not euery doctrine of ſuch as boaſt them ſelues to haue the ſpirit. For there be many falſe prophets, that is to ſay, Heretikes, vvhich shal goe out of the Church, and challenge the ſpirit, and vaunt of Gods vvord, Scripture, and Goſpel, vvhich in deede be ſeducers.

1. Proue the ſpirites.) It is not meant by this place, as the Proteſtants vvould haue it, that euery particular perſon should of him ſelf examine, trie, or iudge vvho is a true or falſe doctor, and vvhich is true or falſe doctrine. But the Apoſtle here vvould euery one to diſcerne theſe diuerſities of ſpirites, by taking knovvledge of them to vvhom God hath giuen the gift of diſcerning ſpirites and doctrines (vvhich S. Paul expresly ſaith is giuen but to ſome, and not to euery one, 1. Cor. 12.) and by obeying the Church of God, to vvhom Chriſt hath giuen (Io. 14. 16.) the Spirit of truth. And this is onely the ſure vvay to proue the ſpirites and doctrines of theſe daies. And al they that vvould bring vs from our Paſtors and the Churches iudgement, to our ovvn o priuate trial, ſeeke nothing els but to driue vs to miſerable vncertainty in al our beleefe. as Caluin doth, vvho vpon this place ſaith, that priuate men may examine the general Councels doctrines.

2. Euery ſpirit that cõfeſſeth. The Apoſtle ſpeaketh according to that time, and for that part of Chriſtian doctrine vvhich then vvas ſpecially to be confeſſed, taught, & mainteined againſt certaine vvicked Hæretikes, Cerinthus, Ebion, and the like, that taught vvickedly againſt the perſon and both natures of Chriſt IESVS. The Apoſtle therfore giueth the faithful people this token to knovv the true teachers of thoſe daies from the falſe. Not that this marke vvould ſerue for al times, or in caſe of al other falſe doctrines, but that it vvas thẽ a neceſſarie note. As if a good Catholike vvriter, Paſtor, or parents vvould vvarne al theirs, novv in theſe daies, to giue eare onely to ſuch teachers as acknovvledge Chriſt our Sauiour to be really preſent, and ſacrificed in the B. Maſſe, & that al ſuch are true preachers and of God, the reſt to be of the Diuel, or to be counted the ſpirit of Antichriſt. VVhich ſpirit of Antichriſt (he ſaith) vvas come euen then, and is no doubt much more novv in al Hæretikes, al being precurſors of that great Antichriſt vvhich shal come tovvards the later end.

3. That diſſolueth.) To diſſolue, looſe, or ſeparate IESVS a ſunder, vvas proper to al thoſe old Heretikes that taught either againſt his Diuinitie, or Humanitie, or the Vnitie of his perſon, being of tvvo natures, as Cerinthus, Ebion, Neſtorius, Eutyches, Manes or Manichæus, Cerdon, Apelles, Apollinaris and the like. And this is one place by vvhich vve may ſee that the common Greeke copies be not euer authentical, and that our old approued translation may not alvvaies be examined by the Greeke that novv is, vvhich the Proteſtants onely folovv: but that it is to be preſuppoſed, vvhen our old Latin text differeth plainely from the Greeke, that in old time either al or the more approued Greeke reading vvas othervviſe, and that often the ſaid Greeke vvas corrupted then or ſince by Heretikes or othervviſe. For of the Greekes, S. Irenæus li. 3. c. 18. among the Latin fathers, S. Auguſtine tract. 6. in fine, S. Leo ep. 10. c. 5. and Venerable Bede did reade as vve doe. and this reading maketh more againſt the ſaid Heretikes, then that vvhich the commõ Greeke novv hath, to vvit, Euery ſpirit that cõfeſſeth not Chriſt to haue come in flesh, is not of God. vvhich is alſo in effect ſaid before

veſ.

verſ. 2. And that therfore it vvas corrupted and altered by Heretikes, ſe
vvordes of Socrates alſo a Greeke vvriter, very agreable to this pu
Neſtorius (ſaith he li. 7. c. 33.) being eloquent by nature, vvhich is oft
Heretikes, accounted him ſelf therfore learned, & diſdained to ſtudy
old interpreters, counting him ſelf better then them all: being ig
that in S. Iohns Catholike epiſtle the old (Greeke) copies had, EVERY
NE THAT DISSOLVETH IESVS, IS NOT OF GOD.
ſaith he, adding moreouer that ſuch as vvould ſeparate the diuinitie
the diſpenſation of Chriſts humanitie, tooke out of the old copies
ſenſe. for vvhich the old expoſitours noted that theſe vvhich vvould
IESVS, had corrupted this Epiſtle. See alſo the Tripartite
12. c. 4.

6. In this vve knovv.) This is the moſt ſure & general marke to kn
the true ſpirites and prophets from the falſe: that thoſe vvhich be of G
vvil heare and obey their Apoſtles and lavvful paſtors ſucceding the A
ſtles, and ſubmit them ſelues to the Church of God. the other, tha
not of God, vvil not heare either Apoſtle, paſtor, or Church, but be th
owne iudges.

12. God no man hath ſeene.) No man in this life, nor vvith cor
ties, cam ſee the proper eſſence or ſubſtance of the Deitie. See S. Augu
Paulin de videndo Deo. ep. 112.

17. That vve may haue confidence.) Confidence called in Latin Fi
cia, is neither al one vvith faith, nor a perſuaſion infallible that ma
a man no leſſe ſecure and certaine of his ſaluation, then of the things
vve are bound to beleeue, as the Proteſtants falſely teach: but it is
a hope vvel corroborated, confirmed, and ſtrengthened vpon the p
miſes and grace of God, and the parties merites. And the vvordes both
lovving & going before, proue alſo euidently againſt the Proteſtants, th
our confidence and hope in the day of iudgement dependeth not onely
pon our apprehenſion of Chriſts merites by faith, or vpon his grace a
mercie, but alſo vpon our conformitie to Chriſt in this life, in charitie
good vvorkes. And that is the doctrine of S. Peter 2. Pet. 1. 10. vvhen he ſa
Labour, that by good vvorkes you may make ſure your vocation and e
ction. and S. Paules meaning, vvhen he ſaid, 2. Tim. 4. 7, I haue foug
good fight, there is laid vp for me a crovvne of iuſtice, vvhich our L
vvil render to me in that day, a iuſt iudge.

18. Feare is not in charitie.) The Heretikes very falsly vnderſtan
this place ſo, that Chriſtian godly men ought to haue no doubt, miſtruſt,
feare of hel and damnation. VVhich is moſt euidently againſt the Scripture
commending euery vvhere vnto vs the avve and feare of God and h
iudgements. Feare him (ſaith our Sauiour Mat. 10) that can caſt body a
ſoul into hel. And Pſal. 118. Pearſe my fleſh vvith thy feare. VVhich fe
of Gods iudgements cauſed S. Paul 1. Cor. 9. & al good men to ch
their bodies, leſt they ſhould be reprobate and damned. And the w
man Prou. 28. for this cauſe affirmeth him to be happie, that is euer fe
And holy Iob. 6. 9. I feared all my vvorkes. And the Apoſtle,
VVith feare & trembling vvorke your ſaluatiō. VVhich kinde of feare
in the iuſteſt men and moſt ful of charitie, conſiſting vvel vvith the
vertue, and is called Filialis timor, becauſe it is ſuch as the good
ought to haue vvard his father.

But there is a kinde of feare vvhich ſtandeth not vvith ch
and is cleane againſt hope alſo, that vvhich bringeth ſuch perp
and anxietie of conſcience, that it inducth a man to miſtruſt
paire of Gods mercies. That ſeruile feare alſo vvhich
a man often to leaue ſinning and to doe the external vv
iuſtice, not for any loue or delight he hath in God or his lavves, bu

for feare of damnation, though it be not ill in it self, but very profitable, as that vvhich helpeth tovvard the loue of God, yet it standeth not vvith charitie neither, but is daily more and more lessened, and at length quite driuen out by charitie. Of these kinde of feares then the Apostle speaketh, and (as some expound) of the feare of men also, of vvhich our Sauiour saith, Mat. 10. Feare not them that kil the body.

CHAP. V.

3. His commaundements are not heauie.) Hovv can the Protestants say that Gods commaundements can not possibly be fulfilled or kept in this life, seing the Apostle saith, they be not heauie: and Christ saith, Mat. 11. v. 30. his yoke is svveete, & his burden light? See for the ful vnderstanding of this place. S. Augustine de perfectione iustitiæ c. 10. The Heretikes in fauour of their foresaid errour, rather translate, His commaundements are not grenous: then, are not heauie.

7. Three vvhich giue testimonie.) An expresse place for the distinction of three persons, & the vnitie of nature and essence in the B. Trinitie: against the Arians and other like Heretikes, vvho haue in diuers ages found them selues so pressed vvhich these plaine Scriptures, that they haue (as it is thought) altered and corrupted the text both in Greeke and Latin many vvaies: euen as the Protestants handle those textes that make against the. But because vve are not novv troubled vvith Arianisme so much as vvith Caluinisme, vve neede not stand vpon the varietie of readings or expositions of this passage. See S. Hierom in his epistle put before the 7. Canonical or Catholike Epistles.

16. A sinne to death.) A sinne to death is an other thing then a mortal sinne. for it is that mortal sinne onely, vvhereof a man is neuer penitent before his death, or in vvhich he continueth til death, and dieth in it. I affirme (saith S. Augustide de correp. & grat. c. 12.) that a sinne to death is to leaue faith vvorking by charitie euen til death. So likevvise in the vvordes before, a sinne not to death, is not that vvhich vve call a venial sinne, but any that a man committeth and continueth not therein til death.

16. For that I say not.) If the sinne to death vvhereof he speaketh, be the sinne vvherein a man dieth vvithout repentance, according to S. Augustines vvordes before rehersed: then the praier vvhich he speaketh of, must needes be praier for the dead. because he speaketh of praying, or not praying, for them that died in deadly sinne, exhorting vs to pray, and encouraging vs to doe it vvith confidence to be heard, if vve pray for them that departed this life not in deadly sinne: and contrarievvise in maner dissuading & discouraging vs from praying for such as continued in vvickednes euen til their liues end. And S. Augustine setteth dovvne the Churches practise agreable to the Apostles meaning, li. 21. c. 24. de Ciuit. Dei. If there be any (saith he) that perfit til death in impenitence of hart, doth the Church novv pray for them, that is, for the soules of them that so are departed? So saith he. And this is the cause, that Concilium Bracharense primum cap. 34. forbiddeth to pray for such as die in desperation, or kil them selues: and the reason, vvhy the Church forbeareth to pray for Heretikes that die in their heresie, or mainteine heresie vnto death and by their death.

And that the place is most properly or onely meant of praying for the departed, this conuinceth, that neither the Church nor any man is dehorted here from praying for any sinner yet liuing, nor for the remission of any sinne in this life: al sinnes (of vvhat sort soeuer) being pardonable, so long as the committers of them be in case and state to repent: as they be

long as they be in this vvorld. And vve ſee that the Church praieth, and is often heard, for Heretikes, Ievves, Turkes, Apoſtates, and vvhat other infidels or il men ſoeuer, during their liues. And it is great blaſphemie that the Caluiniſtes vtter vpon this place: to vvit, that Apoſtaſie and certaine other ſinnes of the reprobate, can not be forgiuen at al in this life. VVhich they hold onely to auoid the ſequele of praying for the dead vpon theſe vvordes of S. Iohn. beſides that they muſt take vpon them preſumptuouſly, to knovv and diſcerne of Gods ſecretes, vvho be reprobate, and vvho be not, and according to that, pray for ſome, and not for other ſome. al vvhich is moſt vvicked and abſurd preſumption.

As for their allegation, that S. Ieremie the Prophet vvas forbidden to pray for the Ievves, and vvarned that he ſhould not be heard, Chap. 7. 11. 14. there is great difference, firſt, he had a reuelation by the vvordes of God that they vvould continue in their vvickednes, as vve haue not of any certaine perſon, vvhereof S. Iohn here ſpeaketh. ſecondly, Ieremie vvas not forbidden to pray for the remiſſion of their ſinnes, nor had denial to be heard therein for any mans particular caſe, vvhereof the Apoſtle here ſpeaketh: but he vvas told that they ſhould not eſcape the temporal puniſhment and affliction vvhich he had deſigned for them, and that he vvould not heare him therein.

17. Al iniquity.) Adicia.

21. From idols.) It is ſo knovvē a treacherie of Heretikes to tranſlate idola images (as here and in a number of places, ſpecially of the English Bible printed the yeare 1562) that vve neede not much to ſtand vpon it. As this alſo is ſeen to al the vvorld, that they doe it of purpoſe to ſeduce the poore ignorant people, and to make them thinke, that vvhatſoeuer in the Scriptures is ſpoken againſt the idols of the Gentiles (vvhich the Prophet calleth Simulachra Gentium) is meant of pictures, ſacred images, & holy memories of Chriſt and his Saincts. Againſt ſuch ſeducers the ſecond ſacred Councel of Nice, called the ſeuenth Synode, decreeth thus Act. 4. pag. 122. Quicunque ſententias ſacræ ſcripturæ de Idolis, contra venerandas imagines adducunt, anathema. Qui venerandas imagines idola appellant, anathema. Qui dicunt quod Chriſtiani adorant imagines vt Deos, anathema, that is, Anathema to al them that bring the ſentence of holy Scripture touching Idols, againſt the venerable images, Anathema to them that call the venerable images, idols. Anathema to them that ſay, Chriſtians adore images as gods.

Novv in their later tranſlations the Heretikes perceiuing that the vvorld ſeeth their vnhoneſt dealing, corrected them ſelues in ſome places, and in this place haue put, idols, in the text: but to giue the people a vvatchvvord that the Churches images are to be compriſed in the vvord, idols, (The Bible of the yere 1577.) they haue put, images, in the margēt. But concerning this matter, it is moſt euident that neither euery idol is an image, nor euery image an idol: and that howſoeuer the origine or etymologie of the vvord, idol, may be taken in the Greeke, yet both the vvordes and the things be in truth and by the vſe of al tonges, far differing. The great dragon that the Babylonians adored (Dan. 14.) vvas an idol, but not an image: the Cherubins in Salomons temple vvere images, but not idols. and the face of the Queene in her coine or els vvhere, as Cæſars face vpon the coine that Chriſt called for, is an image, but not an idol. and the Heretikes dare not tranſlate that text of Scripture thus, VVhoſe idol is this ſuperſcription? nor call the Queenes image, the idol of the Queene: nor Chriſt the idol of his father: nor vvoman, the idol of the man: nor man, the idol of God, al vvhich in Scripture be named images for al that, and be ſo indeede, and not idols. VVhich conuinceth, that the Heretikes be falſe & corrupt tranſlatours in this place and other the like, confoun ding theſe tvvo vvordes as if they vvere al one.

But as for the hauing of images or purtraites of holy things, not onely in priuate houſes, but alſo in Churches, God him ſelf doth vvarrant vs, vvho Exod. 25. commaunded euen the Ievves them ſelues (a people moſt prone to idolatrie, and that after he had giuen them a ſpecial precept of not hauing, making, or vvorshipping of idols) to make the images of Angels (the Cherubins) and that in the ſoueraine holieſt place of adoration that vvas in the Temple, & about the Arke. yea and in reſpect of vvhich ſacred images partly, they did (as S. Hierom ſaith ep. 17. c. 3.) ſo great reuerence to the holy place called Sancta ſanctorum. If they then vvere vvarranted and commaunded to make and haue in ſo great reuerence the images of mere ſpirites or Angels, vvhoſe natural ſhade could not be expreſſed: hovv much more may vve Chriſtians haue and reuerence the images of of Chriſt, his B. mother, the Apoſtles, and other Saincts, being men, vvhoſe ſhape may be expreſſed? So doth the ſaid Nicene Councel argue againſt the Heretikes vvhich at that time vvere the Aduerſaries of images.

And note here, that eight hundred yeres agoe, they vvere ſtraight counted Heretikes, that began to ſpeake againſt images, and that Councel vvas called purpoſely for them, and condemned them for Heretikes, & confirmed the former auncient reuerence and vſe of ſacred images, vvhich began euen in our Sauiours time or litle after, vvhen good religious folke for loue & reuerence made his image, namely the vvoman that he healed of the blouddy fluxe. vvhich image vvas alſo approued by miracles, as the Eccleſiaſtical hiſtorie telleth, and namely Euſebius Eccl. hiſt. li. 7. c. 14. vvho alſo vvitneſſeth that the images of Peter and Paul vvere in his daies, as you may ſee alſo in S. Auguſtine (li. d. conſenſ. Euangeliſt. c. 10.) that their pictures commonly ſtoode together in Rome, euen as at this day. Of our Ladies image ſee S. Gregorie li. 7. ep. 5. indict. 2. ad Ianuar. & ep. 53. In vvhom alſo (li. 7. ep. 109. you may ſee the true vſe of images, & that they are the bookes of the vnlearned, and that the people ought to be inſtructed and taught the right vſe of them, euen as at this day good Catholike folke doe vſe them to helpe & increaſe their deuotion, in al Catholike Churches: yea the Luthe ans them ſelues reteine them ſtill. S. Damaſcene vvrote three bookes in defenſe of ſacred images againſt the foreſaid Hererikes.

ANNOTATIONS.

VPON THE SECOND EPISTLE OF IOHN THE APOSTLE.

6. From the beginning.) This is the rule of a Chriſtian Catholike man, to vvalke in that faith and vvorship of God vvhich he hath receiued from the beginning. VVhich is that vvhich vve novv call according to the Scriptures, the tradition of the Apoſtles: that vvhich is come to vs from man to man, from Biſhop to Biſhop, and ſo from the Apoſtles. So ſhal a faithful mā auoid ſeducers that riſe vp in euery age, teaching nevv doctrine.

10. This is doctrine.) The Apoſtles, and true Paſtors their lavvful ſucceſſors, and the Church of God in holy Councel, vſe to ſet dovvne the true doctrine in thoſe pointes vvhich Heretikes call into controuerſie. VVhich being once done and declared to the faithful, they neede no other marke or deſcription to knovv an Heretike or falſe teacher by, but that he commeth vvith an other doctrine then that vvhich is ſet dovvne to them. Neither can the Heretikes ſhift them ſelues, as novv a daies they vvould doe, ſaying, o let vs firſt be proued Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apoſtles rule. Many a good honeſt ſhepheard knovveth a vvoolfe, that can not define him. but the Apoſtle ſaith, If he bring not this ſet doctrine, he is a ſeducer. So holy Church ſaith novv, Chriſt is really in the B. Sacrament, vnder forme of bread and vvine, &c. If therfore he bring not this doctrine, he is a ſeducer, and an Heretike and vve muſt auoide him, vvhether in his ovvne definitions and cenſures he ſeeme to him ſelf an Heretike or no.

10. Receiue him not.) Though in ſuch times and places vvhere the communitie or moſt part be infected, neceſſitie often ſorteth the faithful to conuerſe vvith ſuch in vvordly affaires, to ſalute them, to eate and ſpeake vvith them, and the Church by decree of Councel, for the more quietnes of timorous conſciences prouided, that they incurre not excommunication or other cenſures for communicating in vvordly affaires vvith any in this kinde, except they be by name excommunicated or declared to be Heretikes: yet euen in vvordly conuerſation and ſecular actes of our life, vve muſt auoid them as much as vve may, becauſe their familiaritie is many vvaies contagious and noiſome to good men, namely to the ſimple: but in matter of religion, in praying, reading their bookes, hearing their ſermons, preſence at their ſeruice, partaking of their Sacraments, and al other communicating vvith them in ſpiritual things, it is a great damnable ſinne to deale vvith them.

10. Nor ſay, God ſaue you.) S. Irenæus (li 3. c. 3.) reporteth a notable ſtorie of this holy Apoſtle touching this point, out of S. Polycarpus, vvhich is this. There be ſome (ſaith he) that haue heard Polycarpe ſay, that vvhen Iohn the diſciple of our Lord vvas going to Epheſus, into a bath, to vvaſh him ſelf, and ſavv Corinthus the Heretike vvithin the ſame, he ſodenly skipt out, ſaying that he feared leſt the bath ſhould fall, becauſe Corinthus the enemie of truth vvas vvithin. So ſaith he of S. Iohn, and addeth alſo a like vvorthie example of S. Polycarpe him ſelf: vvho on a time meeting Marcion the Heretike, and the ſaid Marcion calling vpon him, and asking him vvhether he knevv him not: Yes quoth Polycarpe, I knovv thee for Satans ſonne and heire. So great feare (ſaith S. Irenæus) had the Apoſtles and their diſciples to communicate in vvord onely vvith ſuch as vvere adulterers or corrupters of the truth: as S. Paul alſo vvarned, vvhen he ſaid, Tit. 3. A man that is an Heretike, after the firſt and ſecond admonition auoid. So far Irenæus. If then, to ſpeake vvith them or ſalute them, is ſo earneſtly to be auoided according to this Apoſtles example & doctrine: vvhat a ſinne it is to commune vvith them, to ſeeke them, to marie vvith them, and ſo forth?

ANNO-

ANNOTATIONS.

VPON THE THIRD EPISTLE OF IOHN THE APOSTLE.

5. And that vpon strangers.) A great grace to be beneficial to strangers, specially to them that be of our Catholike faith and suffer for the same.

9. To beare primacie.) It seemeth (saith S. Bede) he vvas an Arch-heretike or proud Sect-maister.

10. I vvil aduertise.) That is, I vvil rebuke them and make them knowen to be vvicked, Bede.

ANNOTATIONS.

VPON THE CATHOLIKE EPISTLE OF IVDE THE APOSTLE.

4. Into riotousnes.) Diuers Heretikes abuse the libertie of Christian grace and Gospel, to the fulfilling of their carnal lustes and concupiscences.

5. That Iesus.) This is our Sauiour, not Iosue, as S. Hierom noteth ep. 27. see Abac. 3. v. 18.

8. And dispise dominion.) Such be heretikes, that vvil not be subiect to any superior, or that refuse to obey the lavves either of Spiritual or Temporal rulers. in vvhich kinde (specially in blaspheming the supreme Spiritual Magistrate) the Protestants do passe.

9. For the body of Moyses.) VVhen, vvhy, or hovv this altercation or combat vvas betvvene S. Michael and the Diuel about Moyses body, no man can declare. only this vve see that many truthes and stories vvere kept in the mouthes & hartes of the faithful, that vvere not vvritten in Scriptures canonical, as this vvas among the Ievves.

10. They blaspheme.) He speaketh of Heretikes, vvho being ignorant in Gods mysteries and the diuine doctrine of his Church, vvhen they can not reprooue the things, then they fall to execrations, irrisions, and blasphemies against the Priests, Church, and Sacraments, and vvhatsoeuer is godly.

11. Cain, Balaam, Core,) The Apostle vvould haue Heretikes specially

to be knowen by the resemblance they haue, first to Cain, in that for enuy that his brothers seruice and sacrifice was accepted and his reiected, slewe his said brother, and was a fugitiue from the face and citie of God, which is the Church. Secondly, by their resemblance to Balaam, who for money was induced to curse Gods people, as couetousnes is commonly the cause that first maketh Heretikes and false Prophets. wherevpon S. Augustine saith, He is an Heretike that for temporal commodities sake either coineth or folowveth newv opinions. S. Auguſt. li de vtil. cred. cap. 2. And lastly by the resemblance they haue with the auncient and notorious Schismatike Core, and his companions, who forsooke the ordinarie Priesthod appointed by God, and vvould needes doe sacrifice them selues vvithout calling.

Such in deede be al Heretikes, and such be al their sacraments, seruice, and offices in their Church, as Cores vvere in his schismatical tabernacles. And as pride vvas the cause of his reuolting from the obedience of Moyses and Aaron his Priests and true Gouernours: so is intolerable pride the cause of al Heretikes, forsaking their lavvful Pastors and Rulers, and namely of forsaking Christes ovvne Vicar in earth, our true Aaron, as S. Bernard calleth him. De consid. li. 2. cap. 8. To al such forsakers the Apostle here giueth the curse and Væ due to the said three, Cain, Balaam, and Core, and telleth them that the storme of darkenes and eternal damnation is prouided for them: most liuely describing al Heretikes (as in some vve to our vvoe haue experience by their maners in our daies) in al this passage euen to the end of the epistle.

19. These are they vvhich segregate them selues.) The conditions of Heretikes in the later daies, that is, euer since Christs time, not of these onely of our age. For there vvere many that forsoake Gods Church and segregated them selues from the fellovvship of the faithful euen in the primitiue Church: that vve may the lesse maruel at these mens segregating them selues, and going out from the rest into seueral sectes, vvhich S. Augustine therfore calleth Segregations.

ANNOTATIONS.

VPON THE APOCALYPSE

OF IOHN THE APOSTLE.

CHAP. I.

1. Apocalypse.) Of the Apocalypse thus vvriteth the auncient father Denys, Bishop of Corinth, as Eusebius alleageth him li. 7. c. 20. hist. Eccl. Of this booke (saith he) this is my opinion, that the matter thereof is far more profound then my vvit can reache vnto, & I doubt not but almost in euery sentence of it, there lieth hidden a certaine sense exceding mystical and maruelous, vvhich though I vnderstand not, yet I conceiue that vnder the vvordes there is a deepe meaning, and I measure not the matter by reason, but attribute al to faith, taking it to be more high and diuine, then I can by cogitation compriſe: not reprouing that vvhich I vnderstood not, but therfore I admire vvith reuerence, because my vvit can not attaine to

2. Againe S. Auguſtine ſaith, that in the Apocalypſe many things are obſcurely ſpoken, to exerciſe the minde of the reader: and yet ſome fevv things left euident, that through them a man may vvith labour ſearche out the reſt, ſpecially for that the author ſo repeateth the ſame things in diuers ſortes, that ſeeming to ſpeake of ſundry matters, in deede is found but to vrge the ſame things diuers vvaies. li. 20. de Ciuit. Dei. c. 17.

VVhich vve ſet dovvne here in the beginning, to vvarne the good Chriſtian reader, to be humble and vviſe in the reading both of al other holy Scriptures, and namely of this diuine and deepe prophecie: giuing him further to vnderſtand, that vve vvil in our Annotations, according to our former trade and purpoſe, onely or cheefely note vnto the ſtudious, ſuch places as may be vſed by Catholikes, or abuſed by Heretikes, in the controuerſies of this time, and ſome other alſo that haue ſpecial matter of edification, and that as breefely as may be, for that the volume grovveth great.

3. And keepeth thoſe things.) There be many (ſpecially novv a daies) that be great readers, hearers and talkers of Scriptures. but that is not ynough to make them good or bleſſed before God, except they keepe the things preſcribed and taught therein, according to our Sauiours ſaying (Luc. 11.) Bleſſed are they that heare the vvord of God, and keepe it.

4. To the 7. Churches.) That certaine numbers may be obſerued as ſignificatiue and myſtical, it is plaine by many places of holy Scripture, &c by the auncient Doctors ſpecial noting of the ſame to many purpoſes. VVhereby vve ſee the rashnes of our Aduerſaries, in condemning generally al religious reſpect of certaine numbers in our praiers, faſtes, or actions. Namely the number of Seuen, is myſtical, and prophetical, perfect, and vvhich (as S. Auguſtine ſaith) the Church knovveth by the Scriptures, to be ſpecially dedicated to the Holy Ghoſt: and to appertaine to ſpiritual mundation, as in the Prophets appointing of Naaman to vvash ſeuentimes in Iordan, and the ſprinkling of the bloud ſeuen times againſt the tabernacle. li. 4. quæſt. in numer. q. 33. See li. 5. c. 5. de Gen. ad lit. & li. 5. quæſt. in Deuter. q. 42. Al theſe viſions ſtand vpon Seuens, ſeuen Churches, ſeuen Angels, ſeuen ſtarres, ſeuen candleſtickes, ſeuen lampes, ſeuen trumpets, ſeuen vials, ſeuen hornes of the Lambe, ſeuen hilles, ſeuen thunders, ſeuen heades of the Dragon, ſignifying the Diuel: ſeuen of the beaſt that is Antichriſt: ſeuen of the beaſt that the harlot rid vpon: finally the number alſo of the viſions is ſpecially marked to be ſeuen, in this booke, and euery time that this number is vſed in this prophecie, it hath a myſterie & a more large meaning, then the nature of that number is preciſely and vulgarly taken for. As vvhen he vvriteth to ſeuē Churches, it is to be vnderſtood of al the Churches in the vvorld: as the ſeuen Angels, for al the Angels or gouernours of the vvhole Catholike Church: and ſo forth in the reſt, becauſe the number of Seuen, hath the perfection of vniuerſalitie in it, as S. Auguſtine ſaith li. 5 quæſt. in Deuter. q. 42.

4 From the 7. ſpirites.) The Holy Ghoſt may be here meant, and ſo called for his ſeuenfold giftes and graces, as ſome expoſitours thinke, but it ſeemeth more probable that he ſpeaketh of the holy Angels, by comparing this to the like in the 5 Chapter folovving: vvhere he ſeemeth to call theſe, the ſeuen ſpirites ſent into al the vvorld, as S Paul to the Hebrues (c. 1. 14.) ſpeaketh of Angels. and ſo the Proteſtants take it in their commentaries: vvhich vve note, becauſe thereupon they muſt needes confeſſe that the Apoſtle here giueth or vviſheth grace and peace, not from God onely, but alſo from his Angels: though that benediction commeth one vvay of God, and an other vvay, of his Angels or Sainctes, being but his creatures. And ſo they may learne, that the faithful ofte ioyning in one ſpeache. God & our Lady, our Lord & any of his Sainctes, to helpe vs or bleſſe vs, is not ſuperſtitious, but an Apoſtolical ſpeache, and ſo the Patriarch

(Gen. 48. v. 16.) The Angel that deliuereth me from al euils, bleſſe thoſe children. See the Annot. Act. 15. 28.

6. A kingdom and Prieſts.) As al that truely ſerue God, and haue the dominion and ſuperioritie ouer their cõcupiſcences and vvhatſoeuer vvould induce them to ſinne, be kings: ſo al that employ their vvorkes and them ſelues to ſerue God & offer al their actions as an acceptable ſacrifice to him, be prieſts. Neuertheleſſe, as if any man vvould therevpon affirme that there ought to be no other earthly povvers or kings to gouerne in vvorldly affaires ouer Chriſtians, he vvere a ſeditious Heretike, euen ſo are they that vpon this or the like places vvhereal Chriſtians be called prieſts in a ſpiritual ſort, vvould therfore inferre, that euery one is in proper ſignification a Prieſt, or that al be Prieſts alike, or that there ought to be none but ſuch ſpiritual prieſts. for it is the ſeditious voice of Core, ſaying to Moyſes and Aaron, Let it ſuffice you, that al the multitude is of holy ones, and the Lord is in them. VVhy are you extolled ouer the people of the Lord? Num. 16.

9. VVas in the Iland.) Banished thither for religion by Nero, or rather by Domitian, almoſt 60. yeres after Chriſtes Aſcenſion.

10. I vvas in ſpirit.) I had a viſion, and not vvith my corporal eies, but in ſpirit I beheld the ſimilitudes of the thinges folovving.

10. On the Dominical day.) Many notable pointes may be marked here. firſt, that euen in the Apoſtles time there vvere daies deputed to the ſeruice of God, and ſo made holy and different, though not by nature, yet by vſe and benediction, from other profane or (as vve call them) vvorke-daies.

Secondly, that the Apoſtles and faithful abrogated the Sabboth vvhich vvas the ſeuenth day, and made holy day for it, the next day folovving being the eight day in count from the creation; and that vvithout al Scriptures, or commaundement of Chriſt that vve reade of, yea (vvhich is more) not onely othervviſe then vvas by the Lavv obſerued, but plainely othervviſe then vvas preſcribed by God him ſelf in the ſecond commaundement, yea and othervviſe then he ordained in the firſt creation, vvhen he ſanctified preciſely the Sabboth day, & not the day folovving. Such great povver did Chriſt leaue to his Church, and for ſuch cauſes gaue he the holy Ghoſt to be reſident in it, to guide it into al truthes, euen ſuch as in the Scriptures are not expreſſed. And if the Church had authoritie & inſpiration from God, to make Sunday (being a vvorke day before) an euerlaſting holy day: and the Sunday, that before vvas holy day, novv a common vvorke day: vvhy may not the ſame Church preſcribe & appoint the other holy feaſts of Eaſter VVhitſuntide, Chriſtmas, and the reſt? for the ſame vvarrant ſhe hath for the one, that ſhe hath for the other.

Thirdly, it is to be noted that the cauſe of this change vvas, for that novv vve Chriſtians eſteeming more our redemption, then our firſt creation, haue the holy day vvhich vvas before for the remembrance of Gods accomplishment of the creation of things, novv for the memorie of the accomplishment of our redemption. VVhich therfore is kept vpon that day on vvhich our Lord roſe from life to death, vvhich vvas the day after the Sabboth, being called by the Ievves, vna or prima Sabbathi, the firſt of or after the Sabboth. Mat. 28. Act. 20. 1. Cor. 16. Fourthly, it is to be marked, that this holy day by the Apoſtles tradition alſo, vvas named Dominicus dies, our Lordes day, or the Dominike, vvhich is alſo an old Eccleſiaſtical vvord in our language. for the name Sunday is a heathenish calling, as al other of the vveeke daies be in our language: ſome impoſed after the names of planets, as in the Romans times, ſome by the name of certaine Idols that the Saxons did vvorship, & to vvhich they dedicated their daies before they vvere Chriſtians. VVhich names the Church vſeth not, but hath

Hath appointed to call the firſt day, the Dominike, after the Apoſtle here the other by the name of Feries, vntil the laſt of the vveeke, vvhich ſhe calleth by the old name. Sabboth, becauſe that vvas of God, and not by impoſition of the heathen. See the marginal Annot. Luc. 24. 1.

Laſtly obſerue, that God reuealeth ſuch great things to Prophets rather vpon holy daies, and in times of contemplation, ſacrifice, and praier, then on other profane daies. and therfore as S. Peter (Act. 10.) had a reuelation at the firſt houre of praier, and Zacharie (Luc. 1.) at the houre of incenſe, and Cornelius (Act. 10.) vvhen he vvas at his praiers the ninthe houre, ſo here S. Iohn noteth that he had al theſe marueloous viſions vpon a Sunday.

13. One like to the Sonne of man.) It ſeemeth not to be Chriſt himſelf, but an Angel bearing Chriſtes perſon, & vſing diuers ſpeaches proper to Chriſt.

13. Veſted in a Prieſtly garment.) He appeared in a long garment or veſtment proper vnto Prieſts (for ſo the vvord, poderes, doth ſignifie, as Sap. 18 24.) and that vvas moſt agreable for him that repreſented the perſon of Chriſt the high Prieſt, and appeared to Iohn being a moſt holy Prieſt, and vvho is ſpecially noted in the Eccleſiaſtical hiſtorie for his Prieſtly garment called, petalon or lamina. Euſeb. li. 3. hiſt. Eccl. c. 25. & li. 5. c. 23.

20. The ſeuen ſtarres.) The Biſhops are the ſtarres of the Church, as the Churches them ſelues are the golden candleſticks of the vvorld: no doubt to ſignifie, that Chriſt preſerueth the truth onely in and by the lavvful Biſhops and Catholike Church, and that Chriſts truth is not to be ſought for, in corners or conuenticles of Heretikes, but at the Biſhops handes, and Mat. 5. 15. vpon the candleſticke vvhich ſhineth to al in the houſe.

20. The Angels of the Churches.) The vvhole Church of Chriſt hath S. Michael for her keeper and Protector, and therfore keepeth his holy day onely by name, among al Angels. And as earthly kingdoms haue their ſpecial Angels Protectors, as vve ſee in the 10. Chapter of Daniel: ſo much more the particular Churches of Chriſtendom. See S. Hierom in 34. Ezech. But of theſe Angels it is not here meant, as is manifeſt. And therfore Angels here muſt needes ſignifie the Prieſts or Biſhops ſpecially of the Churches here, and in them. al the gouernours of the vvhole & of euery particular Church of Chriſtendom. They are called Angels, for that they are Gods meſſengers to vs, interpreters of his vvil, our keepers and directors in religion, our interceſſors, the cariers and offerers of our praiers to him, and mediators vnto him vnder Chriſt, and for theſe cauſes and for their great dignitie they are here and in other places of Scripture called Angels.

20. And the ſeuen candleſtickes.) S. Irenaus alluding to this ſaith, The Church euery vvhere preacheth the truth, and this is the ſeuenfold candleſticke, bearing the light of Chriſt &c. Li. 5. aduerſ. hær.

CHAP. II.

1. And to the Angel.) That vvhich before he vvilled him to vvrite to the church, he novv vvilleth to be vvritten to the Angels or Biſhops of the ſame onely. vvhere vve ſee, it is al one, to the Church, and to the head or gouernour therof.

1. Holdeth the ſeuen.) Much to be obſerued, that Chriſt hath ſuch care ouer the Church and the Biſhops thereof, that he is ſaid here to beare

them vp in his right hand, and to vvalke in the middes of them: no doubt to vphold and preserue them and to guide them in al truth.

2. Thy vvorkes, labour, patience &c.) Things required in a Bishop. first, good vvorkes, and great patience in tribulation. next, zeale and sharpe discipline tovvard offenders is here commended in them. thirdly, vvisedom & diligence in trial of false Apostles and preachers comming in sheepeskinnes: vvhere is signified the vvatchful prouidence that ought to be in them, that Heretikes enter not into their flockes.

4. Because thovv hast left thy first charity.) By this vve see is plainely refuted that vvhich some Heretikes hold, that a man once in grace or charitie can neuer fall from it.

5. VVil moue.) Note that the cause vvhy God taketh the truth from certaine countries, and remoueth their Bishops or Churches into captiuitie or desolation, is the sinne of the Prelates and people. And that is the cause (no doubt) that Christ hath taken avvay our golden candlesticke, that is, our Church in England. God graunt vs to remember our fall, to doe penance and the former vvorkes of charitie vvhich our first Bishops & Church vvere notable and renovvmed for.

6. Because thou hatest.) VVe see here that of al things, Christian people (specially Bishops) should haue great zeale against Heretikes and hate them, that is, their vvicked doctrine and conditions, euen as God hateth them. for vvhich onely zeale, our Lord saith here that he beareth vvith some Churches and Prelates, and saueth them from perishing.

6. Of the Nicolaites.) Heretikes haue their callings of certaine persons, as is noted at large Act. 11. 26. These had their name of Nicolas, one of the 7. first Deacons that vvere chosen Act. 6. VVho is thought to haue taught communitie of vvomen or vvives, and that it vvas lavvful to eate of meates offered to idols. VVhich later point is such a thing, as if one should hold it lavvful to receiue the bread or vvine of the nevv Communion, vvhich is a kinde of Idolothyta. that is, idolatrous meates. for though such creatures be good by creation, yet they be made execrable by profane blessings of Heretikes or Idolaters. And concerning the name of Nicolaites giuen here by our Lord him self to those Heretikes, it is a very paterne and marke vnto the faithful for euer, vvhat kinde of men they should be, that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zuinglians, &c. See S. Hieron. cont. Lucifer. in fine.

9. And thy pouerty.) This Church representeth the state of them that are spoiled of their goodes, emprisoned, & manifoldly afflicted for the catholike faith.

10. The crovvne of life.) The singular revvard of Martyrdom.

11. Of the second death.) The death of the body is the first death: the death of the soule, the second. vvhich Martyrs are surest to escape of al men.

13. VVhere Satan dvvelleth.) The special residence of Satan is vvhere the faithful are persecuted for Christes truth. vvhere not to deny the Cath. faith for feare, is much here commended.

14. To cast a scandal.) Iosephus vvriteth li. 4. Antiq. c. 6. that vvhen Balaam could not curse Gods people, nor othervvise anoy them, he taught Balac a vvay hovv to ouerthrovv them: to vvit, by presenting vnto them their Heathen vvomen very beautiful, and delicate dishes of meate offered to Bel-phegor: that so being tempted they might fall to heathenish maners and displease God. To vvhich craftie counsel of Balaam the Apostle 2. Pet. 2. 15. Iuda v. 11. resembleth Heretikes fraude, vvho by offering of liberte of meate, vvomen, Church goodes, breache of vovves, and such other licentious allurements, cause many moe to fall, then by their preaching.

19. I knovv thy vvorke.) None of these are any thing vvorth vvithout the other.

20. The

20. The vvoman Iezabel.) He vvarneth Bishops to be zelous and stout against false Prophets and Heretikes of vvhat sort soeuer, by alluding couertly to the example of holy Elias that in zeale killed 450. false prophets of Iezabel, and spared not Achab nor Iezabel them selues, but told them to their faces that they troubled Israel, that is, the faithful people of God. And vvhether there vvere any such great vvoman then, a furtherer and promotour of the Nicolaites, vvhom the Prophete should here meane, it is hard to say.

21. She vvil not repent.) See free vvil here most plainely, and that God is not the proper cause of obduration or impenitence, but man him self onely. Our Lord giueth sinners so long life, specially to expect their amendment: but Iezabel (to vvhom the Apostle here alludeth) vvould neuer repent.

22. They that commit aduoutrie vvith her.) Such as communicate vvith Heretikes, shal be damned (alas) vvith them. for, not onely such as vvere in their hartes, of Iezabels religion, or invvardly beleeued in Baal, but such as externally for feare vvorshipped him (vvhich the scriptures call, bovving of their knees to Baal) are culpable. as novv many bovv their knees to the Communion, that bovv not their hartes.

23. According to his vvorkes.) VVho seeth not here that good vvorkes deserue saluatiõ, as il vvorkes damnation: and that it is not faith alone that God revvardeth but that faith vvhich vvorketh by charitie?

26. I vvil giue him povver.) Obserue that not onely Angels haue povver and regiment ouer Countries vnder God, but novv for the honour of Christs humane nature, and for his ministerie in the vvorld, the Saincts deceased also, being in heauen, haue gouernement ouer men and Provinces, and therfore haue to doe vvith our affaires in the vvorld. VVhich is against the Heretikes of these daies, that to take avvay our praiers to Saincts, vvould spoile them of many soueraine dignities, vvherein the Scriptures make them equal vvith Angels.

28. As I also haue receiued of my father.) This great priuilege of Saincts riseth of the povver and preeminence of Christ, vvhich his father gaue him according to his humanitie, and therfore to deny it to Saincts, is to deny it to Christ him self.

CHAP. III.

4. VVhich haue not defiled their garments.) Such as haue not committed deadly sinne after baptisme.

4. Because they are vvorthy.) Note that there is in man a vvorthinesse of the ioyes of heauen, by holy life. & this is a common speeche in holy Scripture, that man is vvorthy of God, of heauen, of saluation.

5. He that shal ouercome.) In al these speaches to diuers Bishops and their Churches, he continually encourageth them to constancie in faith and good life, by setting before their eies the revvard of the next life. And yet the Caluinists vvould haue no man do good in respect of such revvard.

9. Adore before thy feete.) You see this vvord of adoration is in Scriptures vsed for vvorship of creatures also, and that to fall before the feete of holy men or Angels for duery and reuerence, is not idolatrie, except the proper honour due to God, be giuen vnto them. See the Annotations vpon the 19. & 22. Chapter concerning the Apostles prostration before the Angel. And the Aduersaries euasion, saying that the adoration vvas of God onely: and that, before the feete of the partie, signifieth nothing els but, in his presence, is false and against the phrase of Scriptures. as 4. Reg. 4. vvhere the Sunamite adored Eliseus, falling dovvne before his feete

and 4

Apoc. 4. Reg. 1. the ſonnes of the Prophets adored him to the ſame ſort, al
here this adoration can not be meant but of the Biſhop or Angel of Phila-
delphia, becauſe he promiſeth this honour as a reward, and as an effect
of his loue towardes him, ſaying, And they shal knovv that I haue loued
thee. And that vvhich he ſaith in the 22. Chapter, I fel dovvne to adore be-
fore the feete of the Angel: the very ſame he expreſſeth thus in the 19.
Chapter, I fel before his feete to adore him: making it al one, to adore be-
fore his feete, and to adore him.

11. That no man take thy crovvne.) That is, his crovvne of euerlasting life and glorie, if he perſeuere not to the end in faith & good vvorkes: ot-herviſe an other shal enter into his place, as Mathias did both to the di-gnitie of the Apoſtleship, & to the heauenly crovvne due for the vvel vſing and executing of the ſame function: vvhich Iudas might and should haue had, if he had perſeuered to the end. and as the Gentiles came into the grace and place of the Ievves. Other difficulties concerning this kin-de of ſpeache are reſolued in Schoolemen, and are not here to be ſtoode vpon.

16. Lukevvarme.) Zeale and feruour is commendable, ſpecially in Gods cauſe: and the Neuters that be neither hote nor cold, are to Chriſt and his Church burdenous and lothſome, as lukevvarme vvater is to a mans ſtoma-ke, prouoking him to vomite. and therfore he threateneth to void vp ſuch Neuters out of his mouth.

20. And knock.) God firſt calleth vpon man and knocketh at the doo-re of his hart: that is to ſay, offereth his grace. and it lieth in man to giue conſent by freevvil holpen alſo by his grace.

CHAP. IIII.

6. Foure beaſtes.) Theſe foure beaſtes, and the like deſcribed Ezech. 1. by the iudgment of the holy Doctors ſignifie the 4. Euangeliſtes, and in them al true preachers. the man, Mathevv: the lion, Marke: the calfe, Luke: the egle, Iohn.

8. Holy, holy, holy.) This vvord is thriſe repeated here, and Eſa. 6. and to the imitation therof, in the ſeruice of the holy Church, at Te Deum, and at Maſſe, ſpecially in the Preface next before the great myſteries, for the ho-nour of the three perſons in the B. Trinitie, and that the Church militant may ioyne vvith the triumphant, and vvith al the orders of Angels, vvho alſo are preſent at the conſecration, and doe ſeruice there to your common Lord and Maiſter. as S. Chryſoſtom vvriteth li. 6. de Sacerdotio. and ho. 1. de verb. Eſa. to. 1. The Greekes call it, the hymne Triſagion, that is, Thrie ſit holy.

CHAP. V.

1. A booke vvritten.) S. Gregorie taketh it to be the booke of holy Scripture. li 4. Dialog. c. 42.

3. Nor vnder the earth.) He ſpeaketh not of the damned in Hel, of vvhom there could be no queſtion: but of the faithful in Abrahams boſo-me, & in Purgatorie.

5. Behold the lion.) So did Iacob (Gen. 49.) call Chriſt, for his kingly fortitude in ſubduing the vvorld vnto him.

6. A Lambe

8. A Lambe ſtandige.) So Chriſt is called for that he is the immaculate hoſt or ſacrifice for our ſinnes.

8. The praiers of Saincts.) Hereby it is plaine that the Saincts in heauen offer vp the praiers of faithful and holy perſons in earth (called here ſaincts, and in Scripture often) vnto Chriſt. And among ſo many diuine & vnſearcheable myſteries ſet downe vvithout expoſition, it pleaſed God yet, that the Apoſtle him ſelf ſhould open this one point vnto vs, that theſe odours be the landes and praiers of the faithful, aſcending and offered vp to God as incenſe, by the Saincts in heauen. that ſo the Proteſtants may haue no excuſe of their errour. That the Saincts haue no knowvledge of our affaires or deſires.

9. Becauſe thovv vvaſt ſlaine, and haſt redeemed vs.) This maketh againſt the Caluiniſtes vvho are not content to ſay that vve merite not, but that Chriſt merited not for him ſelf. Calu. Philip. 2. v. 9.

10. A kingdom and prieſts.) To ſerue God and ſubdue vices and ſinnes, is to reigne or to be a king ſpiritually. likevviſe to offer vnto him the ſacrifices of good vvorkes, is to be a prieſt after a ſort: though neither the one nor the other in proper ſpeache. See the Annotation before Chap. 1. verſ. 6.

13. Euery creature.) He meaneth the creatures in heauen, as Angels and Saincts. the holy perſons in earth, and thoſe that vvere in Limbo, or be in Purgatorie (for of the damned in hel he can not ſpeake in this caſe:) laſtly, of the peoples in Ilands (here called the ſea) vvhich the Prophets vſe often to name ſeuerally, vvhē they foretel the ſpreading of Chriſts glorie through the vvorld. as Eſa. c. 49. Heare ye Ilandes and you people afar of. &c.

13. And to the Lambe.) Al the ſaid creatures are bound to giue honour, not onely to God, but to Chriſt as man, and our redeemer: & ſo they here doe.

CHAP. VI.

9. Vnder the altar. Chriſt as man (no doubt) is this altar, vnder vvhich the ſoules of al Martyrs liue in heauen, expecting their bodies, as Chriſt their head hath his body there alreadi. And for correſpondence to their place or ſtate in heauen, the Church laieth commonly their bodies alſo or relikes neere or vnder the altars, vvhere our Sauiours body is offered in the holy Maſſe: and hath a ſpecial prouiſo that no altars be erected or conſecrated vvithout ſome part of a Saincts body or relikes. Conc. African. can. 50. Carthag. 5. can. 14. See S. Hierom cont. vigilant c. 5. S. Auguſtine de ciuit. li. 8. c. 27. S. Gregorie li. 5. ep. 50. li. 1. ep. 52. li. 2. ep. 58. VVhervnto the Prophet ſeemeth here to allude, making their ſoules alſo to haue their being in heauen, as it vvere vnder the altar. But for this purpoſe note vvel the vvordes of S. Auguſtine (or vvhat other auncient vvriter ſoeuer vvas the author thereof) Ser. 11. de Sanctis. Vnder the altar (ſaith he) of God I ſavv the ſoules of the ſlaine. VVhat is more renerent or honorable, then to reſt vnder that altar on vvhich ſacrifice is done to God, and in vvhich our Lord is the Prieſt: as it is vvriten, Thou art a Prieſt according to the order of Melchiſedec? Rightly do the ſoules of the iuſt reſt vnder the altar, becauſe vpō the altar our Lordes body is offered. neither vvithout cauſe do the iuſt there call for reuenge of their bloud, vvhere alſo the bloud of Chriſt is ſhed for ſinners. and many other goodly vvordes to that purpoſe.

This place alſo the vvicked heretike Vigilantius (as S. Hierom vvriting againſt him vvi neſſeth c. 1.) abuſed to proue, that the ſoules of Martyrs and other Saincts vvere included in ſome certaine place, that they could not be preſent at their bodies and monumentes (vvhere Chriſtian

people

people vſed in the primitiue Church to pray vnto them, as Catholike [illegible] doe yet) nor be vvhere they lift, or vvhere men pray vnto them. To vvh[illegible] the holy doctor anſvvereth at large, that they be vvhereſoeuer Chriſt [illegible] according to his humanitie: for vnder that altar they be. Part of his vvo[illegible]des be theſe, that you may ſee hovv this bleſſed father refuted in that [illegible] retike the Caluiniſtes ſo log before they vvere borne. Doeſt thou (ſaith he) preſcribe lavves to God? Doeſt thou fetter the Apoſtles, that they may be kept in priſon til the day of iudgement, and be kept from their Lord, of vvhom it is vvritten, They folovv the Lambe vvhither ſoeuer he goeth. Apoc. 14. If the Lambe be in euery place, then they that be vvith the Lambe, muſt be euery vvhere. And if the diuel and vvicked ſpirites gadding abrode in the vvorld vvith paſsing celeritie, be preſent euery vvhere: ſhall holy Martyrs after the sheading of their bloud, be kept cloſe vnder an altar, that they can not ſturre out from thence? So anſvvereth this learned doctor.

VVhich misliketh our Caluiniſtes ſo much, that they charge him of great errour, in that he ſaith, Chriſt according to his humanitie is euery vvhere, as though he vvere an Vbique tarie Proteſtant. VVhere, if they had any iudgement, they might perceiue that he meaneth not, that Chriſt or his Saincts should be perſonally preſent at once in euery place a like, as God is: but that their motion, ſpeede, and agilitie to be vvhere they lift, is incomparable, and that their povver and operation is accordingly. vvhich they may learne to be the holy doctors meaning, by the vvordes that folovv of the Diuel and his miniſters: vvhom he affirmeth to be euery vvhere no othervviſe but by their exceding celeritie of being & vvorking miſchiefe novv in one place, novv in an other, and that in a moment. For though they be ſpirites, yet are they not euery vvhere at once according to their eſſence. And for our nevv Diuines it vvere a hard thing to determine, hovv long Satan (that told our Lord he had circuited the earth Iob. 1.) vvas in his iourney, and in the particular conſideration and tentation of Iob: and hovv many men he aſſaulted in that his one circuite, No, no. ſuch curious companions knovv nothing, nor beleeue nothing, but that they ſee vvith corporal eies, and teach nothing but the vvay to infidelitie.

To. And they cried.) S. Hierom alſo againſt the ſaid Virgilantius, reporteth, that he vſed an argument againſt the praiers of Saincts out of this place, for that theſe Martyrs cried for reuenge, and could not obtaine. But vve vvil report his vvordes, that you may ſee hovv like one heretike is to an other, theſe of our daies to thoſe of old. Thou ſaieſt in thy booke (ſaith S. Hierom c. 3.) that vvhiles vve be aliue, one of vs may pray for an other: but after vve be dead, no mans praier shal be heard for an other: ſpecially ſeing the Martyrs asking reuenge of their bloud, could not obtaine. So ſaid the Heretike. Againſt vvhich the holy Doctor maketh a long refutation, proving that they pray much more after they be in heauen, then they did here in earth: and that they shal be much ſooner heard of God, then vvhen they vvere in the vvorld.

But for the Heretikes argument framed out of theſe vvordes of the Apocalypſe thus, Theſe Martyrs did not obtaine, ergo Saincts de not pray for vs: it vvas ſo friuolous, and the antecedēt ſo manifeſtly falſe, that he vouchſaued not to ſtand about it. For it is plaine that the Martyrs praiers vvere heard, and that their petition ſhould be fulfilled in time appointed by God (vvherevnto they did and do al vvaies conforme them ſelues) for it vvas ſaid vnto thē, That they ſhould reſt yet a litle time, til &c. And that Martyrs praiers be heard in this caſe, our Saulour teſtifieth Luc. 18. ſaying, And vvil not God reuenge his elect that crie to him day & night? I ſay to you, he vvil quickly reuerege them And if God do not heare the Saincts ſometime nor graunt their requeſtes, is it therfore conſequent that they do not or may not pray? Then Chriſt him ſelf ſhould not haue praied his fa-

ther

that to remoue the bitter cuppe of death from him, becauſe that petition was not graunted.

10. Reuengeſt thou not?) They do not deſire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies and the perſecutors of his Church and Saincts, that vvil not repent, may be confounded: and that our Lord vvould accelerate his generall iudgement, that ſo they might attaine the perfect crovvne of glorie promiſed vnto them, both in body and ſoule: vvhich is to deſire the reſurrection of their bodies, vvhich then ſhal triumph perfectly and fully ouer the perſecutors that ſo cruelly handled the bodies of the elect, vvhich ſhal then appeare glorious to the enemies confuſion.

11. To euerie one of them one.) This one ſtole ſignifieth the glorie or bliſſe of the ſoule onely. but at the day of iudgement they ſhal haue it doubled by adding the glorie of their body alſo.

11. Til their fellovv ſeruantes be complete.) There is a certaine number that God hath ordained to die for the teſtimonie of truth and the Catholike faith, for conformitie of the members to the head Chriſt our cheefe Martyr, and til that number be accompliſhed, the generall condemnation of the vvicked perſecutors ſhal not come, nor the generall revvard of the elect.

12. And behold there vvas made a greate earth-quake.) The tribulation that ſhal fall in the time of Antichriſt.

CHAP. VII.

3. Til vvee ſigne.) It is an alluſion to the ſigne of the Croſſe vvhich the faithful beare in their foreheads, to ſhevv they be not aſhamed of Chriſt. S. Auguſt. tract. 43. in Io.

4. Of euery tribe.) Of al the tribes put togither, ſo many, 144000.

9. A greate multitude.) The elect of the Gentiles.

9. And palmes.) Boughes of the palme tree be tokens of triumph and victorie.

CHAP. VIII.

3. And ſtoode before the alter.) The Prieſt ſtanding at the altar praying & offering for the people in the time of the high myſteries, Chriſt himſelf alſo being preſent vpon the altar, is a figure of this thing, & therevnto he alludeth.

4. Of the incenſes of the prayers.) If this be S. Michael or any Angel, and not Chriſt himſelf, as ſome take it, Angels offer vp the praiers of the faithful, as the 24. Elders did chap. 5. for this vvord Saincts, is taken here for the holy perſons on earth, as often in the Scripture: though it be not againſt the Scriptures, that the inferior Sainct or Angel in heauen ſhould offer their praiers to God by their ſuperiors there. But hereby vve conclude againſt the Proteſtants, that it derogateth not from Chriſt, that Angels or Saincts offer our praiers to God. as alſo it is plaine of Raphael Tob. 12. 12.

CHAP.

CHAP. IX.

1. I sawe a starre.) The fall of an Arch heretike, as Arius, Luther, &c. out of the Church of God. VVhich haue the key of Hel to open & bring forth al the old condemned hereſies buried before in the depth.

3. There issued forth locuſtes into the earth.) Innumerable pety heretikes folovving their Maiſters after the opening & the ſmoke of the bottomleſſe pit.

4. Nor any greene thing.) The Heretikes neuer hurt or ſeduce the greene tree, that is, ſuch as haue a liuing faith vvorking by charitie. but commonly they corrupt him in faith vvho should otherwiſe haue perished for ill life, and him that is reprobate, that hath neither the ſigne of the Croſſe (vvhich is Gods marke) in the forehead of his body, nor the note of election in his ſoule.

7. Prepared into battel.) Heretikes being euer ready to contend, do pretend victorie, and counterfeit gold: in shape as men, as ſmothe and delicate as vvomen, their tongues and pennes ful of gall and venim: their hartes obdurate: ful of noiſe and shuffling: their doctrine as peſtiferous and ful of poiſon, as the taile and ſting of a ſcorpion. but they endure for a litle ſeaſon.

20. And the reſt.) Pagans, Infidels, and ſinful impenitent Catholikes muſt be condemned alſo.

20. Neither haue done pœnance.) This phraſe being the like both in grecke and latin, ſignifieth ſuch ſorovvful & penal repentance as cauſeth a man to forſake his former ſinnes, and depart from them. See the ſame phraſe c. 2. 21. 22. & Act. 8. v 22.

20. Idols of gold.) Here againe the nevv Translatours abuſe the people, for idols ſaying images: the place being plainely againſt the pourtraites of the Heathen Gods, vvhich are haue and in the Pſalme 95. called, demonia, Diuels.

CHAP. X.

4. And vvrite them not.) Many great myſteries and truthes are to be preſerued in the Church, vvhich for cauſes knovven to Gods prouidence are not to be vvriten in the booke of holy Scripture.

5. Lifted vp his hand, to heauen.) This vvas the maner of taking an othe by the true God. as Deut. 32.

9. And deuoure it.) By earneſt ſtudie and meditation.

9. It shalbe ſvveete.) Svveete in the reading, but in fulfilling, somevvhat bitter, becauſe it commandeth vvorkes of penance and ſuffring of tribulations.

CHAP. XI.

2. The holy city tvvo and fourty monethes.) Three yeres and a halfe. VVhich is the time of Antichriſts reigne and perſecution.

3. My tvvo vvitneſſes.) Enoch and Elias, as it is commonly expounded. for, that Elias shal come againe before the larer day, it is a moſt notorious

a thing (to vse S. Augustines vvordes) in the mouthes and hartes of faithful men. See li.20.de Ciuit.Dei c.29. Tract. 4. in Ioan. and both of Enoch and Elias, Lib.1.de pec.merit. c.3. So the rest of the Latin Doctors as, S.Hierom ad Pammach ep.61.c.11.& in Psal.20. S.Ambrose in Psal.45.S. Hilarie 20.can.in Mat. Prosper li.vltimo de Promissionibus c.13. S.Gregorie li.14.Moral.c.11.& ho.12.in Ezech.Beda in 9.Marci.The Greeke fathers also, as S.Chrysostom ho.58.in Matt,& ho.4.in 2.Thessal.& ho.22. in Gen.& ho.22.in ep.ad Hebr.Theophylacte and Oecumenius in 17.Matthei.S.Damascene li.4 de Orthodoxa fide c.27.

Furthermore, that they liue also in Paradise, it is partly gathered out of the Scripture Eccliei 44.16 vvhere it is plainely said of Enoch, that he is translated into Paradise, as al our Latin examplars do reade: and of Elias, that he vvas taken vp aliue, it is euident 4.Reg.2. And S.Irenæus saith, it is the tradition of the Apostles, that they be both there.li.5.in initio. Diuus Presbyteri (saith he) qui sunt Apostolorum Discipuli. So say the Priests of Auncients that are the scholers of the Apostles. See S.Iustine q 85. ad orthodoxos. Finally, that they shal returne into the companie of men in the end of the vvorld, to preache against Antichrist, and to inuite both Ievves and Gentiles to penance, and so be martyred, as this place of the Apocalypse seemeth plaine, so vve haue in part other testimonies hereof. Mal.4. Eccli.44.16.48.11. Mat.17.11. See also Hyppolytus booke of Antichrist and the end of the vvorld. Al vvhich being vvel considered, the Heretikes are to contentious and incredulous, to discredite the same, as they commonly doe.

7. The beast.) The great Antichrist.

8. The streates of the greate city.) He meaneth Hierusalem, named Sodom and Aegypt for the imitation of them in vvicknes. So that vve see his cheefe reigne shal be there, though his tyrannie may extend to al places of the vvorld.

10. The earth shalbe glad.) The vvicked reioyce, vvhen holy men are executed by the tyrants of the vvorld, because their life and doctrine are burdonous vnto them.

15. The kingdom of this vvorld.) The kingdom of this vvorld vsurped before by Satan & Antichrist, shal aftervvard be Christes for euer.

18. And to render.) To repay the hire or vvages (for so both the Greeke vvord and the latin signifie) due to holy men, proueth against the proteastants, that they did truely merite the same in this life.

CHAP. XII.

1. A vvoman.) This is properly & principally spoken of the Church and by allusion, of our B. Lady also.

4. And his tayle drevv.) The spirites that fall from their first state into Apostasie vvith him and by his meanes.

4. He might deuoure her sonne.) The Diuels endeuour against the Churches children, and specially our B. Ladies onely sonne the head of the rest.

6. The vvoman fled.) This great persecution that the Church shal flee from, is in the time of Antichrist, and shal endure but three yeres and a halfe, as is noted v.14. in the margent. In vvhich time for al that, she shal not vvant our Lordes protection, nor true Pastors, nor be so secrete, but al faithful men shal knovv and folovv her: much lesse shal she decay, erre in faith or degenerate and folovv Antichrist, as Heretikes do vvickedly

follow

ſcene. As the Church Catholike nowe in England in this time of perſecu-
becauſe it hath no publike ſtate of regiment nor open free exerciſe of hir
functions, may be ſaid to be fled into the deſert, yet it is neither vnkn-
vven to the faithful that folowe it, nor the enemies that perſecute it: as th-
hidde company that the proteſtants talke of, vvas for ſome vvorldes toge-
ther, neither knowen to their frendes nor foes, becauſe there vvas in dee-
de none ſuch for many ages together. And this is true, if vve take this ſlight
for a very corporal retiring into vvildernes. VVhere in deede it may be,
and is of moſt expounded, to be a ſpiritual flight, by forſaking the ioyes
and ſolaces of the vvorld, and giuing her ſelf to contemplation & penance,
during the time of perſecution vnder Antichriſt. And by enlarging the
ſenſe, it may alſo very vvel ſignifie the deſolation and affliction that the
Church ſuffereth and hath ſuffered from time to time in this vvildernes of
the vvorld, by al the forerunners and miniſters of Antichriſt, Tyrants and
Heretikes.

7. A great battel.) In the Church there is a perpetual combat be-
tvvixt S. Michael (protector of the Church militant as he vvas ſometime
of the Ievves Synagogue Dan. 10. 21.) and his Angels, and the Deuil and his
miniſters. the perfect victorie ouer vvhom, ſhal be at the iudgement. Marke
here alſo the cauſe vvhy S. Michael is commonly painted fighting vvith
a dragon.

11. And they ouercame.) VVhen the Angels or vve haue the victo-
rie, vve muſt knovv it is by the bloud of Chriſt, and ſo al is referred
alvvaies to him.

14. For a tyme.) This often inſinuation that Antichriſts reigne ſhal
be but three yeres & a halfe (Dan. 7. 25. Apoc. 11. 2. 3. & in this chap. v. 6. c.
13. 5.) proueth that the heretikes be exceedingly blinded vvith malice, that
hold the Pope to be Antichriſt, vvho hath ruled ſo many ages.

15. To be caried avvay.) By great perſecution he vvould drave her, that
is her children from the true faith: but euery one of the faithful elect, gla-
dly bearing their part thereof, ouercome his tyrannie. At vvhoſe conſtancie
he being the more offended, vvorketh malicious attemps in aſſaulting the
frailer ſort, vvho are here ſignified by the reſt of her ſeede that keepe the
commaundements, but are not ſo perfect as the former.

CHAP. XIII.

1. A beaſt comming vp.) This beaſt is the vniuerſal companie of the
vvicked, vvhoſe head is Antichriſt: & the ſame is called (Apoc. 17.) the
vvhoore of Babylon. The 7. heades be expounded (Apoc. 17.) ſeuen kings:
fiue before Chriſt, one preſent, and one to come. The 10. hornes be alſo
there expounded to be 10 kings that ſhal reigne a ſhort vvhile after Anti-
chriſt. This dragon is the Diuel, by vvhoſe povver the vvhoore or beaſt or
Antichriſt vvorketh. for in the vvordes folovving (v. 3. & 4.) Antichriſt is
called the beaſt, to vvhom the dragon, that is, the Deuil giueth that povver
of feined miracles. and as vve adore God for giuing povver to Chriſt and
his folovvers, ſo they ſhal adore the Deuil for aſſiſting Antichriſt and gi-
uing him povver.

3. And al the earth vvas in admiration.) They that novv folovv the
ſimpleſt & groſſeſt heretikes that euer vvere vvithoute ſeeing miracles,
vvould then much more folovv this great ſeducer vvorking miracles.

6. To blaſpheme his name.) No heretikes euer liker Antichriſt, then
theſe in our daies, ſpecially in blaſphemies againſt Gods Church, Sacraments,
Saincts, miniſters, and al ſacred thinges.

7. To make battel vvith the ſaincts.) He ſhal kil the ſaincts then li-
uing,

Elias and Enoch, and infinite moe that profesſe Chriſt, vvhereby vve muſt learne, not to maruel vvhen vveſee the vvicked perſecute and preuaile againſt the iuſt, in this life. Then shal his great perſecution & crueltie trie the ſaincts patience, as his vvonderful meanes to ſeduce, shal trie the ſtedfaſtnes of their faith, vvhich is ſignified by theſe vvordes folovving. Here is the patience and the faith of ſaincts. And vvhen it is ſaid, They adored the beaſt, vvhoſe names are not vvritten in the booke of life of the Lambe, it giueth great ſolace and hope to al them that shal not yeld to ſuch perſecutions, that they are of Gods elect, and their names vvritten in the booke of life.

11. I ſavv an other beaſt.) An other falſe propher inferior to Antichriſt shal vvorke vvonders alſo, but al referred to the honour of his maiſter Antichriſt So doth Caluin & other Arch-heretikes peruert the vvorld to the honour of Antichriſt, and ſo do their ſcholers alſo for he honour of thē.

14. The image of the beaſt.) They that novv refuſe to vvorship Chriſts image, vvould then vvorship Antichriſts. And vve may note here, that as the making or honouring of this image vvas not againſt the honour of Antichriſt, but vvholy for it, as alſo the image erected of Nabuchodonoſor, and the vvorship thereof vvas altogether for the honour of him, ſo is the vvorship of Chriſts image, the honour of Chriſt him ſelf, and not againſt him, as Proteſtants madly imagin.

17. The character or the name.) As belike for the peruerſe imitation of Chriſt, vvhoſe image (ſpecially as on the Roode or crucifixe) he ſeeth honoured and exalted in euery Church, he vvil haue his image adored (for that is Antichriſt, in emulation of like honour, aduerſarie to Chriſt) ſo for that he ſeeth al true Chriſtian men to beare the badge of his Croſſe in their foreheads, he likevviſe vvil force al his to haue an other marke, to abolish the ſigne of Chriſt. By the like emulation alſo and vvicked oppoſition he vvil haue his name and the letters thereof to be ſacred, and to be vvorne in mens cappes, or vvritten in ſolemne places, and to be vvorshipped, as the name of Ieſus is and ought to be among Chriſtian men. And as the ineffable name of God vvas among the Ievves expreſſed by a certaine number of 4. characters (therfore called Tetragrammatiō) ſo it ſeemeth the Apoſtle alludeth here to the number of Antichriſts name.

And here it is much to be noted, that the Proteſtants plucking dovvne the image of Chriſt out of al Churches, & his ſigne of the croſſe from mens foreheads, and taking avvay the honour and reuerence of the name IESVS. doe make roome for Antichriſt image, & marke, and name. And vvhen Chriſts images and enſignes or armes shal be abolished, and the Idol of Antichriſt ſet vp in ſteede thereof, as it is already begonne: then is the abomination of deſolation, vvhich vvas foretold by Daniel and our Saviour.

18. Let him count.) Though God vvould not haue it manifeſt before hand to the vvorld, vvho in particular this Antichriſt ſhould be, yet it pleaſed him to giue ſuch tokens of him, that vvhen he commeth, the faithful may eaſily take notice of him, according as it vvritten of the euent of other prophecies concerning our Saviour, Io. 14. 29. That vvhen it is come to paſſe, you may beleeue. In the meane time vve muſt take heede that vve iudge not ouer raſhly of Gods ſecretes, the holy vvriter here ſignifying, that it is a point of high vnderſtanding, illuminated extraordinarily by Gods ſpirit, to recken right and diſcipher truely before hand, Antichriſts name and perſon.

18. It is the number of a man.) A man he muſt be, and not a Diuel or ſpirit, as here it is cleere, and by S. Paul 2. Theſſ. 2. vvhere he is called the man of ſinne. Againe, he muſt be one particular perſō. & nor a number, ſucceſſiō, or vvhole order of any degree of men: becauſe his proper name,

and

the particular number, and the characters thereof be (though obscurely) insinuated. Which reproueth the wicked vanitie of Heretikes, that would haue Christs owne Vicars, the successors of his cheefe Apostle, yea the whole order of them for many ages together, to be this Antichrist. Who by his description here and in the said Epistle to the Thessalonians, must be one special man, and of a particular proper name, as our Lord IESVS is. And whosoeuer he be, these Protestants vndoubtedly are his precursors. for as they make his way by ridding away Christ images, crosse, and name, so they exceedingly promote the matter by taking away Christs cheefe minister, that al may be plaine for Antichrist.

If the Pope had been Antichrist, and had been reuealed now a good many yeres sithence, as these fellowes say he is to them, then the number of this name would agree to him, and the prophecie being now fulfilled, it would euidently appeare that he bare the name and number here noted. for (no doubt) when he commeth, this count of the letters or number of his name which before is so hard to know, will be easie. for he will set vp his name in euery place, euen as we faithful men do now aduance Iesus. And what name proper or appellatiue of al or any of the Popes do they finde to agree with this number, notwithstanding they boast that they haue found the whole order and euery of them these thousand yeres to be Antichrist, and the rest before euen from S. Peter, foreworkers toward his kingdom?

18. The number 666.) Forasmuch as the auncient expositors and other do thinke (for certaine knowledge thereof no mortal man can haue without an expresse reuelation) that his name consisteth of so many, & such letters in Greeke, as according to their maner of numbering by the Alphabete make 666. and forasmuch as the letters making that number, may be found in diuers names both proper & common: (as S. Irenæus findeth them in Latinos and Teitan, Hipp. in anoumas Areias in Lampetis, & some of this age in Luderus, which was Luthers name in the Almain tongue:) therfore we see there can be no certaintie, and euery one frameth and applieth the letters to his owne purpose. and most absurd folly it is of the Heretikes, to applie the word, Latinos, to the Pope: neither the whole order in common, not euer any particular Pope being so called, and S. Irenæus the first that obserued it in that word, applied it to the Empire & state of the Romane Emperour, which then was Heathen, and not to the Pope of his daies or after him: and yet preferred the word, Teitan, as more agreable, with this admonition, that it were a very perilous and presumptuous thing to define any certaintie before hand, of that number and name. And truely whatsoeuer the Protestants presume herein of the Pope, we may boldly discharge Luther of that dignitie. He is vndoubtedly one of Antichrists precursors, but not Antichrist him self.

CHAP. XIIII.

1. And behold a lambe.) Christ, and the same number of elect that were signed chap. 7.

4. For they are virgins.) One state of life more excellent then an other. and virgins for their puritie passing the rest, & alwaies accompanying Christ according to the Churches hymne out of this place. Quocunque pergis, virgines sequuntur, &c.

4. The first fruites to God & the lambe.) This the Church applieth to the holy Innocents that died first for Christ.

8. That great Babilon.) The citie of the diuel, which is the vniuer-

tal ſocietie of the vvicked misbeleuers & il liuers in the vvorld.

10. He alſo shal drinke.) The great damnation that shal folovv them that forſake Chriſt & the Church, & vvorship Antichriſt or his image.

12. VVhich the commaundementes.) Faith is not ynough to ſaluation, vvithout fulfilling of Gods commaundements.

13. From hence forth novv.) This being ſpecially ſpoken of Martyrs (as not onely S. Auguſtine ſeemeth to take it, but the Caluiniſts them ſelues, translating, in domino, for our Lords cauſe) the Proteſtants haue no reaſon to vſe the place againſt Purgatorie or praier for the departed. ſeeing the Catholike Church and al her children confeſſe, that al Martyrs are ſtraight after their death, in bliſſe, and neede no praiers. VVhereof this is S. Auguſtine knovven ſentence, He doth iniurie to the Martyr, that praieth for the Martyr. Ser. 17. de verb. Apoſt. c. 1. and againe to this purpoſe he vvriteth thus moſt excellently tract. 84. in Ioan. VVe keepe not a memorie of Martyrs at our Lords table, as vve doe of other that reſt in peace, that is, for the intent to pray for them, but rather that they may pray for vs &c.

But if vve take the vvordes generally for al deceaſed in ſtate of grace, as it may be alſo, then vve ſay that euen ſuch, though they be in Purgatorie and Gods chaſtiſement in the next life, and neede our praiers, yet (according to the foreſaid vvordes of S. Auguſtine) do reſt in peace, being diſcharged from the labours, afflictions, and perſecutions of this vvorld, and (vvhich is more) from the daily dangers of ſinne and damnation, and put into infallible ſecuritie of eternal ioy vvith vnſpeakable comfort of conſcience. and ſuch in deede are more happie and bleſſed then any liuing, vvho yet are vſually in the Scriptures called bleſſed, euen in the middes of the tribulations of this life. VVhereby vve ſee that theſe vvordes, from hence forth they shal reſt from their labours, may truely agree to them alſo that are in Purgatorie, and ſo here is nothing proued againſt Purgatorie. Laſtly, this aduerbe, a modo, in Latin, as in the Greeke aparti, doth not properly ſignifie, from this preſent time forvvard, as though the Apoſtle had ſaid, that after their death and ſo forvvard they are happie: but it noteth and ioyned the time paſt together vvith the time preſent, in this ſenſe, that ſuch as haue died ſince Chriſts Aſcenſion, vvhen he firſt entring into heauen opened it for others, goe not to Limbus Patrum, as they vvere vvont before Chriſts time, but are in caſe to goe ſtraight to bliſſe, except the impediment be in them ſelues. Therfore they are here called bleſſed, that die novv in this ſtate of grace & of the nevv Teſtament, in compariſon of the old faithful and good perſons.

CHAP. XV.

3. And ſinging the ſong of Moyſes.) The ſong of Moyſes and Chriſt, is the nevv Teſtament and the old.

CHAP. XVI.

6. Becauſe they haue shed the blond.) The great reuenge that God vvil doe at the later day vpon the perſecutors of his Saincts.

9. And blaſphemed the name of God.) The deſperate and damned perſons ſhal blaſpheme God perpetually. vvhich ſhal be ſuch onely as do not repent in this life.

13. Mouth of the dragon.) The dragon, is the Diuel: the beaſt, Antichriſt, or the ſocietie vvherof he is head: the falſe-prophet, either Antichriſt him ſelf, or the companie of Heretikes and ſeducers that folovv him.

16. Is called Armagedon.) The hil of theeues, by S. Hieroms interpretation.

19. And the great citie.) The citie or commonvvealth of the vvicked deuided into three partes: into infidels, Heretikes, and euil Catholikes. This citie is here called Babylon, vvhereof ſee the Annotat. vpon the next chapter v. 5.

CHAP. XVII.

2. I vvill ſhevv thee the damnation.) The final damnation of the vvhole companie of the reprobate, called here the great vvhoore.

1. Many vvaters.) Theſe many vvaters are many peoples. verſ. 15.

5. Babylon.) In the end of S. Peters firſt Epiſtle, vvhere the Apoſtle dateth it at Babylon, vvhich the auncient vvriters (as vve there noted) affirme to be meant of Rome: the Proteſtants vvil not in any vviſe haue it ſo, becauſe they vvould not be driuen to confeſſe that Peter euer vvas at Rome. but here for that they thinke it maketh for their opinion, that the Pope is Antichriſt, and Rome the ſeate and citie of Antichriſt, they vvil needes haue Rome to be this Babylon, this great vvhore, and this purple harlot. for ſuch fellovves, in the expoſition of holy Scripture, be ledde onely by their preiudicate opinions and hereſies, to vvhich they drav al things vvithout al indifferencie and ſinceritie.

But S. Auguſtine, Aretas, and other vvriters, moſt commonly expound it, neither of Babylon it ſelf a citie of Chaldæa or AEgypt, nor of Rome, or any one citie, vvhich may be ſo called ſpiritually, as Hieruſalem before chap. 11. is named ſpiritual Sodom and AEgypt: but of the general ſocietie of the impious, & of thoſe that preferre the terrene kingdom and commoditie of the vvorld, before God & eternal felicitie. The author of the Commentaries vpon the Apocalypſe ſet forth in S. Ambroſe name, vvriteth thus: This great vvhoore ſometime ſignifieth Rome. ſpecially vvhich at that time vvhen the Apoſtle vvrote this, did perſecute the Church of God. but othervviſe it ſignifieth the vvhole citie of the Diuel, that is, the vniuerſal corps of the reprobate. Tertullian alſo (li. aduerſ. Iudæos.) taketh it for Rome, thus, Babylon (ſaith he) in S. Iohn is a figure of the citie of Rome, being ſo great, ſo proud of the Empire, and the deſtroier of the ſaincts. VVhich is plainely ſpoken of that citie, vvhen it vvas heathen, the head of the terrene dominion of the vvorld, the perſecutor of the Apoſtles and their ſucceſſors, the ſeate of Nero, Domitian, and the like, Chriſts ſpecial enemies, the ſinke of idolatrie, ſinne, and falſe vvorship of the Pagan gods. Then vvas it Babylon, vvhen S. Iohn vvrote this and then vvas Nero and the reſt figures of Antichriſt, and that citie the reſemblance of the principal place (vvhereſoeuer it be) that Antichriſt ſhal reigne in, aboute the later end of the vvorld.

Novv

Now to apply that to the Romane Church and Apostolike See, either now or then, which was spoken onely of the terrene state of that citie, as it was the seate of the Emperour, and not of Peter, when it did sleat aboue 30. Popes Christs Vicars, one after an other, & endeuoured to destroy the whole Church: that is most blasphemous and foolish.

The Church in Rome, was one thing, & Babylon in Rome an other thing. Peter sate in Rome, and Nero sate in Rome. but Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Which distinction the Heretikes might haue learned by S. Peter him self ep. 1. chap. 5. writing thus, The Church saluteth you that is in Babylon, coelect. So that the Church and the very chosen Church was in Rome, when Rome was Babylon, whereby it is plaine that, whether Babylon or the great whoore do here signifie Rome or no, yet it can signifie the Church of Rome: which is now, and euer was, differing from the terrene Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the persecuting Emperours (which were figures of Antichrist) did principally sit in Rome, so also the great Antichrist shal haue his seate there, as it may well be (though others thinke that Hierusalem rather shal be his principal citie) yet euen then shal neither the Church of Rome, nor the Pope of Rome be Antichrist, but shal be persecuted by Antichrist, and driuen out of Rome, if it be possible. for, to Christs Vicar and the Romane Church he will beare as much good will as the Protestants now doe, and he shal haue more power to persecute him and the Church, then they haue.

S. Hierom epist. 17. c. 7. to Marcella, to draw her out of the citie of Rome to the holy land, warning her of the manifold allurments to sinne and il life, that be in so great and populous a citie, alludeth at length to these wordes of the Apocalypse, and maketh it to be Babylon, and the purple whoore, but straight way, lest some naughtie person might thinke he meant that of the Church of Rome, which he spake of the societie of the wicked only, he addeth: There is there in deede the holy Church, there are the triumphant monuments of the Apostles and Martyrs, there is the true confession of Christ, there is the faith praised (Rom. 1.) of the Apostle, and Gentilie troden vnder foote, the name of Christian daily aduancing it self on high. Whereby you see that whatsoeuer may be spoken or interpreted of Rome, out of this word Babylon, it is not meant of the Church of Rome, but of the terrene state, in so much that the said holy Doctor (li. 2. aduers. Iouinian c. 19.) signifieth, that the holines of the Church there, hath wiped away the blasphemie written in the forehead of her former iniquitie. But of the difference of the old state and dominion of the Heathen there, for which it is resembled to Antichrist, and the Priestly state which now it hath, reade a notable place in S. Leo serm. 1. in natali Petri & Pauli.

5. Mysterie.) S. Paul calleth this secrete and close working of abomination, the mysterie of iniquitie. 2. Thessal. 2. and it is called a title after in this chapter vers. 7 the Sacrament (or mysterie) of the woman, and it is also the marke of reprobation and damnation.

6. Drunken of the bloud.) It is plaine that this woman signifieth the whole corps of al the persecutors that haue, and shal shede so much bloud of the iust: of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protestants folishly expound it of Rome, for that there they put Heretikes to death, and allow of their punishment in other countries: but their bloud is not called the bloud of saincts, no more then the bloud of theeues, mankillers, and other malefactors: for the sheding of which by order of iustice, no Commonwealth shal answer.

8. VVhich thovv savvest.) It signifieth the short reigne of Antichrist, vvho is the cheefe horne or head of the beast.

9. Seuen hilles.) The Angel him self here expoundeth these 7. hilles to be al one vvith the 7. heads and the 7. kings: & yet the Heretikes blinded accordingly vvith malice against the Church of Rome, are so madde to take them for the seuen hilles literally, vpon vvhich in old time Rome did stand: that so they might make the vnlearned beleeue that Rome is the seate of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by Seuens, vvhether he talke of heads, hornes, candlestickes, Churches, kings, hilles, or other thinges: and that he alluded not to the hilles, because they vvere iust seuen, but that Seuen is a mystical number, as sometime Ten is, signifying vniuersally al of that sort vvhereof he speaketh, as, that the seuen heads, hilles, or kingdoms (vvhich are here al one) should be al the kingdoms of the vvorld that persecute the Christians: being heads and mountaines for their height in dignitie aboue others. And some take it, that there vvere seuen special Empires, kingdoms, or States that vvere or shal be the greatest persecutors of Gods people, as of AEgypt, Chanaan, Babylon, the Persians, and Greekes, vvhich be fiue. sixtly of the Romane Empire vvhich once persecuted most of al other, and vvhich (as the Apostle here saith) yet is, or standeth but the seuēth, thē vvhen S. Iohn vvrote this, vvas not come, neither is yet come in our daies: vvhich is Antichrists state, vvhich shal not come so long as the Empire of Rome standeth, as S. Paul did Prophecie. 2. Thessal. 2.

11. The same is the eight.) The beast it self being the congregation of al these vvicked persecutors, though it consist of the foresaid seuen, yet for that the malice of al is complete in it, may be called the eight. Or, Antichrist him self, though he be one of the seuen, yet for extraordinarie vvickednes shal be counted the odde persecutor, or the accomplishment of al other, & therfore is named the eight. Some take this beast called the eight, to be the Diuel.

12. Are ten kinges.) Some expound it of ten smal kingdoms, into vvhich the Romane Empire shal be deuided, vvhich shal al serue Antichrist both in his life and a litle after.

17. For God hath.) Not forcing or mouing any to folovv Antichrist, but by his iust iudgement, & for punishment of their sinnes, permitting them to beleeue and consent to him.

18. The great citie.) If it be meant of any one citie, and not of the vniuersal societie of the reprobate (vvhich is the citie of the Diuel, as the Church & the vniuersal fellovvship of the faithful is called the citie of God) it is most like to be old Rome, as some of the Greekes expound it, from the time of the first Emperours, til Constantines daies, vvho made an end of the persecution. for by the authoritie of the old Romane Empire, Christ vvas put to death first, and aftervvard the tvvo cheefe Apostles, & the Popes their successors, and infinite Catholike men through out the vvorld, by lesser kings vvhich then vvere subiect to Rome. Al vvhich Antichristian persecutions ceased, vvhen Constantine reigned, and yelded vp the citie to the Pope, vvho holdeth not the kingdom or Empire ouer the vvorld, as the Heathen did, but the fatherhod and spiritual ruile of the Church. Howbeit the more probable sense is the other, of the citie of the Diuel, as the author of the homilies vpon the Apocalyps & S. Augustine, declareth.

CHAP.

CHAP. XVIII.

7. Hath beene in delicacies.) The meaſure of paines & damnation, according to the vvicked pleaſures or vnlavvful delites of this life, vvhich is a ſore ſentence for ſuch people as turne their vvhole life to luſt and riet.

9. And the kings.) Kings and Marchants are moſt encumbered, dangered, and drovvned in the pleaſures of this vvorld: vvhoſe vvhole life & traficke is (if they be not exceding vertuous) to finde varietie of earthly pleaſures. VVho ſeing once the extreme end of their ioyes and of al that made their heauen here, to be turned into paines & eternal damnation, then shal houle & vveepe to late.

20. Reioyce ouer her.) The Angels and al Saincts shal reioyce and laude God to ſee the vvicked confounded, and Gods iuſtice executed vpon their oppreſſors & perſecutors. and this is that vvhich the Marryrs praied for, chap. 6.

21. Shal Babylon.) By this it ſeemeth cleere that the Apoſtle meaneth not any one citie, but the vniuerſal companie of the reprobate, vvhich shal perish in the day of iudgement: the old prophets alſo naming the vvhole number of Gods enemies myſtically, Babylon. as Ierem. c. 52.

CHAP. XIX.

3. And agayne they ſaid, Alleiu ia.) This often repeating of Alleluia in times of reioycing, the Church doth folovv in her ſeruice.

4. Amen, Alleluia.) Theſe tvvo Hebrue vvordes (as other els vvhere) both in the Greeke & Latin text are kept religiously, & not translated, vnles it be once or tvviſe in the Pſalmes. Yea and the Proteſtants themſelues keepe them in the text of their English Teſtaments in many places. and maruel it is vvhy they vſe them not in al places, but ſometimes turne, Amen, into, verely, vvhereof ſee the Annotation Ioan. 8. v. 34. and in their Seruice booke they translate, Alleluia, into, Praiſe ye the Lord. as though Alleluia had not as good a grace in the acte of ſeruing God, (vvhere it is in deede properly vſed) as it hath in the text of the Scripture.

The Church Catholike doth often and ſpecially vſe this ſacred vvord, to ioyne vvith the Church triumphant, conſiſting of Angels and Saincts, vvho here are ſaid to laude and praiſe God vvith great reioycing, by this vvord Alleluia, and by often repetition thereof: as the Catholike Church alſo vſeth, namely in Eaſter time euen til VVhitſontide, for the ioy of Chriſts reſurrection, vvhich (as S. Auguſtine declareth ep. ad Ianuarium c. 17. & c. 15.) vvas the general vſe of the Primitiue Church, making a greater myſterie and matter of it, then our Proteſtants novv do. At other times of the yere alſo he ſaith it vvas ſung in ſome Churches, but not in al. and S. Hierom numbereth it among the hereſies of Vigilantius, That Alleluia could not be ſung but at Eaſter. Aduerſ. Vigilant. c. 1.

The truth is, by the vſe of the Scriptures it hath more in it then, Praiſe ye the Lord, ſignifying vvith laude, glorifying, and praiſing of God, a great reioycing vvithal, mirth, and exultation of hart in the ſingers thereof. and that is the cauſe vvhy the holy Church ſaith, Laus tibi Domine, Praiſe be to thee o Lord, in Lent and times of penance and mourning, but not Alleluia. vvhich (as S. Auguſtine alſo declareth) is a terme of ſignifi-

ioye and myſterie, ioyned vvith that time, and then vſed ſpecially in the Church of God, vvhen ſhe repreſenteth to vs in her Seruice, the ioyes and beatitude of the next life: vvhich is done ſpecially at Eaſter, by the ioyful celebrating of Chriſts glorious Reſurrection and Aſcenſion, after the penal time of Lent vvhich repreſenteth the miſerie of this life. See S. Auguſtine Ser. 1 & 5. c. 9. & 6. c. 9. de Diuerſis to. 10. and his enarration vpon the 148. Pſalme. for in the titles and endes of diuerſe holy Pſalmes this Alleluia is ful of myſterie & ſacred ſignification VVhere vve muſt aske the Proteſtants, vvhy they haue left it out altogether, being in the Hebrue, ſaying neither Alleluia, nor, Praiſe ye the Lord, in the Bible 1577. & that nine times in the ſixe laſt Pſalmes.

More ouer the ſaid holy Doctor (li. 2. de doct. Chriſt. c. 11.) affirmeth that Amen & Alleluia be not translated into any other language, propter ſanctiorem authoritatem, for the more ſacred authoritie of the vvordes ſo remaining. and ep. 178. he ſaith that it is not lavvful to translate them. Nam ſiendum eſt &c. for it is to be knovven (ſaith he) that al nations do ſing Amen and Alleluia in the Hebrue vvordes, vvhich neither the Latine man nor the Barbarous may translate into his ovvne language. See S. Hier. alſo epiſt. 137. And namely for our Nation, S. Gregorie vvil beare vs vvitnes that our countrie receiued the vvord Alleluia vvith their Chriſtianitie, ſaying thus li. 27. Moral. c. 6. Lingua Britanniæ quæ nihil aliud nouerat quã barbarum frendere, tanidudum in Diuinis laudibus Hebræum cœpit reſonare Alleluia: that is, The Britan tongue, vvhich knevv nothing els but to murer barbarously, hath begone of late in Gods diuine laudes and praiſes to ſound the Hebrue Alleluia. And for Iurie, S. Hierom ep. 17 c. 7. vvriteth that the husbandmen at the plough ſang Alleluia, vvhich vvas not then their vulgar ſpeche. Yea he ſaith that in Monaſteries the ſinging of Alleluia vvas in ſteede of a bel to call them together ad Collectam in Epitaph. Paulæ c. 10.

This vvord is a ſacred, Chriſtian, myſtical, and Angelical ſong. and ye in the nevv ſeruice booke it is turned thto, Praiſe ye the Lord, and Alleluia is quite gone, becauſe they diſt neither to agree vvith the Church of God, nor vvith the vſe of holy Scriptures, no nor vvith their ovvne translations. but no marueł, that they can not ſing the ſong of our Lord and of Angels in a ſtrange countrie, that is, out of the Catholike Church, in the captiuitie of ſchiſme & hereſie. Laſtly, vve might aske them vvhether it be al one to ſay Mat. 21. Hoſanna, &, Saue vs vve beſeeche thee? vvhereas Hoſanna is vvithal a vvord of exceding congratulation and ioy vvhich they expreſſed tovvard our Sauiour. euen ſo Alleluia hath an other maner of ſenſe and ſignification in it, then can be expreſſed by, Praiſe ye the Lord.

13. The vvord of God.) The ſecond perſon in Trinitie, the Sonne or the VVord of God, vvhich vvas made fleſh. Io. 1.

16. King of kings.) Euen according to his humanitie alſo.

8. Iuſtifications of Saincts.) Here the Heretikes in their translations could not alter the vvord iuſtifications into ordinances, or conſtitutions, as they did falſely in the fifft of S. Luke, vvhereof ſee the Annotation there verſ. 6. but they are forced to ſay in Latin, iuſtificationes, as Beza: and in English, righteouſnes, (for iuſtifications they vvil not ſay in any caſe for feare of inconuenience) yea and they can not deny but theſe iuſtifications be the good vvorkes of ſaincts. but vvhere they make this gloſe, that they be ſo called, becauſe they are the fruites or effect of faith and of the iuſtifice vvhich vve haue by onely faith, it is moſt euidently falſe, & againſt the very text and nature of the vvord. for there is no cauſe vvhy any thing ſhould be called a mans iuſtification, but for that it maketh him iuſt. ſo that iuſtifications, be the vertues of faith, hope, charitie, and good deedes, iuſtifying or making a man iuſt, and not effectes of iuſtification. neither faith

faith onely, but they al together be the very ornaments and inwarde gar-
ments, beauty, and iuſtice of the ſoule, as here it is euident.

10. And I fel.) The Proteſtants abuſe this place, and the example of the Angels forbidding Iohn to adore him being but his fellow ſeruant, and appointing him to adore God, againſt al honour, reuerence, and adoration of Angels, Saincts, or other ſanctified creatures, teaching that no religious worship ought to be done vnto them. But in truth it maketh for no ſuch purpoſe, but only warneth vs that Diuine honour and the adoration due to God alone, may not be giuen to any Angel or other creature. S. Auguſt. de vera relig. cap. vltimo. And when the Aduerſaries replie that ſo great an Apoſtle, as Iohn was, could not be ignorant of that point, nor would haue giuen diuine honour vnto an Angel (for ſo he had been an Idolater) and therfore that he was not reprehended for that, but for doing any religious reuerence or other honour whatſoeuer to his fellow-ſeruant: we answer that by the like reaſon, S. Iohn being ſo great an Apoſtle, if this later kinde of reuerence had been vnlawful and to be reprehended, as the Proteſtants hold it is no leſſe then the other, could not haue been ignorant thereof, nor would haue done it.

Therfore they might much better haue learned of S. Auguſtine (q. 61. in Geneſ.) how this facte of S. Iohn was corrected by the Angel, and wherein the errour was. In effect it is thus, That the Angel being ſo glorious and ful of maieſtie, preſenting Chriſts perſon, and in his name vſing diuers wordes proper to God, as Apoc. c. 1. I am the firſt and aliue and was dead, and ſuch like, might well be taken of S. Iohn, by errour of his perſon, to be Chriſt him ſelf, and that the Apoſtle preſuming him to be ſo in deede, adored him with Diuine honour: which the Angel correcting, told him he was not God, but one of his fellowes, and therfore that he ſhould not ſo adore him, but God. Thus then we ſee, Iohn was neither ſo ignorant, to thinke that any vndue honour might be giuen to any creature: nor ſo il, to commit idolatrie by doing vndue worſhip to any Angel in heauen: and therfore was not culpable at al in his facte, but onely erred materially (as the Schoolmen call it) that is, by miſtaking one for an other, thinking that which was an Angel, to haue been our Lord: becauſe he knewe that our Lord him ſelf is alſo called an Angel, Eſa. 9. and hath often appeared in the viſions of the faithful.

And the like is to be thought of the Angel appearing in the 22. of the Apocalypſe, whether it were the ſame or an other. for that alſo did ſo appeare, that Iohn could not tell whether it were Chriſt him ſelf or no, til the Angel told him. Once this is certaine, that Iohn did not formally (as they ſay) commit idolatrie, nor ſinne at al herein, knowing al dueties of a Chriſtian man, no leſſe then an Angel of heauen, being alſo in as great honour with God, yea and in more then many Angels. Which perhaps may be the cauſe (and conſequently an other explication of this place) that the Angel knowing his great graces and merites before God, would not accept any worſhip or ſubmiſsion at his handes, though Iohn againe of like humilitie did it, as alſo immediatly afterward chap. 22. which belike he would not haue done, if he had been preciſely aduiſed by the Angel but a moment before, of errour & vnduetifulnes in the facte. Howſoeuer that be, this is euident, that this the Angels refuſing of adoration, taketh not away the due reuerence and reſpect we ought to haue to Angels or other ſanctified perſons and creatures. and ſo theſe wordes, See thou doe it not, ſignifie rather an earneſt refuſal, then any ſignification of crime to be committed thereby.

And marueil it is that the Proteſtants making them ſelues ſo ſure of the

ſenſe of euery doubtful place by conference of other Scriptures, ſolowe not here the conference and comparing of Scriptures that them ſelues ſo much or onely require. VVe vvil giue them occaſion and a methode ſo to doe, thus. He that doubteth of this place, findeth out three things in queſtion, vvhich muſt be tried by other Scriptures. The firſt, vvhether there ought to be or may be any religious reuerence or honour done to any creatures. taking the vvord religion or religious vvorship not for that ſpecial honour vvhich is properly and onely due to God, as S. Auguſtine ſometimes vſeth it, de vera relig. c. 55. but for reuerence due to any thing that is holy by ſanctification or application to the ſeruice of God. The ſecond thing is, vvhether by vſe of Scriptures, that honour be called adoration in Latin, or by a vvord equiualent in other languages, Hebrue, Greeke, or English. Laſtly, vvhether vve may by the Scriptures fall dovvne proſtrate before the things, or at the feete of the perſons that vve ſo adore. For of ciuil duetie done to our Superiors by capping, kneeling, or other courteſie, I thinke the Proteſtants vvil not ſtand vvith vs: though in deede, their arguments make as much againſt the one as the other.

But for religious vvorship of creatures (vvhich vve ſpeake of) let them ſee in the Scriptures both old and nevv: firſt, vvhether the Temple, the tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, the bread of propoſition, the Sabboth, and al their holies, vvere not reuerenced by al ſignes of deuotion and religion: vvhether the Sacraments of Chriſt, the Prieſts of our Lord, the Prophets of God, the Goſpel, Scriptures, the name of IESVS, and ſuch like (vvhich be by vſe, ſignification, or ſanctification made holy) are not novv to be reuerenced: and they ſhal finde al theſe things to haue been reuerenced of al the faithful, vvithout any diſhonour of God, and much to his honour. Secondly, that this reuerence is named adoration in the Scriptures, theſe places do proue Pſ. 98. Adore ye his footeſtoole, becauſe it is holy. and Hebr. 11. He adored the toppe of his rod. Thirdly, that the Scriptures aſſo warrant vs (as the nature of the vvord adoration giueth in al three tonges) to bovve dovvne our bodies, to fall flat on the groũd at the preſence of ſuch things, and at the feete of holy perſons, ſpecially Angels, as Iohn doth here, theſe examples proue. Abraham adored the Angels that appeared to him, Moyſes alſo the Angel that shevved him ſelf out of the bush, vvho vvere creatures, though they repreſented Gods perſon, as this Angel here did, that ſpake to S. Iohn. Balaam adored the Angel that ſtoode before him vvith a ſvvord dravven. Num 22. Ioſue adored falling flat dovvne before the feete of the Angel, calling him his Lord, knovving by the Angels dovvne teſtimonie, that it vvas but an Angel, VVho refuſed it not, but required yet more reuerence, commaunding him to plucke of his ſhoes, becauſe the ground vvas holy, no doubt ſo made by the preſence onely of the Angel.

Yea not onely to Angels, but euen to great Prophets this deuotion vvas done, as to Daniel by Nabuchodonoſor, vvho fell flat vpon his face before him, and did other great offices of religion, vvhich the Prophet refuſed not, becauſe they vvere done to God rather then to him, as S. Hierom defendeth the ſame againſt Porphyrie, vvho charged Daniel vvith intolerable pride therein, and the ſaid holy doctor alleageth the fact of Alexander the great, that did the like to Ioiada the high prieſt of the Iewes. Howſoeuer that be (for of the ſacrifice there mentioned there may be ſome doubt, vvhich the Church doth alvvaies immediatly to God, and to no creature) the fact of the prophets (4. Reg. 2.) to Eliæus, is plaine: vvhere they perceiuing that the double grace of ſpirit of Elias vvas giue to him, fel flat dovvne at his feete and adored.

So did

So did he Sunamite, (Reg. 4.) to omit that Achior adored Iudith, (13) fall at her ſeete, as a vvoman bleſſed of God, and in ſundrie other places.

Al vvhich thinges, by cõparing the Scriptures, our Aduerſaries ſhould haue found to be lavvfully done to men, and Angels, and ſouerain holy creatures. VVhereby they might conuince them ſelues, & perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, vvhich they pretend: though the Angel for cauſes might refuſe euen that vvhich S. Iohn did lavvfully vnto him, as S. Peter did refuſe the honour giuen him by Cornelius, according to S. Chryſoſtoms opinion. ho. 23. in c. 10. Act. yea euen in the third chapter of this booke (if our Aduerſaries vvould looke no further) they might ſee vvhere this Angel prophecieth & promiſeth that the Ievves ſhould fall dovvne before the feete of the Angel of Philadelphia and adore. See the Annot. there.

13. The vvord of God.) The ſecond perſon in Trinitie, the Sonne or the VVord of God, vvhich vvas made flesh. Io. 1.

16. King of kings.) Euen according to his humanitie alſo.

CHAP. XX.

2. Bound him.) Chriſt by his Paſſion hath abridged the povver of the Deuil for a thouſand yeres, that is, the vvhole time of the nevv Teſtament, vntil Antichriſts time, vvhen he ſhal be looſed againe, that is, be permitted to deceiue the vvorld, but for a short time only, to vvit, three yeares and a halfe.

4. I ſavv ſeates.) S. Auguſtine (li. 20. de Ciuit. Dei c. 9.) taketh this to be ſpoken, not of the laſt iudgment but of the Sees or Conſiſtories of Biſhops and Prelates, and of the Prelates them ſelues, by vvhom the Church is novv gouerned. As the iudgement here giuen, can be taken no other vviſe better, then of that vvhich vvas ſaid by our Sauiour Mat. 18. VVhatſoeuer you binde in earth, ſhal be bound in heauen: and therfore the Apoſtle ſaith (1. Cor. 5.) VVhat haue I to doe to iudge of them that are vvithout?

4. And the ſoules.) He meaneth (ſaith S. Auguſtine in the place alleaged) the ſoules of Martyrs, that they ſhal in the meane time, during theſe thouſand yeres, vvhich is the time of the Church militant, be in heauen vvithout their bodies, and reigne vvith Chriſt. for, the ſoules (ſaith he) of the godly departed, are not ſeparated from the Church, vvhich is euen novv the kingdom of Chriſt. for els there ſhould be ke t no memorie of them at the altar of God in the communicating of the body of Chriſt, neither ſhould it auaile to haſten to Baptiſme in the perils of death, for feare of ending our life vvithout it: nor to haſten to be reconciled, if vve fortune for penance or of il conſcience to be ſeparated from the ſame body. And vvhy are al theſe things done, but for that the faithful departed alſo the members of the Church? And though for an exam le the Martyrs be onely named here, yet it is meant of others alſo that die in the ſtate of grace.

4. A thouſand years.) Quid in millenario numero niſi ad proferandã nouam ſobolem perfecta vniuerſitas præſcita generationi exprimitur? hinc per Ioannem dicitur, Et regnabunt cum illo mille annis, quia regnum ſanctæ Eccleſiæ, vniuerſitatis perfectione ſolidatur, D. Greg. li. 9. Mor. c. 1.

5. The reſt liued not.) The reſt vvhich are not of the happie number a foreſaid, but liued and died in ſinne, reigne not vvith Chriſt in their ſoules during this time of the nevv Teſtamẽt, but are dead in ſoule ſpiritually, and in body naturally, til the day of iudgment. S. Auguſt. ibidem.

5. This is the firſt reſurrection.) As there be tvvo regenerations, one

faith, vvhich is novv in Baptisme: and an other according to the flesh, vvhen at the later day the body shal be made immortal and incorruptible: so there are tvvo resurrections, the one novv of the soules to saluation vvhen they die in grace, vvhich is called the first, the other of the bodies at the later day S. Auguſt. li. 20. de Ciuit. c. 6.

6. They shal be Priests.) It is not spoken (saith S. Auguſtine li. 20. de Ciuit. c. 10.) of Bishops and Priests onely, vvhich are properly novv in the Church called Priests: but as vve call al Christians, for the mystical Chrisme or ointment, so al, Priests, because they are the members of one Priest. of vvhom the Apostle Peter saith (1. Pet. 2.) A holy people, a kingly Priesthod. VVhich vvordes be notable for their learning that thinke there be none properly called Priests novv in the nevv Testament, no other vvise then al Christian men and vvomen, and a confusion to them that therfore haue turned the name Priests into Ministers.

7. Satan shal be loosed, (In the vvhole 8. chapter of the said 20. booke de Ciuitate Dei in S. Auguſtine, is a notable commentarie of these vvordes. VVhere first he declareth, that neither this binding nor loosing of Satan is in respect of seducing or not seducing the Church of God. proning that vvhether he be bound or loose, he can neuer seduce the same. The same, saith he, shal be the state of the Church at that time vvhen the Diuel is to be loosed, euen as since it vvas instituted. the same hath it been & shal be at al time in children that succede eche other by birth & death. And a litle after. This I thought vvas therfore to be mentioned, lest any man should thinke, that during the litle time vvherein the Diuel shal be loosed, the Church shal not be vpon the earth, he either not finding it here vvhen he shal be let loose, or consuming it vvhen he shal by al meanes persecute the same. Secondly he declareth, that the Diuel to be bound, is nothing els but not to be permitted by God to exercise al his force or fraude in tentations as to be loosed, is to be suffered by God for a small time, that is for three yeres and a halfe, to practise and proue al his povver and artes of tentations against the Church and her children, and yet not to preuaile against them. Thirdly, this Doctor shevveth by vvhat great mercie our Lord hath tied Satan and abridged his povver during the vvhole millenarie or thousand yeres, vvhich is al the time of the nevv Testament vntil then: & vvith vvhat vvisedom he permitteth him to breake loose that litle time of three yeres and sixe moneths, tovvard the later day, vvhich shal be the reigne of Antichrist. Lastly he shevveth vvhat kinde of me shal be most subiect to the Diuels seduction, (euen such as novv by tentation of Heretikes goe out of the Church) and vvho shal auoide it.

By al vvhich vve may confute diuers false expositions of old & late Heretikes. first, the auncient sect of the Millenaries, that grounded vpon these thousand yeres named by the Prophet, this heresie, that there should be so many yeres after the resurrection of our bodies, in vvhich vve should reigne vvith Christ in this vvorld, in our bodies, in delites and pleasures corporal, of meates, drinkes, and such like, vvhich they called the first resurrection. of vvhich heresie Cerinthus vvas the author. Epiph. hær. 77. in fine Hiero. Comment. in c. 19. Mat. Auguſt. hær. 8. ad Quod vult Deum, Eusebius also (li. 3. historiæ c. 33.) shevveth that some principal men vvere in part (though after a more honest maner concerning those corporal delicacies) of the same opinion, by misconstruction of these vvordes of S. Iohn. VVhereby vve learne and al the vvorld may perceiue, the holy Scriptures to be hard, vvhen so great clerkes did erre, and that there is no securitie but in that sense vvhich the Church alloveth of.

The late Heretikes also by the said S. Auguſtines vvordes are fully reuoked, affirming not only that the Church may be seduced in that great per-

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ſeaſon of the Diuels loosing, but that it hath been ſeduced euen a great peece of this time vvhen the Diuel is bound: holding that the very true Church may erre or fall from truth to errour and idolatrie, yea (vvhich is more blaſphemie) that the cheefe gouernour of the Church is Antichriſt him ſelf, and the very Church vnder him, the vvhoore of Babylon: and that this Antichriſt, (vvhich the Scriptures in ſo many places, and here plainely by S. Auguſtines expoſition, teſtifie, ſhal reigne but a ſmall time, and that tovvard the laſt iudgement,) hath been reuealed long ſithence, to be the Pope him ſelf, Chriſts ovvne Vicar, and that he hath perſecuted the Saincts of their ſecte for theſe thouſand yeres at the leaſt. VVhich is no more but to make the Diuel to be looſe, and Antichriſt to reigne the vvhole thouſand yeres, or the moſt part thereof, that is, almoſt the vvhole time of the Churches ſtate in the nevv Teſtament: (vvhich is againſt this and other Scriptures euidently appointing that, to be the time of the Diuels binding:) Yea it is to make Antichriſt and the Diuel vveaker tovvard the day of iudgement then before, and the truth better to be knovven, and the faith more common, the neerer vve come to the ſame iudgement: vvhich is expresly againſt the Goſpel (Mat. 24.) and this prophecie of S. John.

VVe ſee that the ſectes of Luther, Caluin, and other be more ſpred through the vvorld then they vvere euer before, and conſequently the Pope and his religion leſſened, and his povver of puniſhing (or, as they call it) perſecuting the ſaid Sectaries, through the multitude of his aduerſaries, diminiſhed. Hovv then is the Pope Antichriſt, vvhoſe force ſhal be greater at the later end of the vvorld, then before? or hovv can it be othervviſe, but theſe Sect-Maiſters ſhould be Antichriſts neere precurſors, that make Chriſts cheefe Miniſters & the Churches cheefe gouernours that haue been theſe thouſand yeres and more, to be Antichriſtes: and them ſelues & their ſectes to be true, that come ſo neere the time of the Diuels looſing and ſeduction & of the perſonal reigne of Antichriſt?

7. And ſeduce the nations.) S. Auguſtine thinketh that theſe do not ſignifie any certaine nations but al that ſhal then be ioyned vvith the Diuel and Antichriſt againſt the Church. li. 20. de Ciuit. c. 11. See S. Hierom in Ezech. li. 11.

8. The campe of the Saincts.) S. Auguſtine in the ſaid 20. booke de Ciuit. Dei cap. 11. It is not, ſaith he, to be taken that the perſecutors ſhal gather to any place, as though the campe of the ſaincts or the beloued citie ſhould be but in one place, vvhich in deede are no other thing but the Church of Criſt ſpred through the vvhole vvorld. And therfore vvhereſoeuer the Church ſhal then be (vvhich ſhal be in al Nations euen then, for ſo much is inſinuated by this latitude of the earth here ſpecified) there ſhal the tents of ſaincts be, and the beloued citie of God, and there ſhal ſhe be beſieged by al her enemies, vvhich ſhal be in euery countrie vvhere ſhe is, in moſt cruel and forciole ſort. So vvriteth this profound holy Doctor. VVhereby vve ſee, that, as novv the particular Churches of England, Scotland, Flanders, and ſuch like, be perſecuted by their enemies in theſe countries, ſo in the time of Antichriſt, the Churches of al Nations, as of Italie Spaine, France, and al other vvhich novv be quiet, ſhal be aſſaulted as novv the foreſaid are, and much more, for that the general perſecution of the vvhole ſhal be greater then the particular perſecution of any Churches in the vvorld.

9. There came dovvne a fire.) It is not meant of the fire of Hel (ſaith S. Auguſtine ib. c. 12.) into vvhich the vvicked ſhal be caſt after the reſurrection of their bodie, but of an extraordinarie helpe that God vvil ſend from heauen, to giue ſuccourſe to the Saincts of the Church that then ſhal fight againſt the vvicked: or, the very feruent and burning zeale of

religion and Gods honour, vvhich God vvil kindle in the hartes of the faithful, to be constant against al the forces of that great persecution.

11. From vvhose sight.) They shal then be nevv, not the substance, but the shape changed. 2. Pet. 3. See S. Augustine. li. 20. de Ciuit. c. 14.

12. And bookes vvere opened.) The bookes of mens cõsciences, vvhere it shal plainely be read vvhat euery mans life hath been.

12. An other booke.) This is the booke of Gods knovvledge or predestination, vvherein that vvhich before vvas hid to the vvorld, shal be opened: and vvherein the true record of euery mans vvorkes shal be conteined, and they haue their iudgement diuersly according to their vvorkes, & not according to faith only, or lacke of faith only. for al infidels (as Turkes, obstinate Ievves, and Heretikes) shal neuer come to that examinatiõ, being otherwise condemned.

15. And he that.) Such as doe no good vvorkes, if they haue age and time to doe them, are not found in the booke of life.

CHAP. XXI.

2. Savv the holy city.) The Church triumphant.

3. Behold the tabernacle.) This tabernacle is Christ according to his humanitie.

4. God shal vvipe.) This happie day shal make an end of al the miseries of this mortalitie.

7. He that shall ouercome.) He that hath the victorie against sinne in the Church militant, shal haue his revvard in the triumphant.

8. But to the feareful.) Al that commit mortal sinnes and repẽt not, shal be damned.

11. Hauinge the glory.) The glorie of the Church triumphant.

12. VVhich are the names.) The names of the Patriarches and Apostles honorable and glorious in the triumphant Church.

16. And the city.) See S. Hierom ep. 17. touching this description of the heauenly Hierusalem, vvhich is the Church triumphant, teaching that these things must be taken spiritually, not carnally.

18. Pure gold.) S. Gregorie (li. 18. Moral. c. 28.) saith, the heauenly state is resembled to gold, pretious stone, crystal, glasse, and the like, for the puritie, claritie, glittering of the glorious bodies: vvhere one mans body, conscience, and cogitations are represented to an other, as corporal things in this life are seen through crystal or glasse.

22. And temple I savv not,) Al external sacrifice vvhich novv is necessarie dutie of the faithful, shal then cease; and therfore there shal neede no material temple.

27. There shal not enter.) None not perfectly cleansed of their sinnes, can enter into this heauenly Hierusalem.

CHAP. XXII.

2. The tree of life.) Christ is our tree of life in the Church, by the Sacrament: & in heauen, by his visible presence and influence of life euer lasting

ting both to our bodies and ſoules: of vvhom Salomon ſaith, The tree of life to al that apprehend him. Prou. 3.

8. I fel dovvne to adore.) You ſee it is al one to adore before the feete of the angel, & to adore the Angel: though, to adore him, be not expreſſed as in the 19. chap. See the annotation there v. 10.

11. He that hurteth.) It is not an exhortation, but a commination or threatening, that hovv far ſoeuer the vvicked increaſe in naughtines, God hath prouided an ſvverable punishment for them.

11. And he that is iuſt.) Man by Gods grace & doing good vvorkes, doth increaſe his iuſtice.

13. Render toe euery man.) Heauen the revvard, hire, & repaiment for good vvorkes, in al the Scriptures: yet the aduerſaries vvil not ſee it.

18. If any man shal adde,) The author of the commentaries vpō this booke, bearing the name of S. Ambroſe, ſaith thus of this point: He maketh not this proteſtation againſt the expoſitours of his prophecie, but againſt Heretikes, for the expoſitour doth adde or diminiſh nothing, but openeth the obſcuritie of the narration, or shevveth the moral or ſpiritual ſeſe. He curſeth therfore Heretikes, that vſed to adde ſomevvhat of their ovvne that vvas falſe, and to take avvay other things that vvere contrarie to their hereſies. So ſaith this auncient vvriter. And this vvas the propertie of them in al ages, and ſo is it of ours novv, as vve haue noted through the vvhole Bible, and as vve haue in ſundrie places ſet forth to the ſight of al indifferēt readers, in the nevv Teſtament, that al the vvorld may ſee that the Apoſtles curſe is fallen vpon them, and may bevvare of them.

20. Come Lord Ieſus.) And novv o Lord Chriſt, moſt iuſt and mereiful, vve thy poore creatures that are ſo afflicted for confeſſion and defenſe of the holy, Catholike, and Apoſtolike truth, conteined in this thy ſacred booke, and in the infallible doctrine of thy deere ſpouſe our mother the Church, vve crie alſo vnto thy Maieſtie vvith tenderneſſe of our hartes Vnſpeakable, Come Lord Ieſus quickly, and iudge betvvixt vs and our Aduerſaries, and in the meane time giue patience, comfort, and conſtancie to al that ſuffer for thy name, and truſt in thee. o Lord God our onely helper and protector, tarie not long. AMEN.

A TABLE FOR THE CONTROVERSIES OF THESE TIMES.

Places to proue that the Church hath alwayes visibles pastors, and that it cannot erre.

HE gaue some Apostles &c. Eph. 4. 11. The Church the pillar of truth. 1. Tim. 3. 15 He that heareth you, heareth me. Lu. 10 16. I vvil aske the Father, & he vvil send you a nother Paraclete. Io. 14. 16. Tel the Church &c. Mat. 18. 17 I vvill build my Church, &c. Mat. 16 18. See the Annotations vpon these places.

For the primacy of S. Peter.

Feede my sheep. Io. 21. 17. Thovv art Peter. Mat. 16. 18. See the Annotations.

For reliques.

The hemme of Christs garmēt Ma 9. 20. S. Peter shadovv. Act 5. 15. His chaiens. Act. 12. 6. S. Paules napkin. Act. 19. 12.

For

For the real presence.

Io.6. Mat.26. Cor. 11. Mar. 14. See the Annotations.

For Purgatory.

Nor in the vvorld to come. Mat. 12. 32. See the Annotations.

The necessity of Baptisme.

Vnlesse a man be boarne againe of vvater, &c. Io. 3. 5. He put his finger, &c. Mar. 7. 33. See the Annotations.

For confirmation & extreame vunction.

They did impose theire hands. Act. 8. 17. If any man be sick. Iac. 5 14 See the Annotations.

Charity & good vvorkes concurre to oure Iustification.

What shal it profit &c. Iac. 2. 14. If I should haue all faith &c. 1. Cor. 13 2. Get yea avvay from me you cursed &c. Mat. 25. 14. See the Annotations.

For tradition.

I vvould not by inke & paper 2. Io. 12, Hold the traditions. 2. Thes 2. 15. See the Annotations.

That sanctes & Angels knovv oure thoughts & pray for vs.

There shalbe ioy before the Angels of God vpon one sinner that doth pœnance. Luc. 15. 10. Golden vials ful of odours, vvhich are the prayers of sanictes Apoc 5. 8 For they are equal to Angels. Luc. 20. 36. See the Annotations.

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THE FAVLTES IN THE ANNOTATIONS CORRECT THVS.

Pag. 24.	Some elder.	Reade	some ouger, some elder.
35.	Hath sailed.		hathe sayled.
40.	For vvhosoeuer.		for hovvsoeuer.
48.	and she saing prayses.		& she sang prayses.
57.	hel is attributed.		to heauen or hel. &c.
65.	Needes signifie.		Needes so signifie.
66.	in instituted.		is instituted.
Pag. 97.	VVeare a sleppe.	Reade	e steppe.
183.	beleeue voyde.		beene voyde.
223.	by vvith.		by vvhich.
249.	and vve fed.		& vvel fed.
261.	of cleane.		of cleane & vncleane. &c.
265.	Hovv can Aduersaries.		Hovv can oure. &c.
316.	And holy faith Iob.		& holy Iob sayth.
Pag. 320.	Somteth.	Reade	foreseth.

FINIS.